Kitāb As-Sunnah

Written by

Abū ʻAbdir-Rahmān

ʻAbdullāh ibn Al-Imām Ahmad (d.290h)

rahimahumā Allāhu ta'ālā

AL-AQEEDAH

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Contents

Translators' note 6

Introduction 8

A biography of the author 10

His name, birth and upbringing 10

His *shuyūkh* and his seeking of knowledge 11

His knowledge and his books 19

His status and the people's praise of him 20

His students 22

His death 23

The translated text of the book 24

(Chapter 1) He was asked about what the scholars said about the misguided Jahmiyyah and considering them as disbelievers and praying behind them? ..25

Abdullāh ibn Al-Mubārak *rahimahullāh* 30

Sufyān ibn 'Uyaynah *rahimahullāh* 32

'Abdullāh ibn Idrīs *rahimahullāh* 33

Wakī' ibn Al-Jarrāh *rahimahullāh* 34

Hammad ibn Zayd and Mu'tamir ibn Sulaymān *rahimahumā Allāh* 37

'Abdur-Rahmān ibn Mahdī *rahimahullāh* 38

Yazīd ibn Hārūn *rahimahullāh* 39

A group of the scholars 40

(Chapter 2) The saying of the scholars regarding the Qurān, and those from whom we memorized that he said: *"The Word of Allāh, not created"* 47

(Chapter 3) He was asked regarding the one who says: *"My words (i.e. pronunciation) of the Qurān are created"* 73

(Chapter 4) What I memorized regarding Jahm (ibn Safwān) and Bishr Al-Marīsī 77

(Chapter 5) Whoever claims that Allāh does not speak, then he is worshipping the statues....83

(Chapter 6) Abū ʻAbdillāh's opinion regarding *Al-Wāqifah* 89

(Chapter 7) What I memorized from my father and others than him among the *mashāyikh* regarding Abū Hanīfah 90

What Hammād ibn Abī Sulaymān said regarding Abū Hanīfah 93

Abū ʻAmr Al-Awzāʻī 93

Ayyūb As-Sikhtiyānī and Ibn ʻAwn.... 96

Sulaymān Al-Aʻmash and Mughīrah Ad-Dabbī and other than them 97

Raqabah ibn Masqalah 98

Sufyān ibn Saʻīd Ath-Thawrī *rahimahullāh* 99

Mālik ibn Anas *rahimahullāh*.... 105

Hammād ibn Zayd.... 106

Sharīk ibn ʻAbdillāh and others than him 108

ʻAbdullāh ibn Al-Mubārak *rahimahullāh*.... 116

Sufyān ibn ʻUyaynah *rahimahullāh*.... 119

Abū Ishāq Al-Fazārī *rahimahullāh* 122

A group of the scholars *rahimahumullāh* 124

(Chapter 8) He was asked about that which the misguided Jahmiyyah rejected of seeing the Lord – the Exalted – on the Day of Judgment....133

(Chapter 9) He was asked about what was narrated from the Prophet ﷺ: that Allāh holds the heavens upon a Finger and what is similar to this among the *ahādīth*....163

(Chapter 10) He was asked about what the misguided Jahmiyyah rejected of the speaking of the Lord of the worlds – *ʻazza wa jalla*....177

(Chapter 11) He was asked about what was narrated regarding the *Kursī* and the sitting of the Lord – *'azza wa jalla* – upon it 192

(Chapter 12) He was asked about *īmān* and the refutation of the Murjiah 197

(Chapter 13) He was asked about the Qadariyyah and the prayer behind them and what was said regarding them 258

(Chapter 14) What the scholars said about 'Amr ibn 'Ubayd 300

(Chapter 15) What has been narrated regarding the mentioning of Ad-Dajjāl and his description 310

(Chapter 16) The refutation of the Jahmiyyah 319

(Chapter 17) Among that which is used as evidences against the Jahmiyyah from the Glorious Qurān 379

(Chapter 18) Did the Messenger of Allāh ﷺ leave a will (regarding the *Khalīfah* after him)? 428

(Chapter 19) The *bay'ah* (pledge of allegiance) to Abū Bakr (*radiAllāhu 'anhu*) 443

(Chapter 20) The opinion of the children of 'Alī (*radiAllāhu 'anhu*) 448

(Chapter 21) He was asked about the one who says: The best of this *Ummah* after its Prophet is Abū Bakr and 'Umar 464

(Chapter 22) Abū Ishāq, from 'Abdu Khayr, from 'Alī (*radiAllāhu 'anhu*) 472

(Chapter 23) He was asked about the punishment of the grave and the test of the grave 480

(Chapter 24) He was asked about the Khawārij and the one who says: They are the dogs of Hellfire 510

Translators' note

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh the Most Merciful, the Most Beneficent. And may the peace and abundant blessings of Allāh be upon the final Prophet and Messenger of Allāh, Muhammad ibn 'Abdillāh and upon his family, his companions of those who follow them in good until the Day of Resurrection.

In front of you is a translation of the famous book authored by 'Abū 'Abdir-Rahmān 'Abdullāh ibn Imām Ahmad with the name:

كِتَابُ السُّنَّةِ

Kitāb As-Sunnah

The foundation for the translation is the *tahqīq* of Muhammad ibn Sa'īd ibn Sālim Al-Qahtānī, and the Arabic text has been included. During the translation I have also looked into the *tahqīq* of Shaykh 'Ādil Ālu Hamdān. In my opinion, the *tahqīq* of Shaykh 'Ādil is better due it to being more precise in detail, but also with regards to the numbering of the narrations. The reason for translating the *tahqīq* of Al-Qahtānī is, that it made it possible to include the Arabic text in the book, and also that I started translating this *tahqīq* some years back, and therefore I wanted to finish it.

If I have discovered what tends to be more correct in the *tahqīq* of Shaykh 'Ādil, then I have edited the text to match his version, but this is nothing which will have any major effect for the reader while reading this book.

The work does not include sources or the judgment of the scholars regarding the correctness of the *ahādīth* and narrations. The book covers issues of '*aqīdah* which are firmly established based upon the Qurān, the correct *ahādīth* from the Messenger of Allāh and the sayings of the three praised generations and whoever followed them in goodness. So the weakness of some of the narrations does not change the '*aqīdah* or the place of the issue in the religion.

If the reader wants to look into further details with regards to a specific narration, then the Arabic text with its full chain of narration is available which makes the search easy. Refer to the *tahqīq* of Al-Qahtānī or even better, the *tahqīq* of Shaykh 'Ādil while bearing in mind that the numbering is not the same.

Wherever I have identified a need for an explanation of a narration or some words to clarify the meaning, I have added this in the footnotes, and this is – in most of the cases – taken from the footnotes of the *tahqīq* of Shaykh ʿĀdil.

I ask Allāh to make our deeds sincerely for His Face alone, and to benefit with this work. *Allāhumma āmīn*.

Abū Hājar (1442 / 2022)

Introduction[1]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

Verily all praise is due to Allāh. We praise Him, we ask Him for help and we ask Him for forgiveness. And we seek refuge with Allāh from the evil in ourselves and from our evil deeds. Whoever Allāh guides then no-one can misguide him, and whoever Allāh misguides then no-one can guide him. And I bear witness that there is no-one worthy of worship besides Allāh Alone who has no partner. And I bear witness that Muhammad is His slave and Messenger. May the peace and blessing of Allāh be upon him, his family and his companions.

Thereafter:

There is no period among the periods of time, except that there in it is a man among them establishing the command of Allāh the Exalted. He reminds them with the Book of their Lord and he teaches them what was erased from the *Sunnah* of their Prophet ﷺ. And he warns them against what the innovators have invented of innovation, newly invented matters and misleading desires which destroy the people and the countries. Just as the Prophet ﷺ said:

لا تَزالُ طائِفَةٌ مِن أُمَّتِي قائِمَةً بأَمْرِ اللهِ، لا يَضُرُّهُمْ مَن خَذَلَهُمْ، أوْ خالَفَهُمْ، حتَّى يَأْتِيَ أمْرُ اللهِ وهُمْ ظاهِرُونَ علَى النَّاسِ

"There will always be a group from my Ummah remaining upon the Command of Allāh. Those who forsake or differ with them do not harm them. Until the Command of Allāh comes and they are triumphant over the people." (Sahīh Muslim)

Muhammad ibn 'Alī At-Tāī (d. 555h) said in "Al-Arba'īn" page 163: *"It was conveyed from all of the people and a large number of the scholars of this Ummah and the leaders of this Ummah such as: 'Abdullāh ibn Al-Mubārak, Ahmad ibn Hanbal, Yazīd ibn Hārūn, Ibrāhīm ibn Al-Husayn Dīzīl Al-Hamadhānī, that the intended group mentioned in the hadīth, they are: Ashāb Al-Hadīth (the people of hadīth) and Ahlul-Athar (the people of narration); those who followed the upright religion and traversed upon the straight path. So they held on to the most correct way and the most guided manhaj, and they erected its flags and spread its judgments. They did not fear with regards to Allāh the blame of any blamers. And they made the understood by the intellect a follower to what was conveyed in the laws and judgments, and the allowed and forbidden."*

[1] Written by Abū 'Abdillāh 'Ādil ibn 'Abdillāh Alī Hamdān in his *tahqīq* to the book.

And verily from these God-fearing scholars and followed leaders is: Al-Imām ʻAbdullāh ibn Al-Imām Ahmad ibn Muhammad ibn Hanbal *rahimahumā Allāh*.

Verily when many of the sects and desires spread in his time: such as the Jahmiyyah, the Khawārij, the Murjiah, the Mu'tazilah, the Rāfidah and others, and they openly showed from their innovation and misguidance what they showed, he – *rahimahullāh* – and those who were with him in his time of leaders in *hadīth* and narration, rose to establish the Light of Allāh and to extinguish the fire of innovation. So he wrote his Book **"As-Sunnah"** as a refutation of the Jahmiyyah. In it he gathered from the *ahādīth* of the Prophet ﷺ, the narrations of the *Sahābah* (*radiAllāhu 'anhum*) and the sayings of the *Salaf As-Sālih* regarding the clarification of the *Sunnah* and the correct '*aqīdah*, and the refutation of those who opposed this among the people of innovation and desires from those who openly showed their *madhhab* and spread their misguidance. So this book is a cut in the necks of the innovators, in every time and every place. And due to this you will not see any innovator except that he will criticize this book or its author. WAllāhu Al-Musta'ān.

And we in this time are in an urgent need to return to the Book and the *Sunnah* according to the understanding of the *Salaf As-Sālih*; those whom we are ordered to take as examples and to follow their path and way. And may the mercy of Allāh be upon the Imām ʻAbdullāh ibn Al-Mubārak when he said during the second century after *hijrah*:

"Know – my brother – that death today is an honor for every Muslim who meets Allāh upon the Sunnah. For verily do we belong to Allāh and to Him we shall return. And to Allāh we complain about our loneliness, the disappearance of the brothers, the few helpers and the emergence of innovation. And to Allāh we complain about the major (catastrophe) which has befallen this Ummah with disappearance of the scholars from the people of Sunnah and the emergence of innovation." (Narrated by Muslim in his "Sahīh" and many others)

And we ask Allāh to make these words sincerely for His Face alone, in accordance with the *Sunnah* of His Prophet ﷺ, and to make us firm upon Islām and the *Sunnah* until we meet Him.

A biography of the author[2]

His name, birth and upbringing

He is Al-Imām Al-Hāfidh An-Nāqid, the *muhaddith* of Baghdād, Abū 'Abdir-Rahmān 'Abdullāh ibn Al-Imām Ahmad ibn Muhammad ibn Hanbal ibn Hilāl ibn Asad ibn Idrīs ibn 'Abdillāh ibn Hayyān ibn 'Abdillāh ibn Anas ibn 'Awf ibn Qāsit ibn Māzin ibn Shaybān ibn Dhahl ibn Tha'labah ibn 'Ukābah ibn Sa'b ibn 'Alī ibn Bakr ibn Wāil Adh-Dhuhalī Ash-Shaybānī Al-Marwazī and then Al-Baghdādī.[3]

As for his mother, then she is Rayhānah, and Imām Ahmad has a unique story with regards to the marriage with her. After his first wife Umm Sālih died, he said to a women who was with them: *"Go to fulānah the daughter of my uncle and ask her for her hand in marriage for me."* She said: So I went to her and she responded (in the positive) to him. And when I came back he said: *"Did her sister heard your words?"* And that sister had only one eye. So she said to him: *"Yes."* He said: *"Then go and ask for the one who has only one eye."* So she came to him and she responded (in the positive) to him. So he lived with her for seven years. Then she said to him: *"What did you see (i.e. are you pleased), O son of my uncle? Are you dissatisfied with anything?"* He said: *"No, except that this sandal of yours is squeaking."* So she sold them.[4]

'Abdullāh was born in Jumādah Al-Ākhirah in year 213 *hijrī*.[5]

He was raised in a house of knowledge, *zuhd* (abstinence from dunyā) and fear (of Allāh). And his father took his hand (and led him) to the pinnacle of knowledge and capability, and he took care of him for more than twenty years without leaving him, until he had made him hear all of his *hadīth* and showed him all of his written works. 'Abdullāh had a great share of intelligence and capability of memorizing and moving between the fields of knowledge, and (he had) endurance in seeking (knowledge). He then became from those who narrated most from his father.[6]

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[2] Written by the *muhaqqiq* of the book Muhammad ibn Sa'īd ibn Sālim Al-Qahtānī.

[3] The sources of his biography are: Al-Jarh wat-Ta'dīl (5/8), Tārīkh Baghdād (9/375), Tabaqāt Al-Hanābilah (1/180), Al-Muntadham (6/39), Manāqib Ahmad by Al-Jawzī (383), Tahdhīb Al-Kamāl (2/664), Tadhkirah Al-Huffādh (2/665), Al-'Ibar (2/86), Siyar A'lām An-Nubalā (13/516), Al-Kāshif (2/63), Al-Bidāyah wan-Nihāyah (11/96), Tabaqāt Al-Qurrā by Ibn Al-Jawzī (1/408), Al-Mas'ad Al-Ahmad (38), Tamdhīb At-Tahdhīb (5/141), Khulasah Tahdhīb Al-Kamāl (190), Al-Manhaj Al-Ahmad (1/294), An-Nujūm Az-Zāhirah (3/131), Shadharāt Adh-Dhahab (2/203), Al-A'lām (4/65), Mu'jam Al-Muallifīn (6/29), Ahmad ibn Hanbal by Abū Zahrah (187), Shaykh Al-Ummah Ahmad ibn Hanbal by 'Abdul-'Azīz Sayyid Ahl (48).

[4] Manāqib Ahmad by Al-Jawzī (374).

[5] At-Tabaqāt (1/84).

[6] The previous source, and see Tadhkirah Al-Huffādh (2/665) and Shaykh Al-Ummah by Sayyid Al-Ahl (52).

Verily an environment such as the environment of ʻIrāq at that time – while it was booming with scholars of every type of knowledge – is verily suitable for, that among its students of knowledge an expert and distinguished scholar would arise, such as Abū ʻAbdir-Rahmān ʻAbdullāh ibn Ahmad *rahimahullāh*.

And what is known intuitively is that the serious atmosphere of knowledge is what brings out students of knowledge and scholars on the level which is desired, and that is happened with the author *rahimahullāh*.

His *shuyūkh* and his seeking of knowledge

Abū ʻAbdir-Rahmān began seeking knowledge very early and he adhered to his father and became a student with him. The books of biography mentioned that Imām Ahmad took a unique path with regards to the upbringing of ʻAbdullāh upon the knowledge of knowing the correct *hadīth* from the incorrect. He verily made him memorize fifteen thousand *hadīth* to memory (i.e. without writing it down). Then he said to him: *"The Prophet (sallAllāhu ʻalayhi sallam) did not say any of this."* So he said: *"Then why did you make my days go with memorizing lies?!"* He said: *"In order for you to learn the correct. So from now on, memorize the correct."*[7]

He heard "Al-Musnad" – and that is thirty thousand *hadīth* – from his father. And from "At-Tafsīr" – and that is hundred and twenty thousand *hadīth* – he heard eighty thousand *hadīth*. And "Al-Bāqī" and "Jādah". And he heard "An-Nāsikh wal-Mansūkh", "At-Tārīkh", "Hadīth Shu'bah", "Al-Muqaddam wal-Muakhkhir fi Kitāb-Allāh ta'ālā", "Jawabāt Al-Qurān", "Al-Manāsik Al-Kabīr was-Saghīr", "Hadīth Ash-Shuyūkh", "Az-Zuhd", "Al-ʻIlal", "As-Sunnah", "Al-Masāil" and other than these.[8]

Ibn Al-Munadā said: *"We continue to see the greatest of our shuyūkh testifying for him the knowledge of men (i.e. narrators), the ʻilal (defects), the hadīth, the names and nicknames and the endurance in seeking the hadīth, in ʻIraq and places other than it. And they mention from their predecessors that they (also) acknowledged this for him to such an extent that some of them even exaggerated in praise of him by saying he knew and had heard more hadīth than his father. But ʻAbdullāh – rahimahullāh – rejected this exaggeration and said: ʻMy father used to know a thousand thousand (i.e. one million) hadīth.ʻ"*[9]

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[7] Shadharāt Adh-Dhahab (2/203).

[8] Tārīkh Baghdād (9/375) and Al-Mas'ad Al-Ahmad (38).

[9] Tabaqāt Al-Hanābilah (1/184) and Siyar A'lām An-Nubalā (13/521).

Muhibb ibn Sālim said: I asked ʻAbdullāh ibn Ahmad: *"How much did you hear from your father?"* He said: *"Hundred and ten something thousand."*[10]

And he did not write (*hadīth* or narrations) from anyone except those whom his father ordered him to write from.[11]

But the seeking of knowledge of ʻAbdullāh was not restricted to his father, rather his *shuyūkh* exceed more than four hundred.

Due to this I here bring the names of his *shuyūkh* whom he narrated from in (Arabic) alphabetic order:

1. Ahmad ibn Hanbal. His father, and he is more famous than having the need to be introduced. And I put him first because it is his right to be put first.
2. Ibrāhīm ibn Ismāʻīl ibn Yahyā ibn Salamah ibn Kuhayl
3. Ibrāhīm ibn Al-Hajjāj An-Nājī
4. Ibrāhīm ibn Al-Hasan Al-Muqrī Al-Basrī
5. Ibrāhīm ibn Hamzah Az-Zubayrī
6. Ibrāhīm ibn Khālid Abū Thawr
7. Ibrāhīm ibn Dīnār Al-Karkhī
8. Ibrāhīm ibn Ziyād, Sabalān
9. Ibrāhīm ibn Saʻīd Al-Jawharī At-Tabarī
10. Ibrahim ibn ʻAbdillāh Al-Wāsitī
11. Ibrahim ibn Nasr At-Tirmidhī
12. Ahmad ibn Ibrāhīm Ad-Dawraqī
13. Ahmad ibn Ibrāhīm A-Mūsilī
14. Ahmad ibn Ayyūb ibn Rāshid Ad-Dabbī
15. Ahmad ibn Badīl
16. Ahmad ibn Jamīl Al-Marwazī
17. Ahmad ibn Jannāb
18. Ahmad ibn Hātim
19. Ahmad ibn Al-Hasan At-Tirmidhī
20. Ahmad ibn Al-Hasan ibn Junaydib
21. Ahmad ibn Al-Hasan ibn Khirāsh
22. Ahmad ibn Humayd
23. Ahmad ibn Khalid Al-Khallāl
24. Ahmad ibn Saʻīd Ad-Dārimī

[10] Tadkhirah Al-Huffādh (2/665).
[11] Tahdhib Al-Kamāl (2/664).

25. Ahmad ibn ‘Abdillāh ibn Hanbal
26. Ahmad ibn ‘Abdillāh ibn Shubbawayh
27. Ahmad ibn ‘Abdah Al-Basrī
28. Ahmad ibn ‘Umar Al-Wakī’ī
29. Ahmad Muhammad ibn Ayyūb
30. Ahmad ibn Muhammad ibn Al-Mughīrah Al-Humsī
31. Ahmad ibn Muhammad ibn Yahyā ibn Sa’īd Al-Qattān
32. Ahmad ibn Al-Miqdām
33. Ahmad ibn Manī’
34. Al-Azraq ibn ‘Alī, Abū Al-Jahm
35. Ishāq ibn Ibrāhīm
36. Ishāq ibn Ismā’īl At-Tālaqānī
37. Ishāq ibn Buhlūl
38. Ishāq ibn Mansūr Al-Kawsaj
39. Ishāq ibn Mūsā Al-Ansārī, Abū Mūsā
40. Ishāq ibn Abī Ya’qūb At-Tūsī
41. Ismā’īl ibn Ibrāhīm At-Tarjumānī
42. Isma’il ibn Ibrāhīm Adh-Dhuhalī, Abū Ma’mar
43. Isma’il ibn Ishāq Al-Qādī
44. Isma’il ibn ‘Ubayd ibn Abī Karīmah
45. Isma’il ibn Muhammad Al-Mu’aqqab
46. Isma’il ibn Mahdī
47. Isma’il ibn Mūsā
48. Bakr ibn Khalaf, Abū Bishr
49. Abū Bakr ibn Khallād Al-Bāhilī
50. Abū Bakr ibn Abī ‘Awn
51. Bandār
52. Ja’far ibn Humayd Al-Kūfī
53. Ja’far ibn Muhammad ibn Fadl
54. Ja’far ibn Mihrān As-Sabbāk
55. Ja’far ibn Abī Hurayrah
56. Al-Hārith ibn Miskin
57. Hajjāj ibn Ash-Shā’ir
58. Hammād ibn Yūsuf, Abū Ahmad Az-Zubayrī
59. Al-Hasan ibn Hammād, Sajjādah
60. Hasan ibn Hammād Al-Warrāq
61. Al-Hasan ibn Abī Ar-Rabī’
62. Al-Hasan ibn As-Sabbāh Al-Bazzār

63. Al-Hasan ibn ‘Abdil-‘Azīz Al-Jarawī
64. Al-Hasan ibn ‘Īsā, the *mawlā* of Ibn Al-Mubārak
65. Al-Hasan ibn Muhammad Az-Za’farānī
66. Husayn ibn ‘Alī As-Sadāī
67. Al-Hasan ibn Qaz’ah
68. Al-Hakam ibn Mūsā Al-Qantarī
69. Humayd
70. Hawthrah ibn Ashras
71. Khalaf ibn Hishām Al-Bazzār
72. Khallād ibn Aslam
73. Dāwūd ibn Rashīd
74. Dāwūd ibn ‘Umar Ad-Dabbī
75. Abū Ar-Rabī’ Az-Zahrānī
76. Rawh ibn ‘Abdil-Mumin Al-Muqrī
77. Zakariyyā ibn Yahyā Ar-Raqqāshī
78. Zakariyyā ibn Yahyā, Zahmawayh
79. Zuhayr ibn Harb, Abū Khaythamah
80. Ziyād ibn Ayyūb, Dullawayh
81. Surayj ibn Yūnus
82. Sa’īd ibn Abī Ar-Rabī’ As-Sammān
83. Sa’īd ibn ‘Abdil-Jabbār
84. Sa’īd ibn Muhammad Al-Jarmī
85. Sa’īd ibn Yahyā Al-Qurashī
86. Sa’id ibn Ya’qūb At-Tālaqānī
87. Sufyān ibn Wakī’
88. Salamah ibn Shabīb
89. Sulaymān ibn Ayyūb, Sāhib Al-Basrī
90. Sulaymān ibn Muhammad Al-Mubārakī
91. Salām ibn Al-Mundhir
92. Abū Sahl Al-Hamadhānī
93. Sawwār ibn ‘Abdillāh Al-Qādī
94. Suwayd ibn Sa’īd
95. Shujā’ ibn Makhlad Al-Fallās
96. Shaybān ibn Furūkh Al-Abalī
97. Sālih ibn ‘Abdillāh At-Tirmidhī
98. As-Salt ibn Mas’ūd
99. ‘Āsim ibn ‘Umar Al-Muqaddamī
100. Abū ‘Amir Al-‘Aqadī

101. ‘Abbād ibn Ziyād Al-Asadī
102. ‘Abbād ibn Ya’qūb
103. ‘Abbās ibn ‘Abdil-‘Adhīm Al-‘Anbarī
104. Al-‘Abbās ibn Muhammad Ad-Dūrī
105. Al-‘Abbās ibn Al-Walīd An-Narsī
106. ‘Abdul-‘Ala ibn Hammād An-Narsī
107. ‘Abdur-Rahmān ibn Sālih Al-Azadī
108. ‘Abdullāh ibn Ahmad ibn Shubbawayh
109. Abū ‘Abdillāh Al-Basrī Al-‘Anbarī
110. ‘Abdullāh ibn Abī Bakr ibn ‘Alī Al-Muqaddamī Al-Akbar
111. ‘Abdullāh ibn Abī Ziyād
112. ‘Abdullāh ibn Sālim Al-Maflūj
113. ‘Abdullāh ibn Sa’d Az-Zuhrī
114. ‘Abdullāh ibn Sa’īd, Abū Sa’īd Al-Ashajj
115. ‘Abdullāh ibn Sayyār
116. ‘Abdullāh ibn Sandal
117. ‘Abdullāh ibn ‘Āmir ibn Zurārah
118. ‘Abdullāh ibn ‘Umar, Mushkadānah
119. ‘Abdullāh ibn ‘Imrān Ar-Rāzī
120. ‘Abdullāh ibn ‘Awn Al-Kharrāz
121. ‘Abdullāh ibn Muhammad, Abū Bakr ibn Abī Shaybah
122. ‘Abdullāh ibn Mutī’ ibn Rāshid
123. ‘Abdullāh ibn Mu’ādh Al-‘Anbarī
124. ‘Abdul-Wāhid ibn Ghiyāth
125. ‘Abdah ibn ‘Abdir-Rahīm
126. ‘Ubayd-Allāh ibn ‘Umar Al-Qawārīrī
127. Abū ‘Ubaydah ibn Fudayl ibn ‘Iyyād
128. ‘Uthmān ibn Muhammad ibn Abī Shaybah
129. ‘Uqbah ibn Mukrim Al-‘Ummī
130. ‘Alī ibn Al-Hasan, Abū Ash-Sha’thā
131. ‘Alī ibn Hakim Al-Awdī
132. ‘Alī ibn Shu’ayb Al-Bazzār
133. ‘Alī ibn Muslim At-Tūsī
134. ‘Imrān ibn Bakkār Al-Humsī
135. ‘Amr ibn ‘Alī Al-Fallās
136. ‘Amr ibn Muhammad ibn Bukayr An-Nāqid
137. Ibn ‘Īsā At-Tastarī
138. ‘Īsā ibn Abī Harb As-Saffār

139. ʻĪsā ibn Sālim Ash-Shāshī
140. Ghiyāth ibn Jaʻfar
141. Abū Al-Fadl Al-Khurasani
142. Al-Fadl ibn As-Sabbāh As-Simsār
143. Fudayl ibn Husayn, Abū Kāmil Al-Juhdarī
144. Fitr ibn Hammād ibn Wāqid
145. Qāsim ibn Dīnār
146. Al-Qāsim ibn Muhammad Al-Khurasānī
147. Qutaybah ibn Saʻīd
148. Qatn ibn Nusayr
149. Kāmil ibn Talhah
150. Kathīr ibn Yahyā Al-Hanafī
151. Al-Layth ibn Khālid, Abū Bakr Al-Balkhī
152. Muhriz ibn ʻAwn
153. Muhammad ibn Abān Al-Balkhī
154. Muhammad ibn Abān Al-Wāsitī
155. Muhammad ibn Ishāq As-Sāghānī
156. Muhammad ibn Ishāq Al-Masībī
157. Muhammad ibn Ismāʻīl ibn Samrah
158. Muhammad ibn Ismāʻīl Al-Wāsitī Ad-Darīr
159. Muhammad ibn Bakkār the *mawlā* of Banū Hāshim
160. Muhammad ibn Abī Bakr Al-Muqaddamī
161. Muhammad ibn Tamīm An-Nashalī
162. Muhammad ibn Thaʻlabah ibn Sawwā
163. Muhammad ibn Jaʻfar Al-Warkānī
164. Muhammad ibn Hassān As-Samtī
165. Muhammad ibn Al-Husayn ibn Ishkāb
166. Muhammad ibn Al-Husayn the *mawlā* of An-Nadr
167. Muhammad ibn Humayd
168. Muhammad ibn Khālid Al-Wāsitī
169. Muhammad ibn Khalaf Al-Karkhī
170. Muhammad ibn Sulaymān, Luwayn
171. Muhammad ibn Sahl ibn ʻAskar
172. Muhammad ibn Sālih Al-Basrī
173. Muhammad ibn As-Sabbāh Al-Bazzār
174. Muhammad ibn As-Sabbāh Ad-Dūlābī
175. Muhammad ibn Sadrān
176. Muhammad ibn ʻAbbād ibn Az-Zabarqān Al-Malakī

177. Muhammad ibn Al-‘Abbās, the man with the birthmark
178. Muhammad ibn ‘Abdir-Rahīm – Sā’iqah
179. Muhammad ibn ‘Abdillāh, whose nickname was Abū Bakr
180. Muhammad ibn ‘Abdillāh Ar-Razī
181. Muhammad ibn ‘Abdillāh ibn ‘Ammār
182. Muhammad ibn ‘Abdillāh Al-Mukharramī
183. Muhammad ibn ‘Abdillāh ibn Numayr Al-Hamadānī
184. Muhammad ibn ‘Abdil-‘Azīz ibn Abī Rizmah
185. Muhammad ibn ‘Abdil-Malik ibn Zanjuwayh
186. Muhammad ibn ‘Abdil-Malik ibn Abī Ash-Shawārib
187. Muhammad ibn ‘Ubayd-Allāh Al-Karīzī
188. Muhammad ibn ‘Ubayd ibn Hisāb
189. Muhammad ibn ‘Ubayd Al-Muhārabī
190. Muhammad ibn Abī ‘Attāb Al-A’yan
191. Muhammad ibn ‘Uthmān Al-‘Uthmānī
192. Muhammad ibn ‘Alī ibn Shaqīq
193. Muhammad ibn ‘Alī Al-Warrāq
194. Muhammad ibn Abī ‘Umar Ad-Dūrī Al-Muqrī
195. Muhammad ibn ‘Amr ibn Jablah ibn Abī Warrād
196. Muhammad ibn ‘Amr ibn ‘Abbās Al-Bāhilī
197. Muhammad ibn ‘Awf ibn Sufyān At-Tāī
198. Muhammad ibn Al-‘Alā, Abū Kurayb
199. Muhammad ibn Abī Ghālib
200. Muhammad ibn Al-Faraj
201. Muhammad ibn Al-Muthannā Al-‘Anzī, Abū Mūsā
202. Muhammad ibn Muhammad, Abū Al-Hasan ibn Al-‘Attār
203. Muhammad ibn Marzūq
204. Muhammad ibn Mansūr At-Tūsī
205. Muhammad ibn Al-Minhāl, the brother of Hajjāj
206. Muhammad ibn Hārūn Al-Harbī
207. Muhammad ibn Hārūn, Abū Nashīt
208. Muhammad ibn Wazīr Al-Wāsitī
209. Muhammad ibn Al-Walīd Az-Zubayrī
210. Muhammad ibn Yahyā ibn Sa’īd Al-Qattān
211. Muhammad ibn Yahyā ibn Abī Samīnah
212. Muhammad ibn Yahyā ibn Abī ‘Umar Al-‘Adanī
213. Muhammad ibn Yazīd Al-‘Ajalī, Abū Hishām
214. Muhammad ibn Ya’qūb, Abū Al-Haytham

215. Mahmūd ibn ‘Abbās Al-Khurasānī
216. Mahmūd ibn Ghaylan
217. Makhlad ibn Al-Hasan
218. Abū Muslim Al-Muaddib
219. Mus’ab ibn ‘Abdillāh Az-Zubayrī
220. Mu’āwiyah ibn ‘Abdillāh Az-Zubayrī
221. Mansūr ibn Abī Muzāhim
222. Muhannā ibn Yahyā Ash-Shami
223. Mūsā ibn Ishāq Al-Ansārī
224. Nasr ibn ‘Alī
225. Nūh ibn Habīb
226. Hārūn ibn Sufyān
227. Hārūn ibn ‘Abdillāh Al-Hammāl
228. Hārūn ibn Ma’rūf
229. Hudbah ibn Khālid
230. Hadiyyah ibn ‘Abdil-Wahhāb, Abū Sālih
231. Huraym ibn ‘Abdil-A’lā
232. Hannād ibn As-Sirrī
233. Al-Haytham ibn Khārijah
234. Wāsil ibn ‘Abdil-A’lā
235. Al-Walīd ibn Shujā’
236. Wahb ibn Baqiyyah Al-Wāsitī
237. Yahyā ibn Ayyūb Al-‘Ābid
238. Abū Yahyā Al-Basrī
239. Yahyā ibn Habīb ibn Ismā’īl
240. Yahyā ibn Dāwūd Al-Wāsitī
241. Yahyā ibn ‘Abduwayh, the companion of Shu’bah
242. Yahyā ibn ‘Uthmān Al-Harbī
243. Yahyā ibn Ma’īn
244. Ya’qūb ibn Ismā’īl ibn Hammād ibn Zayd
245. Ya’qūb Ad-Dawraqī
246. Yūsuf ibn Ya’qūb As-Saffār

His knowledge and his books

There is no doubt that whoever takes the knowledge from such a gathering of scholars – which you have learned above prior – will become an owner of great skills of knowledge and a scholar such as a bee which sits upon all types of flowers which then produces delicious honey. 'Abdullāh was verily excellent in the different fields of knowledge, but in the knowledge of *hadīth*, its defects, its principles and the knowledge about the men (i.e. narrators) and their position with regards to *Jarh* and *Ta'dīl* (praise and criticism), he reached an enormous goal which was testified for him by the scholars, among those who lived in his time and also those who came after him.

Verily did Abū 'Abdir-Rahmān write a valuable book whose praised position took position over the Islamic libraries, and it was – and still is – an aid which does not come to an end, since it captured the knowledge of Imām Ahmad more than other books. So through it things were learned which could not be learned other places, as it will come to show.

Nevertheless, the books of 'Abdullāh, some of them were additions and conveyance of the knowledge of his father and his books, and some of them were his (independent) works.

Among his books through which he completed what his father started, or what he gathered from his father are:

1. **Ziyādāt** (i.e. additions to) **Al-Musnad**. And these additions are a great portion, just as Adh-Dhahabī said.[12] And the book is published.
2. **Ziyādāt Kitāb Az-Zuhd**. And it is published.
3. **Kitab Al-'Ilal.** And this is a very important book because knowing the '*ilal* (pl. '*illah*) of the *hadīth* is from the most difficult and complicated issues. This is because (the '*illah*) is a hidden and breaching reason (which renders the apparently correct *hadīth* as incorrect), and only a number of names were known for having this knowledge.[13]
   Verily did Al-Hāfidh Ibn Abī Hātim benefit from this book in his book "Al-Jarh wat-Ta'dīl", and he showed what 'Abdullāh wrote to him regarding the defects which he conveyed from his father. Verily the first part of this major book was published in Turkey under the supervision of Dr. Talaat Qawj and Ismā'īl Jarrāh or Ghalī in the year 1963. And unfortunately until now – as far as I know – the publishing of the book has not been completed.

[12] Siyar A'lām An-Nubalā (11/329)
[13] Muqaddimah Al-'Ilal by the *muhaqqiq* Dr. Talaat Qawj

And it is well-known regarding ʻAbdullāh – *rahimahullāh* – that he surpassed others (in narrating) from his father, and he narrated from him what no-one besides him narrated.[14]

4. His additions in the book **Fadāil As-Sahābah** by his father. And it is a book which was published at the University of Umm Al-Qura with the tahqīq of Dr. Wasī-Allāh ʻAbbās.

As for the books which he wrote (independently) then they are:

1. **Kitāb As-Sunnah** (this book).
2. **Masāil Al-Imām** with the narration of ʻAbdullāh. And it is a precious book regarding *fiqh* which was published in Al-Maktab Al-Islāmī under the supervision of Zuhayr Ash-Shāwīsh in 1401 after *hijrah*. After that, the noble *shaykh* ʻAlī ibn Sulaymān Al-Muhannā undertook it to make excellent knowledgably *tahqīq*, so he completed it in three volumes, and he verily did a good job and benefitted (others). May Allāh grant him success in bringing out this book in this satisfactory manner.
3. **Kitāb Al-Jamal**[15]. I did not come across any pieces of information regarding the existence of this book.
4. **Kitāb Al-Manāsik As-Saghīr**[16]. I did not find any mention of this book except its name.
5. **Musnad Al-Ansār** which is present in (the library) Adh-Dhāhiriyyah (in Syria) with the number 336. It was written in the seventh century after *hijrah*.[17]
6. **Fadāil ʻUthmān ibn ʻAffān.** He narrated it from his father, and it is present in the Ambrosian library (in Italy) (with the number) 67 (30 papers).[18]
7. **Thulāthiyāt** from the Musnad of his father. (Present in) Chester Beatty Library (in Dublin) (with the number) 3487 (85 papers).[19]

His status and the people's praise of him

ʻAbdullāh has a great status (and position) in the souls of those who know him or have looked into his knowledge and books, and due to this, his father Ahmad ibn

[14] Tabaqāt Al-Hanābilah (1/183)
[15] Siyar A'lām An-Nubalā (13/523)
[16] Tārīkh Baghdād (10/66) and see Dirasāt Tārīkhiyyah by Dr. Al-ʻUmarī p. 195
[17] Tārīkh At-Turāth by Sizkīn (2/212)
[18] The previous source (2/212)
[19] The previous source (2/212)

Hanbal said about him: "My son ʻAbdullāh is gifted from the knowledge of *hadīth*: *"Sometimes when we study he mentions something to me which I have not memorized."*[20]

And ʻAbdullāh entered upon his father while ʻAbbās Ad-Dūrī was with him, so Ahmad said: *"O ʻAbbās, verily Abū ʻAbdir-Rahmān has verily memorized a lot of knowledge."*[21]

Ibn Al-Munādā said: *"There was no-one in the dunyā who narrated more from his father than him."* He meant ʻAbdullāh.

Abū Ahmad ibn ʻAdī said: *"'Abdullāh became noble by his father and he himself has a (high) position in knowledge. He revived the knowledge of his father from his 'Musnad' which his father specifically read for him before he read it for anyone else, and he asked his father about the narrators of hadīth, so he informed him about that which others did not ask him about."*[22]

Badr ibn Abī Badr Al-Baghdādī said: *"'Abdullāh ibn Ahmad is an expert who is the son of an expert."*[23]

Al-Khatīb Al-Baghdādī said: *"He was trustworthy, firm (in knowledge and memory) and had good understanding."*[24]

Ibn Abī Ya'lā said: *"'Abdullāh was a righteous man, truthful in his manner of speaking and had a lot of hayā (shyness)."*[25]

And Adh-Dhahabī described him as: *"Al-Imām, Al-Hāfidh, An-Nāqid, the muhaddith of Baghdād."*[26]

And he said another time: *"Al-Imām Al-Hāfidh, Al-Hujjah, the muhaddith of 'Irāq."*[27]

An-Nasāī said: *"(He is) trustworthy."* And Ad-Dāraqutnī said the same.[28]

And if this is the praise of the scholars upon ʻAbdullāh, then he verily deserves this and more. How (should it be any different), when the books describing the different narrators conveyed that he said: *"Everything regarding which I say: 'My*

[20] Tārīkh Baghdād (9/376)
[21] The same source (9/376)
[22] Siyar A'lām An-Nubalā (13/523)
[23] Same source and page (as the previous).
[24] Tārīkh Baghdād (9/375)
[25] At-Tabaqāt (1/183)
[26] Siyar A'lam An-Nubalā (13/516)
[27] Tadhkirah Al-Huffādh (2/665)
[28] At-Tahdhīb (5/143)

father said', then I have verily heard it (from him) two times or three, and at least one time."[29]

And among those who also praised him were Ibn Al-Jawzī who described him as Al-Hāfidh Ath-Thabat.[30]

And Ibn Al-Qayyim gave credit to and praised this book and its author when he said in his famous "Nūniyyah":

And read the book of the memorizer, the trustworthy and the satisfactory

Regarding the uplifted Sunnah, the boy of Ash-Shaybānī

He is the son of Ahmad, better than the memorizers

Verily did the memorizers testify for him with excellency[31]

His students

There is no doubt that 'Abdullāh ibn Ahmad, who was privileged with this mighty position, had many *shuyūkh* available who were not available for other than him, and that this would be reflected upon the students of knowledge who took the knowledge from Abū 'Abdir-Rahmān. Verily a lot of people were his students, and I mention some of them:

1. Al-Imām An-Nasāī
2. Abū Bakr Al-Qatī'ī, Ahmad ibn Ja'far
3. Abū Al-Husayn ibn Ja'far ibn Al-Munādā
4. Abū Bakr ibn An-Najjād, Ahmad ibn Sulaymān
5. Ahmad ibn Kamil ibn Khalaf ibn Shajarah Al-Qādī
6. Abū Sahl Ahmad ibn Muhammad ibn 'Abdillāh ibn Ziyād Al-Qattān
7. Ishāq ibn Ahmad Al-Kādhī
8. Ismā'īl ibn 'Alī Al-Hatabī
9. Al-Husayn ibn Ismā'īl Al-Muhāmalī
10. Al-Khidr ibn Al-Muthannā Al-Kindī
11. Da'laj ibn Ahmad As-Sijistānī
12. Sulaymān ibn Ahmad At-Tabarānī
13. 'Abdullāh ibn Ishāq Al-Madāinī
14. 'Abdullāh ibn Sulaymān Al-Fāmī
15. Abū Bakr ibn Ziyād An-Naysabūrī

[29] At-Tabaqāt (1/184)
[30] Kitāb Al-Hath 'alā Hifdh Al-'Ilm p.61
[31] An-Nūniyyah with the explanation of Al-Harrās (1/240)

16. Abū Al-Qāsim, ‘Abdullāh ibn Muhammad Al-Baghawī
17. Qāsim ibn Asbagh Al-Qurtubī
18. Abū Ahmad Al-‘Assāl, Muhammad ibn Ahmad Al-Asbahānī
19. Abū ‘Alī ibn As-Sawwāf, Muhmmad ibn Ahmad
20. Muhammad ibn Khalaf ibn Wakī’ Al-Qādī
21. Abū Bakr Ash-Shāfi’ī, Muhammad ibn ‘Abdillāh ibn Ibrāhīm
22. Muhammad ibn Makhlad Ad-Dūrī
23. Abū Mutī’ Makhūl ibn Al-Fadl An-Nasafī
24. Nu’aym ibn Nu’aym Al-Jarjānī
25. Yahyā ibn Muhammad ibn Sā’id
26. Abū ‘Awānah Al-Isfarāyībī, Ya’qūb ibn Ishāq
27. Abū Al-Fadl, Ya’qūb ibn Ishāq Al-Harawī Al-Faqīh Al-Hāfidh

Among his peers – if he was not his student – is Ibn Abī Hātim, the author of the book “Al-Jarh wat-Ta’dīl”. ‘Abdullāh verily wrote to him about the issues from his father and the defect from the *hadīth*, and Ibn Abī Hātim expressed this in his book when he said: *“I met him and with him I heard from Ibrāhīm ibn Mālik Al-Bazzār, and he wrote to me about the issues from his father and the defect from the hadīth. And he was truthful and trustworthy.”*[32]

These are the most important among the students of ‘Abdullāh, and among them are those who became considered as being from the leaders of *hadīth*, such as An-Nasāī, Al-Baghawī, At-Tabarānī and others besides them (as well).

His death

After a life filled with knowledge, learning and teaching, ‘Abdullāh ibn Ahmad died when there were nine days remaining of Jumada Al-Ākhirah in the year 290 *hijrī*. Zuhayr – the son of his brother Sālih – prayed his funeral prayer, and the amount of people attending were more than could be counted. He was buried in the graveyard of Al-Qatī’ah in Bāb At-Tīn, since he gave instructions for this to be done. When he was asked about this he said: *“It is verily correct for me that there is a prophet buried in Al-Qatī’ah. And that I am close to a prophet is more beloved to me than being close to my father.”*[33]

And he – *rahimahullāh* – used to dye with red *hennā*, he had a thick beard and he was appointed as a judge on the way of Khurasān during the Khilāfah of Al-Muktafī.

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[32] Al-Jarh (5/7) and see Tahdhīb Al-Kamāl (2/664).
[33] At-Tabaqāt (1/188) and Tārīkh Baghdād (9/376).

The translated text of the book

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allāh the Most Merciful, the Most Beneficent

اللَّه نَاصِرُ كُلِّ صَابِرٍ

Allāh is the Helper of every patient person.

أَنْبَأَنَا الْأَشْيَاخُ: مُحَمَّدُ بْنُ أَحْمَدَ بْنِ عُمَرَ الْقَطِيعِيُّ وَعُمَرُ بْنُ كَرَمِ بْنِ أَبِي الْحَسَنِ الدَّيْنُورِيُّ، وَأَبُو نَصْرِ بْنُ أَبِي الْحَسَنِ بْنِ قُنَيْدَةَ وَعَبْدُ السَّلَامِ بْنُ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ بَكْرَانِ الدَّاهِرِيُّ وَغَيْرُهُمْ قَالُوا: أَنْبَأَنَا أَبُو الْوَقْتِ عَبْدُ الْأَوَّلِ بْنُ عِيسَى بْنِ شُعَيْبٍ السِّجْزِيُّ الْهَرَوِيُّ الصُّوفِيُّ قَالَ: أَنَا الشَّيْخُ الْإِمَامُ شَيْخُ الْإِسْلَامِ أَبُو إِسْمَاعِيلَ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْأَنْصَارِيُّ مِنْ كِتَابِهِ

We were informed by the *ashyākh* (pl. *shaykh*): Muhammad ibn ‘Umar Al-Qatī’ī, ‘Umar ibn Karam ibn Abī Al-Hasan Ad-Daynūnī, Abū Nasr ibn Abī Al-Hasan ibn Qunaydah, ‘Abdus-Salām ibn ‘Abdillāh ibn Ahmad ibn Bakrān Ad-Dāhirī and others than them, who said: Abū Al-Waqt ‘Abdul-Awwal ibn ‘Īsā ibn Shu’ayb As-Sijzī Al-Harawī As-Sūfī informed us and said: The Shaykh, the Imām Shaykh Al-Islām Abū Ismā’īl ‘Abdullāh ibn Muhammad Al-Ansārī narrated to us from his book:

أَنَا أَبُو يَعْقُوبَ إِسْحَاقَ بْنُ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ الْقَرَّابُ كِتَابَةً، أَنَا أَبُو النَّصْرِ مُحَمَّدُ بْنُ الْحَسَنِ بْنِ سُلَيْمَانَ السِّمْسَارُ نَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ خَالِدٍ الْهَرَوِيُّ،

Abū Ya’qūb Ishāq ibn Ibrāhīm ibn Muhammad ibn ‘Abdir-Rahmān Al-Qarrāb narrated to us from his book (and said): Abū An-Nasr Muhammad ibn Al-Hasan ibn Sulaymān As-Simsār narrated to us (and said): Abū ‘Abdillāh Muhammad ibn Ibrāhīm ibn Khālid Al-Harawī narrated to us (and said):

ثَنَا أَبُو عَبْدِ الرَّحْمَنِ عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ حَنْبَلٍ رَضِيَ اللَّهُ عَنْهُ وَأَرْضَاهُ قَالَ:

Abū ‘Abdir-Rahmān ‘Abdullāh ibn Ahmad ibn Muhammad ibn Hanbal – *radiAllāhu ‘anhu wa ardāhu* – narrated to us and said:

الْحَمْدُ لِلَّهِ عِنْدَ مُفْتَتَحِ كُلِّ كَلَامٍ، وَذِكْرِ كُلِّ نِعْمَةٍ، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ النَّبِيِّ وَآلِهِ.

All praise is due to Allāh at the beginning of every speech and when remembering every blessing. And may the peace of Allāh be upon Muhammad the Prophet and his family.

سُئِلَ عَمَّا قَالَتْهُ الْعُلَمَاءُ فِي الْجَهْمِيَّةِ الضُّلَّالِ وَإِكْفَارِهِمْ وَالصَّلَاةِ خَلْفَهُمْ؟

(Chapter 1) He was asked about what the scholars said about the misguided Jahmiyyah and considering them as disbelievers and praying behind them?

قَالَ عَبْدُ اللَّهِ رَحِمَهُ اللَّهُ:

'Abdullāh – *rahimahullāh* – said:

1 – سَمِعْتُ أَبِي رَحِمَهُ اللَّهُ، يَقُولُ: " مَنْ قَالَ: الْقُرْآنُ مَخْلُوقٌ فَهُوَ عِنْدَنَا كَافِرٌ، لِأَنَّ الْقُرْآنَ مِنْ عِلْمِ اللَّهِ عَزَّ وَجَلَّ وَفِيهِ أَسْمَاءُ اللَّهِ عَزَّ وَجَلَّ"

1. I heard my father (i.e. Ahmad ibn Hanbal) – *rahimahullāh* – say: *"Whoever says: The Qurān is created, then for us he is a kāfir. Because the Qurān is from the Knowledge of Allāh – 'azza wa jalla – and in it are the Names of Allāh 'azza wa jalla."*

2 – سَمِعْتُ أَبِي رَحِمَهُ اللَّهُ، يَقُولُ: " إِذَا قَالَ الرَّجُلُ: الْعِلْمُ مَخْلُوقٌ فَهُوَ كَافِرٌ لِأَنَّهُ يَزْعُمُ أَنَّهُ لَمْ يَكُنْ لَهُ عِلْمٌ حَتَّى خَلَقَهُ "

2. I heard my father – *rahimahullāh* – say: *"If a man says: The Knowledge (of Allāh) is created, then he is kāfir. Because he claims that He did not have any knowledge until He created it."*

3 – سَمِعْتُ أَبِي رَحِمَهُ اللَّهُ، يَقُولُ: " مَنْ قَالَ: الْقُرْآنُ مَخْلُوقٌ فَهُوَ عِنْدَنَا كَافِرٌ لِأَنَّ الْقُرْآنَ مِنْ عِلْمِ اللَّهِ عَزَّ وَجَلَّ، قَالَ اللَّهُ عَزَّ وَجَلَّ

3. I heard my father – *rahimahullāh* – say: *"Whoever says: The Qurān is created, then for us he is a kāfir. Because the Qurān is from the Knowledge of Allāh – 'azza wa jalla."* He – *'azza wa jalla* – said:

﴿ فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ ﴾

"Then whoever argues with you about it after that of the knowledge (i.e. the Qurān) **which has come to you."** (Ali 'Imran 3:61)

وَقَالَ عَزَّ وَجَلَّ

And He – *'azza wa jalla* – said:

﴿ وَلَنْ تَرْضَى عَنْكَ الْيَهُودُ وَلَا النَّصَارَى حَتَّى تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴾

"And never will the Jews or the Christians be satisfied with you until you follow their religion. Say: 'Verily, the guidance of Allāh is the (only) **guidance.' And if you were to follow their desires after what has come to you of knowledge** (i.e. the Qurān)**, you would have against Allāh no protector or helper."** (Al-Baqarah 2:120)

وَقَالَ عَزَّ وَجَلَّ

And He – *'azza wa jalla* – said:

﴿ وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذًا لَمِنَ الظَّالِمِينَ ﴾

"And if you brought to those who were given the Scripture every sign, they would not follow your *qiblah*. Nor will you be a follower of their *qiblah*. Nor would they be followers of one another's *qiblah*. So if you were to follow their desires after what has come to you of knowledge (i.e. the Qurān)**, indeed, you would then be among the wrongdoers."** (Al-Baqarah 2:145)

وَقَالَ عَزَّ وَجَلَّ

And He – 'azza wa jalla – said:

﴿ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴾

"Verily the creation and the Command belongs to Him. Blessed is Allah, the Lord of all the worlds" (Al-A'rāf 7:54)

قَالَ أَبِي رَحِمَهُ اللَّهُ: «وَالْخَلْقُ غَيْرُ الْأَمْرِ»

My father said: *"And the creation is something other than the command."*

وَقَالَ عَزَّ وَجَلَّ

And He – *'azza wa jalla* – said:

﴿ وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ ﴾

"But whoever disbelieves in it from the (various) **groups."** (Hūd 11:17)

قَالَ أَبِي رَحِمَهُ اللَّهُ: قَالَ سَعِيدُ بْنُ جُبَيْرٍ: " وَالْأَحْزَابُ: الْمِلَلُ كُلُّهَا " {فَالنَّارُ مَوْعِدُهُ} [هود: 17]

My father – *rahimahullāh* – said: *"Sa'īd ibn Jubayr said: And the groups are: All of the (other) religions (than Islām).* ***'Then the fire is their abode.'*** (Hūd 11:17)*"*

وَقَالَ عَزَّ وَجَلَّ

And He – *'azza wa jalla* – said:

﴿ وَمِنَ الْأَحْزَابِ مَنْ يُنْكِرُ بَعْضَهُ قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ إِلَيْهِ أَدْعُو وَإِلَيْهِ مَآبِ ٣٦ وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَمَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ ﴾

"And among the (opposing) **groups are those who deny part of it** (i.e. the Book)**. Say: 'I have verily been commanded to worship Allāh and not associate** (anything) **with Him. To Him I invite, and to Him is my return.' And thus We have revealed it as an Arabic legislation. And if you should follow their desires after what has come to you of knowledge, you would not have against Allāh any ally or any protector."** (Ar-Ra'd 13:36-37)

4 – سَمِعْتُ أَبِي رَحِمَهُ اللَّهُ، يَقُولُ: " مَنْ قَالَ ذَلِكَ الْقَوْلَ لَا يُصَلَّى خَلْفَهُ الْجُمُعَةَ وَلَا غَيْرَهَا: إِلَّا أَنَّا لَا نَدَعُ إِتْيَانَهَا فَإِنْ صَلَّى رَجُلٌ أَعَادَ الصَّلَاةَ، يَعْنِي خَلْفَ مَنْ قَالَ: الْقُرْآنُ مَخْلُوقٌ "

4. I heard my father – *rahimahullāh* – say: *"Whoever has this opinion, then Al-Jumu'ah is not prayed behind him nor other (prayers). Except that we do not leave coming to the prayer. So if a man prays, then he repeats his prayer. This means: (prays) behind the one who says: The Qurān is created."*

5 – سَأَلْتُ أَبِي رَحِمَهُ اللَّهُ عَنِ الصَّلَاةِ، خَلْفَ أَهْلِ الْبِدَعِ، قَالَ: «لَا يُصَلَّى خَلْفَهُمْ مِثْلُ الْجَهْمِيَّةِ وَالْمُعْتَزِلَةِ»

5. I asked my father – *rahimahullāh* – about the prayer behind the people of *bid'ah*. He said: *"One does not pray behind them, such as the Jahmiyyah and the Mu'tazilah."*

6 – سَمِعْتُ أَبِي رَحِمَهُ اللَّهُ، يَقُولُ: «إِذَا كَانَ الْقَاضِي جَهْمِيًّا فَلَا تَشْهَدْ عِنْدَهُ»

6. I heard my father – *rahimahullāh* – say: *"If the judge is a jahmī, then do not testify to him (i.e. in his court)."*

7 – حَدَّثَنِي الْحَسَنُ بْنُ عِيسَى مَوْلَى عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ، حَدَّثَنَا حَمَّادُ بْنُ قِيرَاطٍ، قَالَ: سَمِعْتُ إِبْرَاهِيمَ بْنَ طَهْمَانَ، يَقُولُ: «الْجَهْمِيَّةُ كُفَّارٌ، وَالْقَدَرِيَّةُ كُفَّارٌ»

7. Al-Hasan ibn 'Īsa, the mawlā of Abdullāh ibn Al-Mubārak, narrated to me that Hammād ibn Qirāt narrated to us and said: I heard Ibrāhīm ibn Tahmān say: *"The Jahmiyyah are kuffār and the Qadariyyah are kuffār."*

8 – حَدَّثَنِي مُحَمَّدُ بْنُ صَالِحٍ الْبَصْرِيُّ مَوْلَى بَنِي هَاشِمٍ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ قَرِيبٍ الْأَصْمَعِيُّ، حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ التَّيْمِيُّ، عَنْ أَبِيهِ، قَالَ: «لَيْسَ قَوْمٌ أَشَدَّ نَقْضًا لِلْإِسْلَامِ مِنَ الْجَهْمِيَّةِ وَالْقَدَرِيَّةِ، فَأَمَّا الْجَهْمِيَّةُ فَقَدْ بَارَزُوا اللَّهَ تَعَالَى، وَأَمَّا الْقَدَرِيَّةُ فَإِنَّهُمْ قَالُوا فِي اللَّهِ عَزَّ وَجَلَّ»

8. Muhammad ibn Sālih Al-Basrī, the *mawlā* of *banī* Hāshim, narrated to me that Abdul-Mālik ibn Qarīb Al-Asma'ī narrated to us that Al-Mu'tamir bin Sulaymān At-Taymī narrated to us from his father who said: *"There is not a people who are more invalidating of Islām than the Jahmiyyah and the Qadariyyah. Regarding the Jahmiyyah, then they fought with Allāh the Exalted. And regarding the Qadariyyah, then they said (evil things) about Allāh 'azza wa jalla."*

9 – حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، حَدَّثَنِي زُهَيْرُ بْنُ نُعَيْمٍ السِّجِسْتَانِيُّ الْبَابِيُّ ثِقَةٌ، قَالَ: سَمِعْتُ سَلَّامَ بْنَ أَبِي مُطِيعٍ، يَقُولُ: «الْجَهْمِيَّةُ كُفَّارٌ لَا يُصَلَّى خَلْفَهُمْ»

9. Ahmad ibn Ibrāhīm Ad-Dawraqī narrated to me (and said:) Zuhayr ibn Nu'aym As-Sijistānī Al-Bābī – trustworthy – narrated to me: I heard Salām ibn Abī Mutī' say: *"The Jahmiyyah are kuffār and one does not pray behind them."*

10 – حَدَّثَنِي أَحْمَدُ بْنُ سَعِيدٍ أَبُو جَعْفَرٍ الدَّارِمِيُّ، قَالَ: سَمِعْتُ أَبِي يَقُولُ: سَمِعْتُ خَارِجَةَ، يَقُولُ: " الْجَهْمِيَّةُ كُفَّارٌ بَلِّغُوا نِسَاءَهُمْ أَنَّهُنَّ طَوَالِقُ، وَأَنَّهُنَّ لَا يَحْلِلْنَ لِأَزْوَاجِهِنَّ لَا تَعُودُوا مَرْضَاهُمْ وَلَا تَشْهَدُوا جَنَائِزَهُمْ، ثُمَّ تَلَا {طه} [طه: 1] {مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى} [طه: 2] إِلَى قَوْلِهِ عَزَّ وَجَلَّ {الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى} [طه: 5] وَهَلْ يَكُونُ الِاسْتِوَاءُ إِلَّا بِجُلُوسٍ "

10 – Ahmad ibn Sa'īd Abū Ja'far Ad-Dārimī narrated to me and said: I heard my father say: I heard Khārijah say: *"The Jahmiyyah are kuffār. Inform their women that they are divorced and that they are not allowed for their husbands. Do not visit their sick and do not attend their funeral prayers."* Then he recited:

﴿ طه ، مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى ﴾

"Tā-Hā. We have not sent down the Qurān to you in order to cause you distress." (Tā-Hā 20:1-2)

Until His – *'azza wa jalla* – Words:

﴿ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴾

"Ar-Rahman istawā (rose over) the Throne." (Tā-Hā 20:5)

(And he said:) *"And can the istiwā (rising over) be by anything but sitting."*

11 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ قَالَ: حَدَّثَنَا سُرَيْجُ بْنُ النُّعْمَانِ، أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ نَافِعٍ، قَالَ: كَانَ مَالِكُ بْنُ أَنَسٍ رَحِمَهُ اللَّهُ يَقُولُ: «مَنْ قَالَ الْقُرْآنُ مَخْلُوقٌ يُوجَعُ ضَرْبًا وَيُحْبَسُ حَتَّى يَمُوتَ» وَقَالَ مَالِكٌ رَحِمَهُ اللَّهُ: "اللَّهُ عَزَّ وَجَلَّ فِي السَّمَاءِ وَعِلْمُهُ فِي كُلِّ مَكَانٍ لَا يَخْلُو مِنْهُ شَيْءٌ، وَتَلَا هَذِهِ الْآيَةَ {مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ} [المجادلة: 7] وَعَظَّمَ عَلَيْهِ الْكَلَامَ فِي هَذَا وَاسْتَشْنَعَهُ"

11. My father – *rahimahullāh* – narrated to me and said: Surayj ibn An-Nu'mān narrated to us (and said): 'Abdullāh ibn Nāfi' informed me and said: Mālik ibn Anas – *rahimahullāh* – used to say: *"Whoever says that the Qurān is created is hurt with strikes and imprisoned until he dies."* And Mālik ibn Anas said: *"Allāh – 'azza wa jalla – is in the heaven and His Knowledge is in every place; nowhere is free from it."* And he recited this verse:

﴿ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ ﴾

"There is no *najwā* (secret counsel) **of three except that He is the fourth of them, nor five except that He is the sixth of them."** (Al-Mujādilah 58:7)

And he considered the words regarding this as something major and he found it hideous.

12 – حَدَّثَنِي شَيْخٌ، لَنَا بَصْرِيٌّ، حَدَّثَنِي عَبْدَةُ أَبُو مُحَمَّدٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، سَمِعْتُ سُفْيَانَ الثَّوْرِيَّ، يَقُولُ: " مَنْ زَعَمَ أَنَّ قَوْلَ اللَّهِ عَزَّ وَجَلَّ {يَا مُوسَى إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ} [النمل: 9] مَخْلُوقٌ فَهُوَ كَافِرٌ زِنْدِيقٌ حَلَالُ الدَّمِ"

12. A *shaykh* of ours in Basrah narrated to us (and said): 'Abdah Abū Muhammad narrated to me (and said): 'Abdullāh ibn Al-Mubārak narrated to us (and said): I heard Sufyān Ath-Thawrī say: *"Whoever claims that the saying of Allāh 'azza wa jalla:*

﴿ يَا مُوسَى إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴾

"O Mūsā, I am verily Allāh, Al-Azīz Al-Hakīm." (An-Naml 27:9)

…is created, he is a kāfir zindīq, and his blood is allowed."

13 – حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ الصَّاغَانِيُّ، حَدَّثَنِي هَارُونُ بْنُ أَبِي هَارُونَ، حَدَّثَنَا حِبَّانُ بْنُ مُوسَى، عَنِ ابْنِ الْمُبَارَكِ، عَنْ سُفْيَانَ، قَالَ: «مَنْ قَالَ إِنَّ قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ مَخْلُوقٌ فَهُوَ كَافِرٌ»

13. Muhammad ibn Ishāq As-Sāghānī narrated to me (and said): Hārūn ibn Abī Hārūn narrated to me (and said): Hibbān ibn Mūsā narrated to us, from Ibn Al-Mubārak, from Sufyān who said: *"Whoever says: 'Verily Qul HuwAllāhu Ahad, Allāhus-Samad is created', he is a kāfir."*

14 – حَدَّثَنِي أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ بْنِ إِشْكَابَ سَمِعْتُ أَبِيَ وَالْهَيْثَمَ بْنَ خَارِجَةَ، يَقُولَانِ: سَمِعْنَا أَبَا يُوسُفَ الْقَاضِيِ، يَقُولُ بِخُرَاسَانَ: " صِنْفَانِ مَا عَلَى ظَهْرِ الْأَرْضِ أَشَرُّ مِنْهُمَا: الْجَهْمِيَّةُ وَالْمُقَاتِلِيَّةُ"

14. Abū Ja'far Muhammad ibn Al-Husayn ibn Ibrāhīm ibn Ishkāb narrated to me (and said): I heard my father and Al-Haytham ibn Khārijah who both said: I heard Abū Yūsuf Al-Qādī say in Khurasān: *"There is no-one worse upon the face of the Earth than two groups: The Jahmiyyah and the Muqātiliyyah."*

عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ رَحِمَهُ اللَّهُ

Abdullāh ibn Al-Mubārak *rahimahullāh*

15 – حَدَّثَنِي الْحَسَنُ بْنُ عِيسَى مَوْلَى عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: كَانَ ابْنُ الْمُبَارَكِ يَقُولُ: «الْجَهْمِيَّةُ كُفَّارٌ»

15. Al-Hasan ibn 'Īsā the *mawlā* of 'Abdullāh ibn Al-Mubārak narrated to me and said: Ibn Al-Mubārak used to say: *"The Jahmiyyah are kuffār."*

16 – سَمِعْتُ الْحَسَنَ بْنَ عِيسَى، يَقُولُ: «الْجَهْمِيَّةُ وَمَنْ يَشُكُّ فِي كُفْرِ الْجَهْمِيَّةِ؟»

16. I heard Al-Hasan ibn 'Īsā say: *"The Jahmiyyah. And who doubts regarding the kufr of the Jahmiyyah?"*

17 – حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، حَدَّثَنِي مُحْرِزُ بْنُ عَوْنٍ، حَدَّثَنِي أَبُو سَهْلٍ يَحْيَى بْنُ إِبْرَاهِيمَ وَكَانَ يُلَقَّبُ رَاهَوَيْهِ قَالَ: قَالَ ابْنُ الْمُبَارَكِ: «لَيْسَ تَعْبُدُ الْجَهْمِيَّةُ شَيْئًا»

17. Ahmad ibn Ibrāhīm Ad-Dawraqī narrated to me (and said): Muhraz ibn 'Awn narrated to me (and said): Abū Sahl Yahyā ibn Ibrāhīm – and he used to be called Rāhūyah – narrated to me and said: Ibn Al-Mubārak said: *"The Jahmiyyah do not worship anything."*

18 – حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، حَدَّثَنِي سَالِمُ بْنُ رُسْتُمَ أَبُو صَالِحٍ، قَالَ: حَدَّثَنِي يَحْيَى بْنُ إِبْرَاهِيمَ أَبُو سَهْلٍ رَاهَوَيْهِ، قَالَ: "كُنْتُ أَدْعُو عَلَى الْجَهْمِيَّةِ فَأُكْثِرُ فَذَكَرْتُ ذَلِكَ لِعَبْدِ اللَّهِ بْنِ الْمُبَارَكِ وَدَخَلَ قَلْبِي مِنْ ذَلِكَ شَيْءٌ فَقَالَ: لَا يَدْخُلُ قَلْبَكَ فَإِنَّهُمْ يَجْعَلُونَ رَبَّكَ الَّذِي تَعْبُدُ لَا شَيْءَ "

18. Ahmad ibn Ibrāhīm Ad-Dawraqī narrated to me (and said): Sālim ibn Rustum Abū Sālih narrated to me and said: Yahyā ibn Ibrāhīm Abū Sahl Rāhūyah narrated to me and said: I used to invoke (Allāh) against the Jahmiyyah, so I mentioned this to 'Abdullāh ibn Al-Mubārak because some (objection) had entered my heart regarding this, so he said: *"Nothing should enter your heart (regarding this), for verily they make the Lord which you worship into nothing."*

19 – حَدَّثَنِي أَبُو جَعْفَرٍ أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ، قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ أَعْيَنَ، سَمِعْتُ النَّضْرَ بْنَ مُحَمَّدٍ، يَقُولُ: " مَنْ قَالَ {إِنَّنِي أَنَا اللَّهُ، لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي} [طه: 14] مَخْلُوقٌ فَهُوَ كَافِرٌ، قَالَ: فَأَتَيْتُ ابْنَ الْمُبَارَكِ فَقُلْتُ لَهُ أَلَا تَعْجَبُ مِنْ أَبِي مُحَمَّدٍ قَالَ كَذَا وَكَذَا؟ قَالَ: وَهَلْ الْأَمْرُ إِلَّا ذَاكَ، وَهَلْ يَجِدُ بُدًّا مِنْ أَنْ يَقُولَ هَذَا "

19. Abū Ja'far Ahmad ibn Sa'īd Ad-Dārimī narrated to me and said: I heard Muhammad ibn A'yun (who said): I heard An-Nadr ibn Muhammad say: *"Whoever says (that the verse):*

﴿ إِنَّنِي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴾

"Verily I am Allāh, there is no-one worthy of worship besides Me, so worship Me and establish the prayer for My remembrance." (Tā-Hā 20:14)

...is created, he is a kāfir." So I went to Ibn Al-Mubārak and said to him: *"Are you not astonished that Abū Muhammad says such and such?"* He said: *"And is the matter except as such? And is it possible to escape from saying that?"*

20 – حَدَّثَنِي أَبُو عَمْرٍو مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رِزْمَةَ، قَالَ: سَمِعْتُ أَبَا الْوَزِيرِ مُحَمَّدَ بْنَ أَعْيَنَ قَالَ: سَمِعْتُ النَّضْرَ بْنَ مُحَمَّدٍ، يَقُولُ: «مَنْ قَالَ فِي هَذِهِ الْآيَةِ» {إِنَّنِي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي} [طه: 14] مَخْلُوقٌ فَهُوَ كَافِرٌ "، فَجِئْتُ إِلَى عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ فَأَخْبَرْتُهُ، قَالَ: «صَدَقَ أَبُو مُحَمَّدٍ عَافَاهُ اللَّهُ، مَا كَانَ اللَّهُ عَزَّ وَجَلَّ يَأْمُرُ أَنْ نَعْبُدَ مَخْلُوقًا»

20. Abu 'Amr Muhammad ibn 'Abdil-'Azīz ibn Abī Rizmah narrated to me and said: I heard Abū Al-Wazir Muhammad ibn A'yun who said: I heard An-Nadr ibn Muhammad say: *"Whoever says regarding this verse:*

﴿ إِنَّنِي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴾

"Verily I am Allāh, there is no-one worthy of worship besides Me, so worship Me and establish the prayer for My remembrance." (Tā-Hā 20:14)

…that it is created, he is a kāfir." So I went to 'Abdullāh ibn Al-Mubārak and informed him. He said: *"Abū Muhammad has spoken the truth, may Allāh protect him. Allāh – 'azza wa jalla – would not command us to worship something created."*

21 – وَذَكَرَ أَبُو بَكْرِ بْنُ أَبِي عَتَّابٍ الْأَعْيَنَ، ثنا حَمْزَةُ، شَيْخٌ مِنْ أَهْلِ مَرْوَ، قَالَ: سَمِعْتُ ابْنَ الْمُبَارَكِ، يَقُولُ: «مَنْ قَالَ الْقُرْآنُ مَخْلُوقٌ فَهُوَ زِنْدِيقٌ»

21. And Abū Bakr ibn Abī 'Attāb Al-A'yun mentioned: Hamzah – a *shaykh* from the people of Merv – narrated to us and said: I heard Ibn Al-Mubārak say: *"Whoever says that the Qurān is created, he is a zindīq."*

22 – حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، ثنا عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ، قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ الْمُبَارَكِ كَيْفَ يَنْبَغِي لَنَا أَنْ نَعْرِفَ، رَبَّنَا عَزَّ وَجَلَّ؟ قَالَ: عَلَى السَّمَاءِ السَّابِعَةِ عَلَى عَرْشِهِ، وَلَا نَقُولُ كَمَا تَقُولُ الْجَهْمِيَّةُ إِنَّهُ هَاهُنَا فِي الْأَرْضِ"

22. Ahmad ibn Ibrāhīm Ad-Dawraqī narrated to me (and said): 'Alī ibn Al-Hasan ibn Shaqīq narrated to us and said: I asked 'Abdullāh ibn Al-Mubārak: *"How we are supposed to know our Lord 'azza wa jalla?"* He said: *"Above the seventh heaven upon His Throne. And we do not say as the Jahmiyyah say; that He verily is here on Earth."*

23 – حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ، حَدَّثَنِي عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الْمُبَارَكِ، يَقُولُ: «إِنَّا نَسْتَجِيزُ أَنْ نَحْكِيَ كَلَامَ الْيَهُودِ وَالنَّصَارَى وَلَا نَسْتَجِيزُ أَنْ نَحْكِيَ كَلَامَ الْجَهْمِيَّةِ»

23. Ahmad ibn Ibrāhīm narrated to us (and said): ‘Alī ibn Al-Hasan ibn Shaqīq narrated to me and said: I heard ‘Abdullāh ibn Al-Mubārak say: *“We verily allow to mention the words of the Jews and the Christians, but we do not allow mentioning the words of the Jahmiyyah.”*

24 – حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ، حَدَّثَنَا أَحْمَدُ بْنُ نَصْرِ بْنِ مَالِكٍ، قَالَ: أَخْبَرَنِي رَجُلٌ، عَنِ ابْنِ الْمُبَارَكِ، قَالَ: قَالَ لَهُ رَجُلٌ يَا أَبَا عَبْدِ الرَّحْمَنِ قَدْ خِفْتُ اللَّهَ عَزَّ وَجَلَّ مِنْ كَثْرَةِ مَا أَدْعُو عَلَى الْجَهْمِيَّةِ، قَالَ: لَا تَخَفْ فَإِنَّهُمْ يَزْعُمُونَ أَنَّ إِلَهَكَ الَّذِي فِي السَّمَاءِ لَيْسَ بِشَيْءٍ "

24. Muhammad ibn Ishāq narrated to me (and said): Ahmad ibn Nasr ibn Mālik narrated to us and said: A man informed me, from Ibn Al-Mubārak who said that a man said to him: *“O Abū ‘Abdir-Rahmān, I verily fear Allāh – ‘azza wa jalla – due to so much that I invoke (Allāh) against the Jahmiyyah.”* He said: *“Do not fear, for verily they claim that your God who is in the heaven is nothing.”*

سُفْيَانُ بْنُ عُيَيْنَةَ رَحِمَهُ اللَّهُ

Sufyān ibn ‘Uyaynah *rahimahullāh*

25 – حَدَّثَنِي غِيَاثُ بْنُ جَعْفَرٍ، قَالَ: سَمِعْتُ سُفْيَانَ بْنَ عُيَيْنَةَ، يَقُولُ: " الْقُرْآنُ كَلَامُ اللَّهِ عَزَّ وَجَلَّ، مَنْ قَالَ: مَخْلُوقٌ، فَهُوَ كَافِرٌ، وَمَنْ شَكَّ فِي كُفْرِهِ فَهُوَ كَافِرٌ "

25. Ghiyāth ibn Ja’far narrated to me and said: I heard Sufyān ibn ‘Uyaynah say: *“The Qurān is the Word of Allāh ‘azza wa jalla. Whoever says (that it is) created, he is a kāfir. And whoever doubts regarding his kufr, he is (also) a kāfir.”*

26 – حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ الصَّاغَانِيُّ، ثنا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ الْمُحْرِزِيُّ، ثنا مُحَمَّدُ بْنُ جُنَيْدٍ، عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ، قَالَ: «مَنْ قَالَ الْقُرْآنُ مَخْلُوقٌ كَانَ مُحْتَاجًا أَنْ يُصْلَبَ عَلَى ذُبَابٍ يَعْنِي جَبَلًا»

26. Muhammad ibn Ishāq As-Sāghānī narrated to me (and said): Muhammad ibn ‘Abdir-Rahmān Al-Muhrizī narrated to us (and said): Muhammad ibn Junayd narrated to us, from Sufyān ibn ‘Uyaynah who said: *“Whoever says that the Qurān is created is needed to be crucified upon a mountain.”*

عَبْدُ اللَّهِ بْنُ إِدْرِيسَ رَحِمَهُ اللَّهُ

‘Abdullāh ibn Idrīs *rahimahullāh*

27 – حَدَّثَنِي الْفَضْلُ بْنُ الصَّبَّاحِ السِّمْسَارُ، وَسَأَلْتُ أَبِي عَنْهُ، فَقَالَ: أَعْرِفُهُ لَيْسَ بِهِ بَأْسٌ، قَالَ: "كُنْتُ عِنْدَ عَبْدِ اللَّهِ بْنِ إِدْرِيسَ رَحِمَهُ اللَّهُ فَسَأَلَهُ بَعْضُ أَصْحَابِ الْحَدِيثِ مِمَّنْ كَانَ مَعَنَا فَقَالَ: مَا تَقُولُ فِي الْجَهْمِيَّةِ يُصَلَّى خَلْفَهُمْ؟ قَالَ الْفَضْلُ ثُمَّ اشْتَغَلْتُ أُكَلِّمُ إِنْسَانًا بِشَيْءٍ فَلَمْ أَفْهَمْ مَا رَدَّ عَلَيْهِ ابْنُ إِدْرِيسَ فَقُلْتُ لِلَّذِي سَأَلَهُ: مَا قَالَ لَكَ؟ فَقَالَ: قَالَ لِي: «أَمُسْلِمُونَ هَؤُلَاءِ لَا، وَلَا كَرَامَةَ، لَا يُصَلَّى خَلْفَهُمْ» ، قُلْتُ لِلْفَضْلِ بْنِ الصَّبَّاحِ سَمِعْتَهُ يَقُولُ هَذَا لِابْنِ إِدْرِيسَ وَأَنْتَ حَاضِرٌ؟ قَالَ: نَعَمْ سَمِعْتُهُ

27. Al-Fadl ibn As-Sabbāh As-Simsār narrated to me – and I asked my father regarding him and he said: *“There is no harm in him.”* – and said: *“I was with ‘Abdullāh ibn Idrīs – rahimahullāh – when some of the people of hadīth among those who were with us asked him and said: ‘What do you say about the Jahmiyyah, should one pray behind them?’”* Al-Fadl said: *“Then I became occupied with speaking to a man, so I did not understand what answer Ibn Idrīs gave. So I said to the one who asked him: ‘What did he say to you?’ So he said: ‘He said to me: Are these Muslims? No, and (they are shown) no respect. One does not pray behind them.’”* I said to Al-Fadl ibn As-Sabbāh: Did you hear him saying that to Ibn Idrīs while you were present? He said: *“Yes, I heard him.”*

28 – حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، حَدَّثَنِي أَبُو جَعْفَرٍ السُّوَيْدِيُّ، عَنْ مُقَاتِلٍ، قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ إِدْرِيسَ عَنِ الصَّلَاةِ، خَلْفَ الْجَهْمِيَّةِ قَالَ: «أَمُؤْمِنُونَ هُمْ؟»

28. Ahmad ibn Ibrāhīm Ad-Dawraqī narrated to me (and said): Abū Ja’far As-Suwaydī narrated to me, from Muqātil who said: I asked ‘Abdullāh ibn Idrīs about the prayer behind the Jahmiyyah. He said: *“Are they believers?”*

29a – حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ، حَدَّثَنِي يَحْيَى بْنُ يُوسُفَ الزِّمِّيُّ، قَالَ: حَضَرْتُ عَبْدَ اللَّهِ بْنَ إِدْرِيسَ فَقَالَ لَهُ رَجُلٌ: يَا أَبَا مُحَمَّدٍ، إِنَّ قِبَلَنَا نَاسًا يَقُولُونَ: إِنَّ الْقُرْآنَ مَخْلُوقٌ، فَقَالَ: «مِنَ الْيَهُودِ؟» قَالَ: لَا، قَالَ: «فَمِنَ النَّصَارَى؟» قَالَ: لَا، قَالَ: «فَمِنَ الْمَجُوسِ؟» قَالَ: لَا، قَالَ: «فَمِمَّنْ؟» قَالَ: مِنَ الْمُوَحِّدِينَ، قَالَ: «كَذَبُوا لَيْسَ هَؤُلَاءِ بِمُوَحِّدِينَ هَؤُلَاءِ زَنَادِقَةٌ، مَنْ زَعَمَ أَنَّ الْقُرْآنَ مَخْلُوقٌ فَقَدْ زَعَمَ أَنَّ اللَّهَ عَزَّ وَجَلَّ مَخْلُوقٌ، وَمَنْ زَعَمَ أَنَّ اللَّهَ تَعَالَى مَخْلُوقٌ فَقَدْ كَفَرَ، هَؤُلَاءِ زَنَادِقَةٌ هَؤُلَاءِ زَنَادِقَةٌ»

29a – Ahmad ibn Ibrāhīm narrated to me (and said): Yahyā ibn Yūsuf Az-Zimmī narrated to me and said: *“I was present with ‘Abdullāh ibn Idrīs when a man said to him: ‘O Abū Muhammad. In front of us are people who say: Verily the Qurān is created.’ So he said: ‘From the Jews?’ He said: ‘No.’ He said: ‘Then from the Christians?’ He said: ‘No.’ He said: ‘Then from the Majūs?’ He said: ‘No.’ He said: ‘Then from who?’ He said: ‘From the muwahhidūn.’ He said: ‘They have lied. These are not muwahhidūn, they are zanādiqah. Whoever claims that the Qurān is created, he has verily claimed that Allāh –*

'azza wa jalla – is created. And whoever claims that Allāh – the Exalted – is created, he has verily committed kufr. These are zanādiqah, these are zanādiqah.'"

29b – قَالَ ابْنُ الدَّوْرَقِيِّ: وَأَخْبَرَنِي بَعْضُ أَصْحَابِنَا عَنِ الزِّمِّيِّ، قَالَ: وَقَرَأَ ابْنُ إِدْرِيسَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَقَالَ: «اللَّهُ مَخْلُوقٌ؟ وَالرَّحْمَنُ الرَّحِيمُ مَخْلُوقٌ؟ هَؤُلَاءِ زَنَادِقَةٌ»

29b – Ibn Ad-Dawraqī said: And some of our companions informed me, from Az-Zimmī who said: And Ibn Idrīs recited: *Bismillāhi Ar-Rahmān Ar-Rahīm*, then he said: *"Is Allāh created? Is Ar-Rahmān Ar-Rahīm created? These (Jahmiyyah) are zanādiqah."*

30 – حَدَّثَنِي مُحَمَّدُ بْنُ هَارُونَ أَبُو نَشِيطٍ، حَدَّثَنِي مُحَمَّدُ بْنُ عِيسَى الطَّبَّاعُ، سَمِعْتُ ابْنَ إِدْرِيسَ: سُئِلَ عَنْ قَوْمٍ، يَقُولُونَ الْقُرْآنُ مَخْلُوقٌ فَاسْتَشْنَعَ ذَلِكَ وَقَالَ: «سُبْحَانَ اللَّهِ شَيْءٌ مِنْهُ مَخْلُوقٌ، وَأَشَارَ بِيَدِهِ إِلَى فِيهِ»

30. Muhammad ibn Hārūn Abū Nashit narrated to me (and said): Muhammad ibn 'Īsā At-Tabbā' narrated to me (and said): I heard Ibn Idrīs when he was asked about some people who says that the Qurān is created. So he found this hideous and said: *"Subhān-Allāh is something from Him created."* And he pointed with his hand towards his mouth.

وَكِيعُ بْنُ الْجَرَّاحِ رَحِمَهُ اللَّهُ

Wakī' ibn Al-Jarrāh *rahimahullāh*

31 – حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ إِسْمَاعِيلَ الْوَاسِطِيُّ الضَّرِيرُ قَالَ: سَمِعْتُ وَكِيعَ بْنَ الْجَرَّاحِ، يَقُولُ: «أَمَّا الْجَهْمِيُّ فَإِنِّي أَسْتَتِيبُهُ فَإِنْ تَابَ وَإِلَّا قَتَلْتُهُ»

31. Abū 'Abdillāh Muhammad ibn Ismā'īl Al-Wāsitī Ad-Darīr narrated to us and said: I heard Wakī' ibn Al-Jarrāh say: *"As for the jahmī, then I verily ask him to repent. Then he either repents or I kill him."*

32 – حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، قَالَ: بَلَغَنِي عَنْ وَكِيعٍ، أَنَّهُ قَالَ: «مَنْ زَعَمَ أَنَّ الْقُرْآنَ مَخْلُوقٌ فَقَدْ زَعَمَ أَنَّهُ مُحْدَثٌ وَمَنْ زَعَمَ أَنَّهُ مُحْدَثٌ فَقَدْ كَفَرَ»

32. Abū Bakr ibn Abī Shaybah narrated to me and said: It has reached me regarding Wakī' that he said: *"Whoever claims that the Qurān is created, he has verily claimed that it is muhdath (new or recent), and whoever claims that it is muhdath, he has verily committed kufr."*

33 – حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ، حَدَّثَنِي أَبُو جَعْفَرٍ السُّوَيْدِيُّ، قَالَ: سَمِعْتُ وَكِيعًا، وَقِيلَ لَهُ: إِنَّ فُلَانًا يَقُولُ: إِنَّ الْقُرْآنَ مُحْدَثٌ، فَقَالَ: «سُبْحَانَ اللَّهِ هَذَا كُفْرٌ» ، قَالَ السُّوَيْدِيُّ: وَسَأَلْتُ وَكِيعًا عَنِ الصَّلَاةِ خَلْفَ الْجَهْمِيَّةِ، فَقَالَ: «لَا يُصَلَّى خَلْفَهُمْ»

33. Ahmad ibn Ibrāhīm narrated to me (and said): Abū Ja'far As-Suwaydī narrated to me and said: I heard Wakī' when it was said to him: *"Verily fulān says: 'Verily the Qurān is muhdath.'"* So he said: *"Subhān-Allāh, (saying) that is kufr."* As-Suwaydī said: And I asked Wakī' about the prayer behind the Jahmiyyah, so he said: *"One does not pray behind them."*

34 – حَدَّثَنِي أَحْمَدُ بْنُ الْحَسَنِ أَبُو الْحَسَنِ التِّرْمِذِيُّ، قَالَ: سَمِعْتُ مَلِيحَ بْنَ وَكِيعٍ، يَقُولُ سَمِعْتُ وَكِيعًا، يَقُولُ: «مَنْ زَعَمَ أَنَّ الْقُرْآنَ، مَخْلُوقٌ فَقَدْ زَعَمَ أَنَّهُ مُحْدَثٌ يُسْتَتَابُ فَإِنْ تَابَ وَإِلَّا ضُرِبَتْ رَقَبَتُهُ»

34. Ahmad ibn Al-Hasan Abū Al-Hasan At-Tirmidhī narrated to me and said: I heard Malīh ibn Wakī'say: I heard Wakī' say: *"Whoever claims that the Qurān is created, he has verily claimed that it is muhdath. He is asked to repent. Then he either repents or he is beheaded."*

35 – سَمِعْتُ أَبَا خَيْثَمَةَ زُهَيْرَ بْنِ حَرْبٍ، قَالَ: " اخْتَصَمْتُ أَنَا وَمُثَنَّى، فَقَالَ مُثَنَّى: الْقُرْآنُ مَخْلُوقٌ، وَقُلْتُ أَنَا: كَلَامُ اللَّهِ، فَقَالَ وَكِيعٌ وَأَنَا أَسْمَعُ: " هَذَا كُفْرٌ، مَنْ قَالَ: إِنَّ الْقُرْآنَ مَخْلُوقٌ هَذَا كُفْرٌ "، فَقَالَ مُثَنَّى: يَا أَبَا سُفْيَانَ قَالَ اللَّهُ عَزَّ وَجَلَّ {مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحْدَثٍ} [الأنبياء: 2] فَأَيُّ شَيْءٍ هَذَا؟ فَقَالَ وَكِيعٌ: «مَنْ قَالَ الْقُرْآنُ مَخْلُوقٌ؟ هَذَا كُفْرٌ»

35. I heard Abū Khaythamah Zuhayr ibn Harb say: *"Muthannā and I had a dispute, so Muthannā said: 'The Qurān is created.' And I said: '(It is) the Word of Allāh.' Then Wakī' said while I was listening: 'That is kufr. Whoever says that the Qurān is created, then this is kufr.' So Muthannā said: 'O Abū Sufyān, Allāh – 'azza wa jalla – said:*

﴿ مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحْدَثٍ ﴾

"No *muhdath* (new or recent)[34] **reminder comes to them from their Lord** (except that they listen to it while joking)**."** (Al-Anbiyā 21:2)

...so what is this?' So Wakī' said: 'Who says that the Qurān is created? That is kufr.'"

36 – حَدَّثَنِي سَوَّارُ بْنُ عَبْدِ اللَّهِ الْقَاضِي، حَدَّثَنِي رَجُلٌ، سَمَّاهُ سَوَّارٌ، وَنَسِيتُ اسْمَهُ، قَالَ: سَمِعْتُ وَكِيعًا، يَقُولُ: «مَنْ قَالَ الْقُرْآنُ مَخْلُوقٌ فَهُوَ كَافِرٌ»

36. Sawwār ibn 'Abdillāh Al-Qadi narrated to me (and said): A man narrated to me – Sawwār named him, but I forgot his name – and said: I heard Wakī' say: *"Whoever says that the Qurān is created, he is a kāfir."*

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[34] The word *Muhdath* has here been translated as 'new' or 'recent' in accordance with how Ibn 'Abbās (*radiAllāhu 'anhu*) used the word in his saying:

يَا مَعْشَرَ المسْلِمِينَ، كيفَ تَسْأَلُونَ أَهْلَ الكِتَابِ، وَكِتَابُكُمُ الذي أُنْزِلَ علَى نَبِيِّهِ صَلَّى اللهُ عليه وسلَّمَ أحْدَثُ الأخْبَارِ باللَّهِ، تَقْرَؤُونَهُ لَمْ يُشَبْ

"O gathering of Muslims, why do you ask the people of the Book, while your Book which was revealed to His Prophet ﷺ is the <u>ahdathu</u> (most recent) news about Allāh? You read it and it has not been distorted." (Sahīh Al-Bukhārī no. 7522)

37 – حَدَّثَنِي أَبُو بَكْرِ بْنُ زَنْجُوَيْهِ، حَدَّثَنِي مُحَمَّدُ بْنُ دَاوُدَ الْحَرَّانِيُّ، سَمِعْتُ وَكِيعًا، يَقُولُ: «الْقُرْآنُ كَلَامُ اللَّهِ عَزَّ وَجَلَّ أَنْزَلَهُ جِبْرِيلُ عَلَى مُحَمَّدٍ عَلَيْهِمَا السَّلَامُ كُلُّ صَاحِبِ هَوًى يَعْرِفُ اللَّهَ عَزَّ وَجَلَّ وَيَعْرِفُ مَنْ يَعْبُدُ إِلَّا الْجَهْمِيَّةُ لَا يَدْرُونَ مَنْ يَعْبُدُونَ. بِشْرٌ الْمَرِيسِيُّ وَأَصْحَابُهُ»

37. Abū Bakr ibn Zanjuwayh narrated to me (and said): Muhammad ibn Dāwūd Al-Harrānī narrated to me and said: I heard Wakī' say: *"The Qurān is the Word of Allāh 'azza wa jalla. Jibrīl brought it down to Muhammad (alayhimā as-salām). Every follower of desire (i.e. innovator) knows Allāh – 'azza wa jalla – and he knows who he is worshipping, except the Jahmiyyah. They do not know who they are worshipping. Bishr Al-Marīsī and his companions."*

38 – قَالَ أَبُو عَبْدِ الرَّحْمَنِ وَذَكَرَ حَسَنُ بْنُ الْبَزَّارِ قَالَ: وَأَخْبَرَنِي إِسْحَاقُ بْنُ أَبِي عَمْرٍو، قَالَ: قِيلَ لِوَكِيعٍ فِي ذَبَائِحِ الْجَهْمِيَّةِ، قَالَ: «لَا تُؤْكَلُ هُمْ مُرْتَدُّونَ»

38. Abū 'Abdir-Rahman said: Hasan ibn Al-Bazzār mentioned and said: Ishāq ibn Abī 'Amr informed me and said: The slaughter of the Jahmiyyah was mentioned to Wakī'. He said: *"It is not eaten. They are murtaddūn (apostates)."*

39 – حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ الصَّاغَانِيُّ، حَدَّثَنَا أَبُو حَاتِمٍ الطَّوِيلُ، قَالَ: قَالَ وَكِيعٌ: " مَنْ قَالَ إِنَّ كَلَامَهُ لَيْسَ مِنْهُ فَقَدْ كَفَرَ، وَمَنْ قَالَ: إِنَّ مِنْهُ شَيْئًا مَخْلُوقًا فَقَدْ كَفَرَ "

39. Muhammad ibn Ishāq As-Sāghānī narrated to me (and said): Abū Hātim At-Tawīl narrated to us and said: Wakī' said: *"Whoever says that His Words are not from Him, he has verily committed kufr. And whoever says that something of Him is created, he has verily committed kufr."*

40 – حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ الصَّاغَانِيُّ، حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، حَدَّثَنَا السُّوَيْدِيُّ، سَمِعْتُ وَكِيعًا، يَقُولُ: «مَنْ قَالَ الْقُرْآنُ مَخْلُوقٌ فَقَدْ كَفَرَ»

40. Muhammad ibn Ishāq As-Sāghānī narrated to me (and said): Yahyā ibn Ayyūb narrated to us (and said): As-Suwaydī narrated to us (and said): I heard Wakī' say: *"Whoever says that the Qurān is created has verily committed kufr."*

حَمَّادُ بْنُ زَيْدٍ وَمُعْتَمِرُ بْنُ سُلَيْمَانَ رَحِمَهُمَا اللَّهُ

Hammad ibn Zayd and Mu'tamir ibn Sulaymān *rahimahumā Allāh*

41 – حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، وَعَلِيُّ بْنُ مُسْلِمٍ الطُّوسِيُّ، قَالَا: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: سَمِعْتُ حَمَّادَ بْنَ زَيْدٍ: " وَذُكِرَ، هَؤُلَاءِ الْجَهْمِيَّةُ، قَالَ: «إِنَّمَا يُحَاوِلُونَ أَنْ يَقُولُوا لَيْسَ فِي السَّمَاءِ شَيْءٌ»

41. Ahmad ibn Ibrāhīm Ad-Dawraqī and 'Alī ibn Muslim At-Tūsī both narrated to me and said: Sulaymān ibn Harb narrated to us and said: I heard Hammād ibn Zayd when these Jahmiyyah were mentioned (in front of him). He said: *"They verily try to say that there is nothing in the heaven."*

42 – حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ الصَّاغَانِيُّ، قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ يُوسُفَ بْنِ الْحَجَّاجِ الْجُبَيْرِيُّ، حَدَّثَنَا فِطْرُ بْنُ حَمَّادِ بْنِ أَبِي عُمَرَ الصَّفَّارُ، قَالَ: سَأَلْتُ مُعْتَمِرَ بْنَ سُلَيْمَانَ، فَقُلْتُ: يَا أَبَا مُحَمَّدٍ: إِمَامٌ لِقَوْمٍ يَقُولُ: الْقُرْآنُ مَخْلُوقٌ أُصَلِّي خَلْفَهُ؟ فَقَالَ: «يَنْبَغِي أَنْ تَضْرِبَ عُنُقَهُ» قَالَ فِطْرٌ: وَسَأَلْتُ حَمَّادَ بْنَ زَيْدٍ فَقُلْتُ: يَا أَبَا إِسْمَاعِيلَ لَنَا إِمَامٌ يَقُولُ: الْقُرْآنُ مَخْلُوقٌ أُصَلِّي خَلْفَهُ؟ قَالَ: «صَلِّ خَلْفَ مُسْلِمٍ أَحَبُّ إِلَيَّ» وَسَأَلْتُ يَزِيدَ بْنِ زُرَيْعٍ فَقُلْتُ: يَا أَبَا مُعَاوِيَةَ: إِمَامٌ لِقَوْمٍ يَقُولُ: الْقُرْآنُ مَخْلُوقٌ أُصَلِّي خَلْفَهُ؟ قَالَ: «لَا وَلَا كَرَامَةَ» قَالَ أَبُو عَبْدِ الرَّحْمَنِ: سَمِعْتُ أَنَا مِنْ فِطْرٍ وَلَمْ أَسْمَعْ مِنْهُ هَذَا الْحَدِيثَ

42. Muhammad ibn Ishāq As-Sāghānī narrated to me and said: 'Ubayd-Allāh ibn Yūsuf ibn Al-Hajjāj Al-Jubayrī narrated to us (and said): Fitr ibn Hammād ibn Abī 'Umar As-Saffār narrated to us and said: I asked Mu'tamir ibn Sulaymān and said: *"O Abū Muhammad, the imām of a people says: The Qurān is created. Should I pray behind him?"* So he said: *"He ought to be beheaded."* Fitr said: And I asked Hammād ibn Zayd and said: *"O Abū Ismāī'l, we have an imām who says: The Qurān is created. Should I pray behind him?"* He said: *"Praying behind a Muslim is more beloved to me."* And I asked Yazīd ibn Zuray' and said: *"O Abū Mu'āwiyah, the imām of a people says: The Qurān is created. Should I pray behind him?"* He said: *"No, and (they are shown) no respect."* Abū 'Abdir-Rahmān said: I heard from Fitr, but I did not hear this *hadīth*.

43a – حَدَّثَنِي أَبُو بَكْرٍ مُحَمَّدُ بْنُ أَبِي عَتَّابٍ الْمُؤَدِّبُ يَنْزِلُ الْكَرْخَ، حَدَّثَنِي فِطْرُ بْنُ حَمَّادِ بْنِ وَاقِدٍ، قَالَ: سَمِعْتُ أَبِيَ يَقُولُ: سَمِعْتُ مَالِكَ بْنَ دِينَارٍ، يَقُولُ: «النَّاسُ يَقُولُونَ مَالِكُ بْنُ دِينَارٍ زَاهِدٌ، مَالِكُ بْنُ دِينَارٍ زَاهِدٌ إِنَّمَا الزَّاهِدُ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ الَّذِي أَتَتْهُ الدُّنْيَا فَتَرَكَهَا»

43a – Abū Bakr Muhammad ibn Abī Ayyub Al-Muaddib Al-Karkh narrated to me (and said): Fitr ibn Hammād ibn Waqid narrated to me and said: I heard my father say: I heard Mālik ibn Dīnār say: *"The people say that Mālik ibn Dīnār is a zāhid (a person abstaining from this dunyā). Is Mālik ibn Dīnār a zāhid? Verily the zāhid is 'Umar ibn 'Abdil-'Azīz, to whom the dunyā came, but he left it."*

43b – قَالَ أَبُو عَبْدِ الرَّحْمَنِ قَالَ الْقَاضِي يَعْنِي إِسْمَاعِيلَ بْنَ إِسْحَاقَ: سَمِعْتُ نَصْرَ بْنَ عَلِيٍّ، يَقُولُ: «أَحْمَدُ بْنُ حَنْبَلٍ أَمْرُهُ بِالْآخِرَةِ كَانَ أَفْضَلَ لِأَنَّهُ أَتَتْهُ الدُّنْيَا فَدَفَعَهَا عَنْهُ»

43b – Abū ʻAbdir-Rahmān said: Al-Qādī – i.e. Ismāʻīl ibn Ishāq – said: I heard Nadr ibn ʻAlī say: *"Ahmad ibn Hanbal, his affair is regarding the ākhirah. He is better because the dunyā came to him but he pushed it away from himself."*[35]

عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ رَحِمَهُ اللَّهُ

ʻAbdur-Rahmān ibn Mahdī *rahimahullāh*

44 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ مَهْدِيٍّ، يَقُولُ: «مَنْ زَعَمَ أَنَّ اللَّهَ ، تَعَالَى لَمْ يُكَلِّمْ مُوسَى صَلَوَاتُ اللَّهِ عَلَيْهِ يُسْتَتَابُ فَإِنْ تَابَ وَإِلَّا ضَرَبْت عُنُقَهُ»

44. My father – *rahimahullāh* – narrated to me (and said): I heard ʻAbdur-Rahmān ibn Mahdi say: *"Whoever claims that Allāh – the Exalted – did not speak to Mūsā - salawātullāhi ʻalayhi – is asked to repent. Then either he repents or he is beheaded."*

45 – حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ، حَدَّثَنِي أَحْمَدُ بْنُ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ، حَدَّثَنِي عَمِّي، مُوسَى سَمِعْتُ أَبِي عَبْدَ الرَّحْمَنِ بْنَ مَهْدِيٍّ، يَقُولُ: «أَنَا لَا أَرَى أَنْ نَسْتَتِيبَ الْجَهْمِيَّةَ»

45. Ahmad ibn Ibrāhīm narrated to me (and said): Ahmad ibn Yūnus ibn ʻAbdir-Rahmān ibn Mahdī narrated to me (and said): My uncle Mūsā narrated to me (and said): I heard my father ʻAbdur-Rahmān ibn Mahdī say: *"I do not believe we should ask the Jahmiyyah to repent (before executing them)."*

46 – حَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ الْحَمَّالُ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ زِيَادٍ سَبَلَانُ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ مَهْدِيٍّ، يَقُولُ: " لَوْ كَانَ لِي مِنَ الْأَمْرِ شَيْءٌ لَقُمْتُ عَلَى الْجِسْرِ فَلَا يَمُرُّ بِي أَحَدٌ مِنَ الْجَهْمِيَّةِ إِلَّا سَأَلْتُهُ عَنِ الْقُرْآنِ فَإِنْ قَالَ: إِنَّهُ مَخْلُوقٌ ضَرَبْتُ رَأْسَهُ وَرَمَيْتُ بِهِ فِي الْمَاءِ "

46. Hārūn ibn ʻAbdillāh Al-Hammāl narrated to me (and said): Ibrāhīm ibn Ziyād Sabalān narrated to me and said: I heard ʻAbdur-Rahmān ibn Mahdī say: *"If I had any authority I would verily stand upon a bridge, and no-one from the Jahmiyyah would pass by me except that I would ask him about the Qurān. Then if he said that it is created, I would strike his head and throw it in the water."*

[35] It should be noticed that narration 43a and 43b have no relation to the subject of the chapter.

47 – حَدَّثَنِي الْعَبَّاسُ الْعَنْبَرِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ حُمَيْدٍ يَعْنِي أَبَا بَكْرِ بْنَ الْأَسْوَدِ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ مَهْدِيٍّ، يَقُولُ: لِيَحْيَى بْنِ سَعِيدٍ وَهُوَ عَلَى سَطْحِهِ «يَا أَبَا سَعِيدٍ لَوْ أَنَّ رَجُلًا جَهْمِيًّا مَاتَ وَأَنَا وَارِثُهُ، مَا اسْتَحْلَلْتُ أَنْ آخُذَ، مِنْ مِيرَاثِهِ»

47. Al-'Abbās Al-'Anbarī narrated to me (and said): 'Abdullāh ibn Muhammad ibn Humayd – i.e. Abū Bakr ibn Al-Aswad – narrated to us and said: I heard 'Abdur-Rahmān ibn Mahdī say to Yahyā ibn Sa'īd while he was upon his roof: *"O Abū Sa'īd, if a jahmī man died and I was the one to inherit him, I would not consider it permissible that I took (anything) from his inheritance."*

48 – حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ الصَّاغَانِيُّ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ هَاشِمٍ الطُّوسِيُّ أَبُو عَبْدِ الرَّحْمَنِ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ مَهْدِيٍّ، يَقُولُ: «الْجَهْمِيَّةُ يُسْتَتَابُونَ فَإِنْ تَابُوا وَإِلَّا ضُرِبَتْ أَعْنَاقُهُمْ»

48. Muhammad ibn Ishāq As-Sāghānī narrated to me (and said): 'Abdullāh ibn Hāshim At-Tūsī Abū 'Abdir-Rahmān narrated to me and said: I heard 'Abdur-Rahmān ibn Mahdī say: *"The Jahmiyyah are asked to repent. Then they either repent or they are beheaded."*

يَزِيدُ بْنُ هَارُونَ رَحِمَهُ اللَّهُ

Yazīd ibn Hārūn *rahimahullāh*

49 – حَدَّثَنِي أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ الْعَبَّاسِ صَاحِبُ الشَّامَةِ قَالَ: سَمِعْتُ يَزِيدَ بْنِ هَارُونَ: " وَذُكِرَتِ الْجَهْمِيَّةُ، فَقَالَ: هُمْ وَاللَّهِ زَنَادِقَةٌ عَلَيْهِمْ لَعْنَةُ اللَّهِ "

49. Abū 'Abdillāh Muhammad ibn Al-'Abbās – the man with the birthmark – narrated to me and said: I heard Yazīd ibn Hārūn say when the Jahmiyyah were mentioned, so he said: *"They, by Allāh, are zanādiqah. May the curse of Allāh be upon them."*

50 – حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ الْوَاسِطِيُّ، قَالَ: سَمِعْتُ شَاذَّ بْنَ يَحْيَى، وَأَثْنَى، عَلَيْهِ خَيْرًا، قَالَ: حَلَفَ لِي يَزِيدُ بْنُ هَارُونَ فِي بَيْتِهِ " وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الرَّحْمَنُ الرَّحِيمُ مَنْ قَالَ: الْقُرْآنُ مَخْلُوقٌ فَهُوَ زِنْدِيقٌ "

50. Muhammad ibn Ismā'īl Al-Wāsitī narrated to us and said: I heard Shādh ibn Yahyā – and he praised him with good words – who said: Yazīd ibn Hārūn swore to me in his house saying: *"By Allāh – besides Whom there is no-one worthy of worship, the Knower of the unseen and the seen, Ar-Rahmān Ar-Rahīm – whoever says that the Qurān is created, he is a zindīq."*

51 – حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ بَشَّارٍ الْوَاسِطِيُّ، قَالَ: كُنَّا عِنْدَ يَزِيدَ بْنِ هَارُونَ وَشَاذٌّ بن يَحْيَى يُنَاظِرُهُ فِي شَيْءٍ مِنْ أَمْرِ الْمَرِيسِيِّ وَهُوَ يَدْعُو عَلَيْهِ فَتَفَرَّقْنَا عَلَى أَنَّ يَزِيدَ قَالَ: «مَنْ قَالَ الْقُرْآنُ مَخْلُوقٌ فَهُوَ وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ زِنْدِيقٌ»

51. Ibrāhīm ibn ʻAbdillāh ibn Bashār Al-Wāsitī narrated to me and said: We were with Yazīd ibn Hārūn while Shādh ibn Yahyā was debating him regarding something from the affair of Al-Marīsī, while he was invoking (Allāh) against him. So we separated (agreeing) upon that Yazīd said: *"Whoever says that the Qurān is created, he is by Allāh – besides Whom there is no-one worthy of worship – a zindīq."*

52 – حَدَّثَنِي عَبَّاسٌ الْعَنْبَرِيُّ، حَدَّثَنِي شَاذُّ بْنُ يَحْيَى، قَالَ: سَمِعْتُ يَزِيدَ بْنِ هَارُونَ، يَقُولُ: «مَنْ قَالَ الْقُرْآنُ مَخْلُوقٌ فَهُوَ كَافِرٌ» ، وَجَعَلَ شَاذُّ بْنُ يَحْيَى يَلْعَنُ الْمَرِيسِيَّ

52. ʻAbbās Al-ʻAnbarī narrated to me (and said): Shādh ibn Yahyā narrated to me and said: I heard Yazīd ibn Hārūn say: *"Whoever says that the Qurān is created, he is a kāfir."* And Shādh ibn Yahyā began to curse Al-Marīsī.

54 – حَدَّثَنِي عَبَّاسٌ الْعَنْبَرِيُّ، حَدَّثَنَا شَاذُّ بْنُ يَحْيَى، سَمِعْتُ يَزِيدَ بْنِ هَارُونَ، وَقِيلَ، لَهُ: مَنِ الْجَهْمِيَّةُ؟ فَقَالَ: «مَنْ زَعَمَ أَنَّ الرَّحْمَنَ عَلَى الْعَرْشِ اسْتَوَى عَلَى خِلَافِ مَا يَقِرُّ فِي قُلُوبِ الْعَامَّةِ فَهُوَ جَهْمِيٌّ»

54. ʻAbbās Al-ʻAnbarī narrated to me (and said): Shādh ibn Yahyā narrated to us (and said): I heard Yazīd ibn Hārūn when it was said to him: *"Who are the Jahmiyyah?"* So he said: *"Whoever claims that 'Ar-Rahmān rose above the Throne' is (interpreted) different than what is established in the heart of the ordinary people, he is a jahmī."*

55 – حَدَّثَنِي إِسْحَاقُ بْنُ بُهْلُولٍ، قَالَ: قُلْتُ لِيَزِيدَ بْنِ هَارُونَ: أُصَلِّي خَلْفَ الْجَهْمِيَّةِ؟ قَالَ: «لَا» ، قُلْتُ: أُصَلِّي خَلْفَ الْمُرْجِئَةِ؟ قَالَ: «إِنَّهُمْ لَخَبَثَاءُ»

55. Ishāq ibn Buhlūl narrated to me and said: I said to Yazīd ibn Hārūn: *"Should I pray behind the Jahmiyyah?"* He said: *"No."* I said: *"Should I pray behind the Murjiah?"* He said: *"They are verily a dirty people."*

جَمَاعَةٌ مِنَ الْعُلَمَاءِ

A group of the scholars

56 – حَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدِ بْنِ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانُ، قَالَ: سَمِعْتُ أَبِيَ يَقُولُ: سَمِعْتُ مُعَاذَ بْنَ مُعَاذٍ، يَقُولُ: «مَنْ قَالَ الْقُرْآنُ مَخْلُوقٌ فَهُوَ كَافِرٌ» ، قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَقَدْ كُنْتُ سَأَلْتُ أَبَا مُحَمَّدِ بْنِ يَحْيَى بْنِ سَعِيدٍ عَنْ هَذِهِ الْقِصَّةِ، فَحَدَّثَنِي أَنَّ أَبَاهُ يَحْيَى بْنَ سَعِيدٍ بَعَثَهُ إِلَى مُعَاذِ بْنِ مُعَاذٍ فَلَمْ أَحْفَظْهُ فَحَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ بِهَذَا

56. Ahmad ibn Muhammad ibn Yahyā ibn Sa'īd Al-Qattān narrated to me and said: I heard my father say: I heard Mu'ādh ibn Mu'ādh say: *"Whoever says that the Qurān is created, he is a kāfir."* Abū 'Abdir-Rahmān said: And I verily asked Abū Muhammad ibn Yahyā ibn Sa'id about this report, so he narrated to me that his father Yahyā ibn Sa'īd sent him to Mu'ādh ibn Mu'ādh, but I did not memorize it. So Ahmad ibn Muhammad narrated this to me from his father.

57 – حَدَّثَنِي إِسْمَاعِيلُ بْنُ عُبَيْدِ بْنِ أَبِي كَرِيمَةَ الْحَرَّانِيُّ، قَالَ سَمِعْتُ شَبَابَةَ بْنَ سَوَّارٍ، يَقُولُ: «اجْتَمَعَ رَأْيِي وَرَأْيُ أَبِي النَّضْرِ هَاشِمِ بْنِ قَاسِمٍ وَجَمَاعَةٍ مِنَ الْفُقَهَاءِ عَلَى أَنَّ الْمَرِيسِيَّ كَافِرٌ جَاحِدٌ نَرَى أَنْ يُسْتَتَابَ فَإِنْ تَابَ وَإِلَّا ضُرِبَتْ عُنُقُهُ »

57. Ismā'īl ibn 'Ubayd ibn Abī Karīmah Al-Harrānī narrated to me and said: I heard Shabbābah ibn Sawwār say: *"My opinion and the opinion of Abū An-Nadr Hāshim ibn Qāsim and a group of the scholars is that we agreed Al-Marīsī is a kāfir jāhid, and we believe that he should be asked to repent. Then either he repents or he is beheaded."*

58 – حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُبَيْدِ بْنِ أَبِي كَرِيمَةَ، قَالَ: سَمِعْتُ شَبَابَةَ بْنَ سَوَّارٍ، وَعَبْدَ الْعَزِيزِ بْنَ أَبَانَ الْقُرَشِيَّ، يَقُولَانِ: «الْقُرْآنُ كَلَامُ اللَّهِ عَزَّ وَجَلَّ، وَمَنْ زَعَمَ أَنَّهُ مَخْلُوقٌ فَهُوَ كَافِرٌ»

58. Ismā'īl ibn 'Ubayd ibn Abī Karīmah Al-Harrānī narrated to me and said: I heard Shabbābah ibn Sawwār and 'Abdul-'Azīz ibn Abān Al-Qurashī both say: *"The Qurān is the Word of Allāh 'azza wa jalla. And whoever claims that it is created, he is a kāfir."*

59 – حَدَّثَنِي مُحَمَّدُ بْنُ هَارُونَ الْحَرْبِيُّ، قَالَ: سَمِعْتُ أَبَا تَوْبَةَ الْحَلَبِيَّ: " يُكَفِّرُ مَنْ قَالَ: الْقُرْآنُ مَخْلُوقٌ "

59. Muhammad ibn Hārūn Al-Harbī narrated to me and said: I heard Abū Tawbah Al-Halabī say: *"Takfīr is declared upon the one who says that the Qurān is created."*

60 – حَدَّثَنِي مُحَمَّدٌ، قَالَ: سَمِعْتُ نُعَيْمَ بْنَ حَمَّادٍ يُكَفِّرُهُمْ " قَالَ: وَسَمِعْتُ إِبْرَاهِيمَ بْنَ مَهْدِيٍّ، «يُكَفِّرُهُمْ» ، قَالَ أَبُو نَشِيطٍ: فَذُكِرَ هَذَا الْكَلَامُ لِبِشْرِ بْنِ الْحَارِثِ «فَسَكَتَ وَمَا أَنْكَرَهُ»

60. Muhammad narrated to me and said: "*I heard Nu'aym ibn Hammād declare takfīr upon them."* He said: *"And I heard Ibrāhīm ibn Mahdī declare takfīr upon them."* Abū Nashit said: *"These words were narrated to Bishr ibn Al-Hārith, so he remained silent and did not reject it."*

61 – حَدَّثَنِي بَعْضُ، أَصْحَابِنَا وَهُو مُحَمَّدُ بْنُ عَلِيٍّ قَالَ: سَمِعْتُ أَبِيَ يَقُولُ: سَمِعْتُ بِشْرَ بْنَ الْحَارِثِ، يَقُولُ: " لَا تُجَالِسُوهُمْ وَلَا تُكَلِّمُوهُمْ وَإِنْ مَرِضُوا فَلَا تَعُودُوهُمْ، وَإِنْ مَاتُوا فَلَا تَشْهَدُوهُمْ، كَيْفَ يَرْجِعُونَ وَأَنْتُمْ تَفْعَلُونَ بِهِمْ هَذَا؟ قَالَ: يَعْنِي الْجَهْمِيَّةَ "

61. Some of our companions – and he is Muhammad ibn 'Alī – narrated to us and said: I heard my father say: I heard Bishr ibn Al-Hārith say: "*Do not sit with them*

and do not speak with them. If they become sick then do not visit them, and if they die then do not attend their (funeral prayers). How will the return (to the truth) if you do these things with them?" He said: This means (i.e. is regarding) the Jahmiyyah.

62 – حَدَّثَنِي مُحَمَّدُ بْنُ سَهْلِ بْنِ عَسْكَرٍ، قَالَ: سَمِعْتُ ابْنَ أَبِي مَرْيَمَ، يَقُولُ: «مَنْ زَعَمَ أَنَّ الْقُرْآنَ، مَخْلُوقٌ فَهُوَ كَافِرٌ»

62. Muhammad ibn Sahl ibn ʻAskar narrated to me and said: I heard Ibn Abī Maryam say: *"Whoever claims that the Qurān is created, he is a kāfir."*

63 – حَدَّثَنِي مُحَمَّدُ بْنُ سَهْلٍ، سَمِعْتُ عَمْرَو بْنَ الرَّبِيعِ بْنِ طَارِقٍ، يَقُولُ: «الْقُرْآنُ كَلَامُ اللَّهِ، مَنْ زَعَمَ أَنَّهُ مَخْلُوقٌ فَهُوَ كَافِرٌ»

63. Muhammad ibn Sahl narrated to me (and said): I heard ʻAmr ibn Ar-Rabīʻ ibn Tāriq say: *"The Qurān is the Word of Allāh. Whoever claims that it is created, he is a kāfir."*

64 – حَدَّثَنِي مُحَمَّدُ بْنُ سَهْلٍ، قَالَ: سَمِعْتُ أَبَا الْأَسْوَدِ النَّضْرَ بْنُ عَبْدِ الْجَبَّارِ، يَقُولُ: " الْقُرْآنُ كَلَامُ اللَّهِ عَزَّ وَجَلَّ مَنْ قَالَ: مَخْلُوقٌ فَهُوَ كَافِرٌ هَذَا كَلَامُ الزَّنَادِقَةِ "

64. Muhammad ibn Sahl narrated to me and said: I heard Abū Al-Aswad An-Nadr ibn ʻAbdil-Jabbār say: *"The Qurān is the Word of Allāh ʻazza wa jalla. Whoever says that it is created, he is a kāfir. Those are the words of the zanādiqah."*

65 – حَدَّثَنِي زِيَادُ بْنُ أَيُّوبَ دَلُّوَيْهِ، سَمِعْتُ يَحْيَى بْنَ إِسْمَاعِيلَ الْوَاسِطِيَّ، قَالَ: سَمِعْتُ عَبَّادَ بْنَ الْعَوَّامِ، يَقُولُ: «كَلَّمْتُ بِشْرَ الْمَرِيسِيَّ وَأَصْحَابَ بِشْرٍ فَرَأَيْتُ آخِرَ كَلَامِهِمْ يَنْتَهِي أَنْ يَقُولُوا لَيْسَ فِي السَّمَاءِ شَيْءٌ»

65. Ziyād ibn Ayyūb Dalluwayh narrated to me (and said): I heard Yahyā ibn Ismāʻīl Al-Wāsitī who said: I heard ʻAbbād ibn Al-ʻAwwām say: *"I spoke with Bishr Al-Marīsī and the companions of Bishr, and I saw that the conclusion of their words ends with them saying that there is nothing in the heaven."*

66 – حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، حَدَّثَنِي مُحَمَّدُ بْنُ نُوحٍ الْمَضْرُوبُ، عَنِ الْمَسْعُودِيِّ الْقَاضِي، سَمِعْتُ هَارُونَ، أَمِيرَ الْمُؤْمِنِينَ يَقُولُ: «بَلَغَنِي أَنَّ بِشْرًا الْمَرِيسِيَّ يَزْعُمُ أَنَّ الْقُرْآنَ مَخْلُوقٌ لِلَّهِ عَلَيَّ إِنْ أَظْفَرَنِي بِهِ إِلَّا قَتَلْتُهُ قِتْلَةً مَا قَتَلْتُهَا أَحَدًا قَطُّ»

66. Ahmad ibn Ibrāhīm Ad-Dawraqī narrated to me (and said): Muhammad ibn Nūh Al-Madrūb narrated to me, from Al-Masʻudi Al-Qādī (who said): I heard Hārūn *Amīr Al-Muminīn* say: *"It has reached me that Bishr Al-Marīsī claims that the Qurān is created. By Allāh, if He lets me get a hold of him, it is upon me to kill him in a way I have never killed anyone before."*

67 – حَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ الْحَمَّالُ، قَالَ قَالَ لِي هَارُونُ بْنُ مَعْرُوفٍ: " مَنْ قَالَ الْقُرْآنُ مَخْلُوقٌ فَهُوَ يَعْبُدُ صَنَمًا، ثُمَّ قَالَ لِي: احْكِ هَذَا عَنِّي "

67. Hārūn ibn ʻAbdillāh Al-Hammāl narrated to me and said: Hārūn ibn Maʻrūf said to me: *"Whoever says that the Qurān is created, he is worshipping a statue."* Then he said to me: *"Convey this from me."*

68 – حَدَّثَنِي حُسَيْنُ بْنُ عَلِيِّ بْنِ يَزِيدَ الصُّدَائِيُّ، قَالَ: سَمِعْتُ يَحْيَى بْنَ مَعِينٍ، يَقُولُ: «مَنْ قَالَ الْقُرْآنُ مَخْلُوقٌ فَهُوَ كَافِرٌ»

68. Hasayn ibn ʻAlī ibn Yazīd As-Sudāī narrated to me and said: I heard Yahyā ibn Maʻīn say: *"Whoever says that the Qurān is created, he is a kāfir."*

69 – حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ بَشَّارٍ الْوَاسِطِيُّ، حَدَّثَنِي شَيْخٌ، لَنَا، قَالَ: قَالَ رَجُلٌ لِهُشَيْمٍ: إِنَّ فُلَانًا يَقُولُ: الْقُرْآنُ مَخْلُوقٌ، فَقَالَ: «اذْهَبْ إِلَيْهِ فَاقْرَأْ عَلَيْهِ أَوَّلَ الْحَدِيدِ وَآخِرَ الْحَشْرِ فَإِنْ زَعَمَ أَنَّهُمَا مَخْلُوقَانِ فَاضْرِبْ عُنُقَهُ» ، قَالَ: فَذَهَبْتُ إِلَى أَبِي هَاشِمٍ الْغَسَّانِيِّ فَأَخْبَرْتُهُ بِقَوْلِ الرَّجُلِ فَقَالَ مِثْلَ قَوْلِ هُشَيْمٍ لَمْ يَزِدْ وَلَمْ يَنْقُصْ

69. Ibrāhīm ibn ʻAbdillāh ibn Bashār Al-Wāsitī narrated to me (and said): A shaykh narrated to me and said: A man said to Hushaym: *"Verily fulān says: The Qurān is created."* So he said: *"Go to him and recite upon him the first part of (sūrah) Al-Hadīd and the last part of (sūrah) Al-Hashr. If he claims that these two are created, then behead him."* He said: So I went to Abū Hāshim Al-Ghassānī and informed him about the saying of the man, so he told me the same as Hushaym. He did not add or remove anything.

70 – حَدَّثَنِي عَبَّاسٌ الْعَنْبَرِيُّ، قَالَ: سَمِعْتُ عَلِيَّ بْنَ عَبْدِ اللَّهِ الْمَدِينِيُّ، يَقُولُ سَمِعْتُ بِشْرَ بْنَ الْمُفَضَّلِ وَذُكِرَ ابْنُ خَلُوبَا، فَقَالَ: «هُوَ كَافِرٌ بِاللَّهِ الْعَظِيمِ»

70. ʻAbbās Al-ʻAnbarī narrated to me and said: I heard ʻAlī ibn ʻAbdillāh Al-Madanī say: I heard Bishr ibn Al-Mufaddal when Ibn Khalūbā was mentioned, so he said: *"He is a disbeliver in Allāh the Almighty."*

71 – حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ الصَّاغَانِيُّ، قَالَ: سَمِعْتُ أَبَا عُبَيْدٍ، يَقُولُ: «مَنْ قَالَ الْقُرْآنُ مَخْلُوقٌ فَقَدِ افْتَرَى عَلَى اللَّهِ عَزَّ وَجَلَّ وَقَالَ عَلَيْهِ مَا لَمْ تَقُلْهُ الْيَهُودُ وَالنَّصَارَى»

71. Muhammad ibn Ishāq As-Sāghānī narrated to me and said: I heard Abū ʻUbayd say: *"Whoever says that the Qurān is created, he has verily invented a lie about Allāh – ʻazza wa jalla – and said about Him what not (even) the Jews nor the Christians said."*

72 – حَدَّثَنِي إِسْحَاقُ بْنُ الْبُهْلُولِ، قَالَ: قُلْتُ لِأَنَسِ بْنِ عِيَاضٍ أَبِي ضَمْرَةَ: أُصَلِّي خَلْفَ الْجَهْمِيَّةِ؟ قَالَ: " لَا {وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ} [آل عمران: 85] "

72. Ishāq ibn Al-Buhlūl narrated to me an said: I said to Anas ibn ʻIyyād Abū Ad-Damrah: *"Should I pray behind the Jahmiyyah?"* He said: *"No."* (And he recited):

﴿ وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴾

"And whoever seeks something else than Islām as his religion then it will not be accepted from him, and the ākhirah he will be among the losers."
(Ālu 'Imrān 3:85)

73a – حَدَّثَنِي أَحْمَدُ بْنُ الدَّوْرَقِيِّ، سَمِعْتُ زُهَيْرَ بْنَ الْبَابِيِّ، يَقُولُ: «إِذَا تَيَقَّنْتَ أَنَّهُ جَهْمِيٌّ أَعَدْتَ الصَّلَاةَ خَلْفَهُ الْجُمُعَةَ وَغَيْرَهَا»

73a. Ahmad ibn Ad-Dawraqī narrated to me (and said): I heard Zuhayr ibn Al-Bābī say: *"If you are certain that he is a jahmī, then you repeat the prayer (you performed) behind him, (both) the Jumu'ah and others than it."*

73b – وَذَكَرَ شَيْخٌ مِنْ أَهْلِ خُرَاسَانَ قَالَ: لَمَّا تَكَلَّمَ ابْنُ عُلَيَّةَ قُلْتُ لِلْحَجَّاجِ الْأَعْوَرِ بَيِّنْ لَنَا عَلِّمْنَا أَيَّ شَيْءٍ يُرِيدُونَ بِمَخْلُوقٍ؟ قَالَ: «يُرِيدُونَ أَنَّهُ لَيْسَ شَيْءٌ» ، وَقَالَ مَرَّةً أُخْرَى: سَأَلْتُ الْحَجَّاجَ عَنْ مَنْ قَالَ: الْقُرْآنُ مَخْلُوقٌ أَيُّ شَيْءٍ يُرِيدُونَ؟ قَالَ: «التَّعْطِيلَ»

73b. And a shaykh from the people of Khurasān mentioned and said: When Ibn 'Ulayyah spoke (about the issue of the Qurān) I said to Al-Hajjāj Al-A'war: *"Explain to us (and) teach us, what do they mean by (it being) created?"* He said: *"They mean that He is nothing."* And he said another time: I asked Al-Hajjāj about those who who say that the Qurān is created; what do they mean? He said: *"At-Ta'tīl (invalidation of Allāh and His Names and Attributes)."*

74 – حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ الصَّاغَانِيُّ، حَدَّثَنِي أَبُو حَاتِمٍ الطَّوِيلُ، حَدَّثَنَا حَجَّاجٌ أَخُو أَبِي الطَّيِبِ، قَالَ: كُنَّا مَعَ عِيسَى بْنِ يُونُسَ فَسَأَلَهُ رَجُلٌ عَمَّنْ يَقُولُ الْقُرْآنُ مَخْلُوقٌ فَقَالَ: «كَافِرٌ أَوْ كَفَرَ» ، قَالَ: فَقِيلَ لَهُ: تُكَفِّرُهُمْ بِهَذِهِ الْكَلِمَةِ؟ قَالَ: «إِنَّ هَذَا مِنْ أَيْسَرِ أَوْ مِنْ أَحْسَنِ مَا يُظْهِرُونَ»

74. Muhammad ibn Ishāq As-Sāghānī narrated to me (and said); Abū Hātim At-Tawīl narrated to me (and said): Hajjāj the brother of Abū Tayyib narrated to us and said: We were with 'Īsā ibn Yūnus when a man asked him about the one who says that the Qurān is created, so he said: *"(He is a) kāfir."* Or (he said): *"He has committed kufr."*

75 – حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، قَالَ: سَمِعْتُ أَبَا عُبَيْدٍ الْقَاسِمَ بْنَ سَلَّامٍ يَقُولُ: «لَوْ أَنَّ خَمْسِينَ يَؤُمُّونَ النَّاسَ يَوْمَ الْجُمُعَةِ لَا يَقُولُونَ الْقُرْآنُ مَخْلُوقٌ يَأْمُرُ بَعْضُهُمْ بَعْضًا بِالْإِمَامَةِ , إِلَّا أَنَّ الرَّأْسَ الَّذِي يَأْمُرُهُمْ يَقُولُ هَذَا رَأَيْتُ الْإِعَادَةَ لِأَنَّ الْجُمُعَةَ إِنَّمَا تَثْبُتُ بِالرَّأْسِ» ، فَأَخْبَرْتُ أَبِي رَحِمَهُ اللَّهُ بِقَوْلِ أَبِي عُبَيْدٍ فَقَالَ: «هَذَا يُضَيِّقُ عَلَى النَّاسِ إِذَا كَانَ الَّذِي يُصَلِّي بِنَا لَا يَقُولُ بِشَيْءٍ مِنْ هَذَا صَلَّيْتُ خَلْفَهُ فَإِذَا كَانَ الَّذِي يُصَلِّي بِنَا يَقُولُ بِشَيْءٍ مِنْ هَذَا الْقَوْلِ أَعَدْتُ الصَّلَاةَ خَلْفَهُ»

75. Ahmad ibn Ibrāhīm Ad-Dawraqī narrated to me and said: I heard Abū 'Ubayd Al-Qāsim ibn Sallām say: *"If fifty men lead the people in prayer on the day of Jumu'ah*

who do not say that the Qurān is created, while they command each other to lead the prayer, except that the leader who commands over them says this (i.e. that the Qurān is created), then I believe that it should be repeated, because the Jumu'ah prayer is established by the leader." So I informed my father – *rahimahullāh* – about the statement of Abū 'Ubayd, so he said: *"This makes things very difficult for the people. If the one who leads us in prayer does not say any of these things, I would pray behind him. But if the one who leads us in prayer says any of these statements, then I would repeat the prayer behind him."*

76 – حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنِي يَحْيَى بْنُ مَعِينٍ: أَنَّهُ «يُعِيدُ صَلَاةَ الْجُمُعَةِ مُذْ أَظْهَرَ عَبْدُ اللَّهِ بْنُ هَارُونَ الْمَأْمُونُ مَا أَظْهَرَ يَعْنِي الْقُرْآنُ مَخْلُوقٌ»

76. Ahmad ibn Ibrāhīm narrated to me (and said): Yahyā ibn Ma'īn informed me that he repeats the Jumu'ah prayer ever since 'Abdullāh ibn Hārūn Al-Mamūn publicly showed what he showed, i.e. (saying that) the Qurān is created.

77 – حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ، حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ، قَالَ: سَمِعْتُ خَارِجَةَ، يَقُولُ: "كَفَرَتِ الْجَهْمِيَّةُ فِي غَيْرِ مَوْضِعٍ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ، قَوْلُهُمْ: إِنَّ الْجَنَّةَ تَفْنَى وَقَالَ اللَّهُ عَزَّ وَجَلَّ {إِنَّ هَذَا لَرِزْقُنَا مَا لَهُ مِنْ نَفَادٍ} فَمَنْ قَالَ: إِنَّهَا تَنْفَدُ فَقَدْ كَفَرَ، وَقَالَ عَزَّ وَجَلَّ: {أُكُلُهَا دَائِمٌ وَظِلُّهَا} [الرعد: 35] فَمَنْ قَالَ: لَا يَدُومُ فَقَدْ كَفَرَ، وَقَالَ عَزَّ وَجَلَّ {عَطَاءً غَيْرَ مَجْذُوذٍ} [هود: 108] فَمَنْ قَالَ: إِنَّهَا تَنْقَطِعُ فَقَدْ كَفَرَ، وَقَالَ: {لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ} [الواقعة: 33] فَمَنْ قَالَ: إِنَّهَا تَنْقَطِعُ فَقَدْ كَفَرَ "

77. Muhammad ibn Ishāq narrated to me (and said): 'Alī ibn Al-Hasan ibn Shaqīq narrated to uys and said: I heard Khārijah say: *"The Jahmiyyah committed kufr with regards to several places in the Book of Allāh 'azza wa jalla. Their saying: Verily Paradise will cease to exist, while Allāh – 'azza wa jalla – said:*

﴿ إِنَّ هَذَا لَرِزْقُنَا مَا لَهُ مِنْ نَفَادٍ ﴾

"Verily this is Our provision; it does not have any end." (Sād 38:54)

So whoever says that it will end has verily committed kufr. And He – 'azza wa jalla – said:

﴿ أُكُلُهَا دَايِمٌ وَظِلُّهَا ﴾

"Its provision is eternal, and so is its shade." (Ar-Ra'd 13:35)

So whoever says that it will not last (forever) has verily committed kufr. And He – 'azza wa jalla – said:

﴿ عَطَاءً غَيْرَ مَجْذُوذٍ ﴾

"A gift without an end." (Hūd 11:108)

So whoever says that it will be cut off has verily committed kufr. And He said:

﴿ لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴾

"Their (season) **is not cut off, nor are they forbidden."** (Al-Wāqi'ah 56:33)

So whoever says that it will be cut off has verily committed kufr."

78a – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ سَمِعْنَاهُ مِنِ ابْنِ عُلَيَّةَ، وَجَاءَهُ، مَنْصُورُ بْنُ عَمَّارٍ فَقَالَ ابْنُ عُلَيَّةَ: " مَنْ قَالَ: الْقُرْآنُ مَخْلُوقٌ فَهُوَ مُبْتَدِعٌ "

78a. My father – *rahimahullāh* – narrated to me (and said): We heard it from Ibn 'Ulayyah[36] and Mansūr ibn 'Ammar came to him, so Ibn 'Ulayyah said: *"Whoever says that the Qurān is created, he is an innovator."*

78b – وَذَكَرَ أَبُو بَكْرٍ الْأَعْيَنُ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ يُوسُفَ الْفِرْيَابِيَّ، يَقُولُ: " مَنْ قَالَ: الْقُرْآنُ مَخْلُوقٌ فَهُوَ كَافِرٌ "

78b. And Abū Bakr Al-A'yan mentioned and said: I heard Muhammad ibn Yūsuf Al-Firyābī say: *"Whoever says that the Qurān is created, he is a kāfir."*

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[36] Ismā'īl ibn 'Ulayyah said: *"The Qurān is the Word of Allāh and not created."* (Tabaqāt Al-Hanābilah 1/266) And Ibn 'Ulayyah had a newly invented statement regarding the Qurān which was the reason for the people of *Sunnah* speaking bad about him, and it was established that he retracted it. Ahmad – *rahimahullāh* – said: *"Ismā'īl ibn 'Ulayyah continued to be dishonored due to what he said until he died."* So it was said to him: *"Did he not retract it and repent in front of all of the people?"* So he said: *"Yes verily. But he continued to be hated for the people of hadīth after those words of his, until he died."* (Māsail Ibn Hānī (1892), Al-Lālakāī (435) and Tabaqāt Al-Hanābilah (264))
And his saying: *"He is an innovator."* Then it verily is as Imām Ahmad – *rahimahullāh* – said: *"Rather he is above (i.e. more) than an innovator (i.e. a kāfir)."*
And verily did the people of *Sunnah* agree upon declaring *takfīr* upon the one who says that the Qurān is created, as this chapter has shown.

قَوْلُ الْعُلَمَاءِ فِي الْقُرْآنِ وَمَنْ حُفِظَ لَنَا عَنْهُ أَنَّهُ قَالَ: كَلَامُ اللَّهِ لَيْسَ بِمَخْلُوقٍ

(Chapter 2) The saying of the scholars regarding the Qurān, and those from whom we memorized that he said: *"The Word of Allāh, not created"*

79 – سَمِعْتُ أَبِي وَسَأَلَهُ عَبْدُ اللَّهِ بْنُ عُمَرَ الْمَعْرُوفُ بِمُشْكُدَانَه عَنِ الْقُرْآنِ،؟ فَقَالَ: «كَلَامُ اللَّهِ عَزَّ وَجَلَّ وَلَيْسَ بِمَخْلُوقٍ»

79. I heard my father when ʻAbdullāh ibn ʻUmar – known by Mushakanadah – asked him about the Qurān? So he said: *"It is the Word of Allāh – ʻazza wa jalla – and it is not created."*

80 – سَمِعْتُ أَبِي رَحِمَهُ اللَّهُ، مَرَّةً أُخْرَى سُئِلَ عَنِ الْقُرْآنِ، فَقَالَ: «كَلَامُ اللَّهِ عَزَّ وَجَلَّ لَيْسَ بِمَخْلُوقٍ وَلَا تُخَاصِمُوا وَلَا تُجَالِسُوا مَنْ يُخَاصِمُ»

80. I heard my father – *rahimahullāh* – another time when he was asked about the Qurān, so he said: *"(The Qurān is) the Word of Allāh – ʻazza wa jalla – and it is not created. And do not dispute (regarding this) and do not sit with those who dispute."*

81 – حَدَّثَنِي أَبُو جَعْفَرِ بْنُ إِشْكَابَ، قَالَ: سَمِعْتُ أَبِي وَهُو الْحُسَيْنُ بْنُ إِبْرَاهِيمَ بْنِ إِشْكَابَ، مَا لَا أُحْصِي يَقُولُ: " الْقُرْآنُ كَلَامُ اللَّهِ عَزَّ وَجَلَّ غَيْرُ مَخْلُوقٍ، وَمَنْ قَالَ: مَخْلُوقٌ، فَهُوَ كَافِرٌ"

81. Abū Jaʻfar ibn Ishkāb narrated to me and said: I heard my father – and he is Al-Husayn ibn Ibrāhīm ibn Ishkāb – so many times that I cannot count it, say: *"The Qurān is the Word of Allāh – ʻazza wa jalla – and not created. And whoever says: (It is) created, he is a kāfir."*

82 – حَدَّثَنَا أَبُو الْحَسَنِ بْنُ الْعَطَّارِ، قَالَ: سَمِعْتُ عَاصِمَ بْنَ عَلِيِّ بْنِ عَاصِمٍ، يَقُولُ: " الْقُرْآنُ كَلَامُ اللَّهِ عَزَّ وَجَلَّ وَأُرَاهُ قَالَ: لَيْسَ بِمَخْلُوقٍ " قَالَ أَبُو الْحَسَنِ: وَسَمِعْتُ هَارُونَ الْفَرْوِيَّ، يَقُولُ: «الْقُرْآنُ كَلَامُ اللَّهِ وَلَيْسَ بِمَخْلُوقٍ»

82. Abū Al-Hasan ibn Al-ʼAttār narrated to us and said: I heard ʻĀsim ibn ʻAlī ibn ʻĀsim say: *"The Qurān is the Word of Allāh ʻazza wa jalla."* And I think he said: *"It is not created."* Abū Al-Hasan said: And I heard Hārūn Al-Farwī say: *"The Qurān is the Word of Allāh and not created."*

83 – حَدَّثَنِي أَبُو الْحَسَنِ بْنُ الْعَطَّارِ، قَالَ: سَمِعْتُ عَبْدَ الْوَهَّابِ بْنَ الْحَكَمِ الْوَرَّاقَ، يَقُولُ: «الْقُرْآنُ كَلَامُ اللَّهِ عَزَّ وَجَلَّ وَلَيْسَ بِمَخْلُوقٍ»

83. Abū Al-Hasan ibn Al-ʼAttār narrated to me and said: I heard ʻAbdul-Wahhāb ibn Al-Hakam Al-Warrāq say: *"The Qurān is the Word of Allāh – ʻazza wa jalla – and not created."*

84a – حَدَّثَنِي أَبُو الْحَسَنِ بْنُ الْعَطَّارِ، سَمِعْتُ سُفْيَانَ بْنَ وَكِيعٍ، يَقُولُ: «الْقُرْآنُ كَلَامُ اللَّهِ عَزَّ وَجَلَّ وَلَيْسَ بِمَخْلُوقٍ»

84a. Abū Al-Hasan ibn Al-'Attār narrated to me (and said): I heard Sufyān ibn Wakī' say: *"The Qurān is the Word of Allāh – 'azza wa jalla – and not created."*

84b – قَالَ أَبُو عَبْدِ الرَّحْمَنِ: " نَحْنُ كَتَبْنَا الصَّدْرَ وَقَرَأْنَا عَلَيْهِ،

84b.[37] Abū 'Abdir-Rahmān said: *"We verily wrote this introduction (to the letter) and we read it for him."*[38]

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَكَانَ قَالَ لَنَا الشَّيْخُ: اذْهَبُوا بِهَذَا الْكِتَابِ إِلَى أَبِي عَلِيِّ بْنِ يَحْيَى بْنِ خَاقَانَ وَكَانَ هُوَ الرَّسُولَ فَاقْرَءُوهُ عَلَيْهِ فَإِنْ أَمَرَكُمْ أَنْ تُنْقِصُوا مِنْهُ شَيْئًا فَانْقُصُوا لَهُ، وَإِنْ زَادَ شَيْئًا فَرُدُّوهُ إِلَيَّ حَتَّى أَعْرِفَ ذَلِكَ، فَقَرَأْتُهُ عَلَيْهِ فَقَالَ: يَحْتَاجُ أَنْ يُزَادَ فِيهِ دُعَاءٌ لِلْخَلِيفَةِ فَإِنَّهُ يُسَرُّ بِذَلِكَ فَزِدْنَا فِيهِ هَذَا الدُّعَاءَ.

Abū 'Abdir-Rahmān said: And the Shaykh (i.e. Imām Ahmad) said to us: *"Go with this book to Abū 'Alī ibn Yahyā ibn Khāqān*[39] – and he was the messenger – *and read it for him. Then if he commands you to remove something from it, then remove it. And if he adds something, then bring it back to me so I may know of this."* So I read it for him and he (i.e. Yahyā ibn Khāqān) said: *"It is needed that an invocation for the Khalīfah is added to it, because he verily becomes happy due to that."* So we added this invocation in it.

كَتَبَ عُبَيْدُ اللَّهِ بْنُ يَحْيَى بْنِ خَاقَانَ إِلَى أَبِي يُخْبِرُهُ أَنَّ أَمِيرَ الْمُؤْمِنِينَ أَطَالَ اللَّهُ بَقَاءَهُ يَعْنِي الْمُتَوَكِّلَ أَمَرَنِي أَنْ اكْتُبَ إِلَيْكَ أَسْأَلُكَ عَنْ أَمْرِ الْقُرْآنِ لَا مَسْأَلَةَ امْتِحَانٍ وَلَكِنْ مَسْأَلَةَ مَعْرِفَةٍ وَبَصِيرَةٍ "

'Ubayd-Allāh ibn Yahyā ibn Khāqān wrote to my father informing him that Amīr Al-Muminīn – may Allāh prolong his stay (in the dunyā) – i.e. Al-Mutawakkil – commanded me to write to you asking you about the issue of the Qurān; not a question of testing, rather a question of knowledge and insight.

85a – وَأَمْلَى عَلَيَّ أَبِي إِلَى عُبَيْدِ اللَّهِ بْنِ يَحْيَى: «أَحْسَنَ اللَّهُ عَاقِبَتَكَ أَبَا الْحَسَنِ فِي الْأُمُورِ كُلِّهَا، وَدَفَعَ عَنْكَ مَكَارِهَ الدُّنْيَا وَالْآخِرَةِ بِرَحْمَتِهِ، فَقَدْ كَتَبْتُ إِلَيْكَ رَضِيَ اللَّهُ عَنْكَ بِالَّذِي سَأَلَ عَنْهُ أَمِيرُ الْمُؤْمِنِينَ أَيَّدَهُ اللَّهُ مِنْ أَمْرِ الْقُرْآنِ بِمَا حَضَرَنِي، وَإِنِّي أَسْأَلُ اللَّهَ عَزَّ وَجَلَّ أَنْ يُدِيمَ تَوْفِيقَ أَمِيرِ الْمُؤْمِنِينَ أَعَزَّهُ اللَّهُ بِتَأْيِيدِهِ، فَقَدْ كَانَ النَّاسُ فِي خَوْضٍ مِنَ الْبَاطِلِ وَاخْتِلَافٍ شَدِيدٍ يَنْغَمِسُونَ فِيهِ حَتَّى أَفْضَتِ الْخِلَافَةُ إِلَى أَمِيرِ الْمُؤْمِنِينَ أَيَّدَهُ اللَّهُ عَزَّ وَجَلَّ فَنَفَى اللَّهُ تَعَالَى بِأَمِيرِ الْمُؤْمِنِينَ أَعَزَّهُ اللَّهُ كُلَّ بِدْعَةٍ وَانْجَلَى عَنِ النَّاسِ كُلُّ مَا كَانُوا فِيهِ مِنَ الذُّلِّ وَضِيقِ الْمَحَابِسِ، فَصَرَفَ اللَّهُ عَزَّ وَجَلَّ ذَلِكَ كُلَّهُ وَذَهَبَ بِهِ بِأَمِيرِ الْمُؤْمِنِينَ أَعَزَّ

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[37] From narration **84b** to narration **107** contain the correspondence between Imām Ahmad and *Amīr Al-Muminīn* at the time Al-Mutawakkil.

[38] Abū 'Abdir-Rahmān is the author himself, and what he means is that he wrote the introduction to the letter and he presented it to his father, Imām Ahmad.

[39] He is the minister of the Khalīfah Al-Mutawakkil. His *kunyā* was originally Abū 'Alī but later became Abū Al-Hasan. (Source: *Tahqīq* Kitāb As-Sunnah by 'Ādil Ālu Hamdān)

اللَّهُ نَصْرَهُ، وَوَقَعَ ذَلِكَ مِنَ الْمُسْلِمِينَ مَوْقِعًا عَظِيمًا، وَدَعَوُا اللَّهَ عَزَّ وَجَلَّ لِأَمِيرِ الْمُؤْمِنِينَ، فَأَسْأَلُ اللَّهَ تَعَالَى أَنْ يَسْتَجِيبَ فِي أَمِيرِ الْمُؤْمِنِينَ صَالِحَ الدُّعَاءِ، وَأَنْ يُتِمَّ ذَلِكَ لِأَمِيرِ الْمُؤْمِنِينَ أَدَامَ اللَّهُ عِزَّهُ وَأَنْ يَزِيدَ فِي نِيَّتِهِ وَيُعِينُهُ عَلَى مَا هُوَ عَلَيْهِ»

85a. And my father read for me (a letter) to ʻUbayd ibn Yahyā (i.e. the minister of Al-Mutawakkil):[40] *"May Allāh make your ending good, O Abū Al-Hasan, in all of your affairs. And (may He) remove the problems of the dunyā and ākhirah from you by His Mercy. I have verily written to you – may Allāh be pleased with you – with what Amīr Al-Muminīn – may Allāh aid him – has asked about regarding the issue of the Qurān regarding what has reached me. And I verily ask Allāh – ʻazza wa jalla – to let the success of the Amīr Al-Muminīn – may Allāh honor him – remain by His Aid. For verily were the people indulging in falsehood and severe disagreement, submerged in it, until the Khilāfah reached Amīr Al-Muminīn – may Allāh ʻazza wa jalla aid him. Then Allāh – the Exalted – removed all innovation through Amīr Al-Muminīn and drove away from the people everything which they were in of humiliation and restraining affairs. So Allāh – ʻazza wa jalla – removed all of this and took it away through Amīr Al-Muminīn – may Allāh honor his victory – and it was an enormously (important) occurance for the Muslim, and they invoked Allāh – ʻazza wa jalla – for Amīr Al-Muminīn. So I ask Allāh – the Exalted – to respond the righteous invocations regarding Amīr Al-Muminīn, and to fulfill this for Amīr Al-Muminīn – may Allāh let his honor remain and increase him in his intention and aid him in what he is upon."*

85b – قَالَ أَبِي: وَقَدْ ذُكِرَ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ قَالَ: «لَا تَضْرِبُوا كِتَابَ اللَّهِ عَزَّ وَجَلَّ بَعْضُهُ بِبَعْضٍ فَإِنَّ ذَلِكَ يُوقِعَ الشَّكَّ فِي قُلُوبِكُمْ»

85b. My father said: And it was verily mentioned from ʻAbdullāh ibn ʻAbbās (*radiAllāhu ʻanhu*) that he said: *"Do not argue with one part of the Book of Allāh – ʻazza wa jalla – against another part of it. For verily this causes doubt to enter into your hearts."*

86 – وَقَدْ ذُكِرَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ نَفَرًا، كَانُوا جُلُوسًا بِبَابِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ بَعْضُهُمْ: أَلَمْ يَقُلِ اللَّهُ عَزَّ وَجَلَّ كَذَا؟ قَالَ: فَسَمِعَ ذَلِكَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَخَرَجَ كَأَنَّمَا فُقِئَ فِي وَجْهِهِ حَبُّ الرُّمَّانِ فَقَالَ: «أَبِهَذَا أُمِرْتُمْ أَنْ تَضْرِبُوا كِتَابَ اللَّهِ عَزَّ وَجَلَّ بَعْضُهُ بِبَعْضٍ، إِنَّمَا ضَلَّتِ الْأُمَمُ قَبْلَكُمْ فِي مِثْلِ هَذَا، إِنَّكُمْ لَسْتُمْ مِمَّا هَاهُنَا فِي شَيْءٍ، انْظُرُوا الَّذِي أُمِرْتُمْ بِهِ فَاعْمَلُوا بِهِ، وَانْظُرُوا الَّذِي نُهِيتُمْ عَنْهُ فَانْتَهُوا عَنْهُ»

86. And it was verily mentioned from ʻAbdullāh ibn ʻAmr (*radiAllāhu ʻanhu*) that a group of people were sitting in front of the door of the Prophet ﷺ. Then some of them said: *"Did Allāh – ʻazza wa jalla – not say such and such?"* He (i.e. ʻAbdullāh) said: The Messenger of Allāh ﷺ heard this, so he went out (looking) as if a seed of a pomegranate had burst in his face and said: ***"Is this what you have been commanded to do; to use one part of the Book of Allāh as an argument against***

[40] Here the letter of Imām Ahmad to Al-Mutawakkil starts.

another part? Verily the nations before you became misguided due to something like this. You verily have no business speaking about this. Look to what you have been commanded to do and act upon it. And look to what you have been prohibitied from and stay away from it."

87 – وَرُوِي عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مِرَاءٌ فِي الْقُرْآنِ كُفْرٌ»

87. And it was narrated from Abū Hurayrah, from the Prophet ﷺ who said: ***"Discussing (or debating) regarding the Qurān is kufr."***

88 – وَرُوِي عَنْ أَبِي جُهَيْمٍ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا تُمَارُوا فِي الْقُرْآنِ فَإِنَّ مِرَاءً فِيهِ كُفْرٌ»

88. And it was narrated from Abū Juhaym – a man from the companions of the Prophet ﷺ – from the Prophet ﷺ that he said: ***"Do not discuss regarding the Qurān. For verily discussing regarding it is kufr."***

89 – وَقَالَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ: قَدِمَ عَلَى عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ رَجُلٌ فَجَعَلَ عُمَرُ يَسْأَلُهُ عَنِ النَّاسِ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، قَدْ قَرَأَ الْقُرْآنَ مِنْهُمْ كَذَا وَكَذَا، قَالَ ابْنُ عَبَّاسٍ فَقُلْتُ: وَاللَّهِ مَا أُحِبُّ أَنْ يَتَسَارَعُوا يَوْمَهُمْ هَذَا فِي الْقُرْآنِ هَذِهِ الْمُسَارَعَةَ، قَالَ: فَزَجَرَنِي عُمَرُ رَضِيَ اللَّهُ عَنْهُ ثُمَّ قَالَ: «مَهْ» ، فَانْطَلَقْتُ إِلَى مَنْزِلِي مُكْتَئِبًا حَزِينًا فَبَيْنَا أَنَا كَذَلِكَ إِذْ أَتَانِي رَجُلٌ فَقَالَ: أَجِبْ أَمِيرَ الْمُؤْمِنِينَ فَحَرَجْتُ، فَإِذَا هُوَ بِالْبَابِ يَنْتَظِرُنِي فَأَخَذَ بِيَدِي فَخَلَا بِي، فَقَالَ: «مَا الَّذِي كَرِهْتَ مِمَّا قَالَ الرَّجُلُ آنِفًا؟» فَقُلْتُ: «يَا أَمِيرَ الْمُؤْمِنِينَ مَتَى يَتَسَارَعُوا هَذِهِ الْمُسَارَعَةَ يَخْتَقُّوا وَمَتَى يَخْتَقُّوا يَخْتَصِمُوا، وَمَتَى يَخْتَصِمُوا يَخْتَلِفُوا وَمَتَى يَخْتَلِفُوا يَقْتَتِلُوا» ، قَالَ: «لِلَّهِ أَبُوكَ، إِنْ كُنْتُ لَأَكْتُمُهَا النَّاسَ حَتَّى جِئْتَ بِهَا»

89. And ʻAbdullāh ibn ʻAbbās (*radiAllāhu ʻanhu*) said: A man came to ʻUmar ibn Al-Khattāb and ʻUmar began asking him about the people, so he said: *"O Amīr Al-Muminīn, some of them have read so and so much of the Qurān*." Ibn ʻAbbās said: So I said: *"By Allāh, I dislike that they hasten today regarding the Qurān with this haste."* He said: So ʻUmar (*radiAllāhu ʻanhu*) reprimanded me and then he said: *"Mah."* So I went to my house heartbroken and sad, and as I was in this state a man came to me and said: *"Answer Amīr Al-Muminīn."* So I went out and he was standing at the door waiting for me. Then he took my hand and went a place where he was alone with me, then he said: *"What is it that you disliked of what the man said before?"* So I said: *"O Amīr Al-Muminīn, when they hasten with such a haste they will debate, and when they debate they will dispute, and when they dispute they will disagree, and when they disagree they will fight each other."* He said: *"Well done. I verily concealed it from the people until you came with it."*

90 – قَالَ أَبِي وَرُوِي عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَعْرِضُ نَفْسَهُ عَلَى النَّاسِ بِالْمَوْقِفِ فَيَقُولُ: «هَلْ مِنْ رَجُلٍ يَحْمِلُنِي إِلَى قَوْمِهِ؛ فَإِنَّ قُرَيْشًا قَدْ مَنَعُونِي أَنْ أُبَلِّغَ كَلَامَ رَبِّي عَزَّ وَجَلَّ»

90. My father said: And it was narrated from Jābir ibn ʻAbdillāh (*radiAllāhu ʻanhu*) that he said: The Prophet (*sallAllāhu alayhi wa sallam*) used to present himself at the stopping place (for the pilgrims) and then say: ***"Is there a man who will carry me to his people? Because verily Quraysh have forbidden me to declare the words of my Lord ʻazza wa jalla."***

91 – وَرُوِي عَنْ جُبَيْرِ بْنِ نُفَيْرٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّكُمْ لَنْ تَرْجِعُوا إِلَى اللَّهِ عَزَّ وَجَلَّ بِشَيْءٍ أَفْضَلَ مِمَّا خَرَجَ مِنْهُ» يَعْنِي الْقُرْآنَ،

91. And it was narrated from Jubayr ibn Nufayr (*radiAllāhu ʻanhu*) that he said: The Messenger of Allāh (*sallAllāhu alayhi wa sallam*) said: ***"Verily, you will not return to Allāh – ʻazza wa jalla – with anything better than what came from Him."*** *Meaning: The Qurān.*

92 – وَرُوِي عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَا تَقَرَّبَ الْعِبَادُ إِلَى اللَّهِ عَزَّ وَجَلَّ بِمِثْلِ مَا خَرَجَ مِنْهُ» يَعْنِي الْقُرْآنَ،

92. And it was narrated from Abū Umāmah (*radiAllāhu ʻanhu*), from the Prophet ﷺ that he said: ***"The slaves do not seek nearness to Allāh – ʻazza wa jalla – with anything like that which came from Him."*** *Meaning: The Qurān.*

93 – وَرُوِي عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: «جَرِّدُوا الْقُرْآنَ وَلَا تَكْتُبُوا فِيهِ شَيْئًا إِلَّا كَلَامَ اللَّهِ عَزَّ وَجَلَّ»

93. And it was narrated from ʻAbdullāh ibn Masʻūd (*radiAllāhu ʻanhu*) that he said: *"Single out the Qurān and do not write anything in it except the Words of Allāh ʻazza wa jalla."*

94 – وَرُوِي عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: «إِنَّ هَذَا الْقُرْآنَ كَلَامُ اللَّهِ عَزَّ وَجَلَّ فَضَعُوهُ عَلَى مَوَاضِعِهِ»

94. And it was narrated from ʻUmar ibn Al-Khattāb (*radiAllāhu ʻanhu*) that he said: *"Verily this Qurān is the Word of Allāh – ʻazza wa jalla – so put it in its right place."*

95 – وَقَالَ رَجُلٌ لِلْحَسَنِ الْبَصْرِيِّ: يَا أَبَا سَعِيدٍ أَنِّي إِذَا قَرَأْتُ كِتَابَ اللَّهِ عَزَّ وَجَلَّ وَتَدَبَّرْتُ وَنَظَرْتُ فِي عَمَلِي كِدْتُ أَنْ آيَسَ وَيَنْقَطِعَ رَجَائِي، قَالَ: فَقَالَ لَهُ الْحَسَنُ: «إِنَّ الْقُرْآنَ كَلَامُ اللَّهِ عَزَّ وَجَلَّ وَأَعْمَالُ بَنِي آدَمَ إِلَى الضَّعْفِ وَالتَّقْصِيرِ فَاعْمَلْ وَأَبْشِرْ» ،

95. And a man said to Al-Hasan Al-Basrī: *"O Abū Saʻīd. Verily when I read the Book of Allāh – ʻazza wa jalla – and (then) ponder upon and look at my deeds, then I almost despair and my hope is cut off." So Al-Hasan said to him: "Verily, the Qurān is the Word of Allāh – ʻazza wa jalla – while the deeds of the son of Adam are towards weakness and shortcoming, so perform good deeds and rejoice."*

96 – وَقَالَ فَرْوَةُ بْنُ نَوْفَلٍ الْأَشْجَعِيُّ: كُنْتُ جَارًا لِخَبَّابٍ وَهُوَ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَخَرَجْتُ مَعَهُ يَوْمًا مِنَ الْمَسْجِدِ وَهُوَ آخِذٌ بِيَدِي فَقَالَ: «يَا هَنَاهْ تَقَرَّبْ إِلَى اللهِ عَزَّ وَجَلَّ بِمَا اسْتَطَعْتَ فَإِنَّكَ لَنْ تَتَقَرَّبَ إِلَى اللهِ عَزَّ وَجَلَّ بِشَيْءٍ أَحَبَّ إِلَيْهِ مِنْ كَلَامِهِ»

96. And Farwah ibn Nawfal Al-Ashja'ī said: I used to be neighbor to Khabbāb, and he is from the companions of the Prophet (*sallAllāhu alayhi wa sallam*). So one day I went out from the masjid with him and he was holding my hand, and then he said: *"O hanāh*[41]*. Seek nearness to Allāh – 'azza wa jalla – with what you are capable of. And verily you will not seek nearness to Allāh – 'azza wa jalla – with anything more beloved to Him than His Words.'"*

97 – وَقَالَ رَجُلٌ لِلْحَكَمِ بْنِ عُتَيْبَةَ: مَا حَمَلَ أَهْلَ الْأَهْوَاءِ عَلَى هَذَا؟ قَالَ: «الْخُصُومَاتُ»

97. And a man said to Al-Hakam ibn 'Utaybah: *"What made the people of desires do this (i.e. their innovation)?" He said: "The disputes."*

98 – وَقَالَ مُعَاوِيَةُ بْنُ قُرَّةَ وَكَانَ أَبُوهُ مِمَّنْ أَتَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِيَّاكُمْ وَهَذِهِ الْخُصُومَاتِ فَإِنَّهَا تُحْبِطُ الْأَعْمَالَ»

98. And Mu'āwiyah ibn Qurrah – and his father was among those who came to the Prophet ﷺ – said: *"Be aware of these disputes, for verily do they render they render the (good) deeds void."*

99 – وَقَالَ أَبُو قِلَابَةَ وَكَانَ أَدْرَكَ غَيْرَ وَاحِدٍ مِنْ أَصْحَابِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لَا تُجَالِسُوا أَصْحَابَ الْأَهْوَاءِ» ، أَوْ قَالَ «أَصْحَابَ الْخُصُومَاتِ؛ فَإِنِّي لَا آمَنُ أَنْ يَغْمِسُوكُمْ فِي ضَلَالَتِهِمْ أَوْ يَلْبِسُوا عَلَيْكُمْ بَعْضَ مَا تَعْرِفُونَ»

99. And Abū Qilābah said – and he met more than one of the companions of the Messenger of Allāh ﷺ: *"Do not sit with the people of desires."* Or he said: *"(Do not sit with) the people of disputes, because I verily do not feel safe from them submerging you into their misguidance, or that they will make some of that which you already know unclear for you."*

100 – وَدَخَلَ رَجُلَانِ مِنْ أَصْحَابِ الْأَهْوَاءِ عَلَى مُحَمَّدِ بْنِ سِيرِينَ فَقَالَا: يَا أَبَا بَكْرٍ نُحَدِّثُكَ بِحَدِيثٍ قَالَ: لَا، قَالَا: فَنَقْرَأُ عَلَيْكَ آيَةً مِنْ كِتَابِ اللهِ عَزَّ وَجَلَّ، قَالَ: «لَا، لَتَقُومَانِ عَنِّي أَوْ لَأَقُومَنَّ» ، قَالَ: فَقَامَ الرَّجُلَانِ فَخَرَجَا، فَقَالَ بَعْضُ الْقَوْمِ: يَا أَبَا بَكْرٍ مَا كَانَ عَلَيْكَ أَنْ يَقْرَأَ آيَةً مِنْ كِتَابِ اللهِ عَزَّ وَجَلَّ، فَقَالَ مُحَمَّدُ بْنُ سِيرِينَ: «إِنِّي خَشِيتُ أَنْ يَقْرَأَا آيَةً عَلَيَّ فَيُحَرِّفَانِهَا فَيَقِرُّ ذَلِكَ فِي قَلْبِي» فَقَالَ مُحَمَّدٌ: «لَوْ أَعْلَمُ أَنِّي أَكُونُ مِثْلَ السَّاعَةِ لَتَرَكْتُهُمَا»

100. And two men from the people of desires entered upon Muhammad ibn Sīrīn and said: *"O Abū Bakr, we will narrate a hadīth to you."* He said: *"No."* They said: *"Then we will recite a verse from the Book of Allāh – 'azza wa jalla – for you."* He said:

[41] A word substituting the word 'man'. Only used when calling someone.

"No. Either you will get up away from me, or I will get up (away from you)." He said: So the two men got up and went out. So some of the people said: *"O Abū Bakr, what would it harm you if they recited a verse from the Book of Allāh 'azza wa jalla?"* So Muhammad ibn Sīrīn said: *'I verily fear that they would recite a verse for me distort it, so that (i.e. their distortion) would be established in my heart.'"* Muhammad said: *"If I knew that I would remain as I am now (i.e. not change anything in my beliefs), I verily would have left them."*

101 – وَقَالَ رَجُلٌ مِنْ أَهْلِ الْبِدَعِ لِأَيُّوبَ السَّخْتِيَانِيِّ: يَا أَبَا بَكْرٍ أَسْأَلُكَ عَنْ كَلِمَةٍ فَوَلَّى وَهُو يَقُولُ بِيَدِهِ «لَا وَلَا نِصْفُ كَلِمَةٍ»

101. And a man from the people of innovation said to Ayyūb As-Sikhtiyānī: *"O Abū Bakr, I want to ask you about a word."* So he turned away while he said with his hand: *"No, and not even half of a word."*

102 – وَقَالَ ابْنُ طَاوُسٍ لِابْنٍ لَهُ وَتَكَلَّمَ رَجُلٌ مِنْ أَهْلِ الْبِدَعِ: «يَا بُنَيَّ أَدْخِلْ أُصْبُعَيْكَ فِي أُذُنَيْكَ حَتَّى لَا تَسْمَعَ مَا يَقُولُ» ، ثُمَّ قَالَ: «اشْدُدْ اشْدُدْ»

102. And Ibn Tāwūs said to one of his sons while a man from the people of innovation was speaking: *"O my son. Put your two fingers in your ears so you cannot hear what he is saying."* Then he said: *"Squeeze, squeeze."*

103 – وَقَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ: «مَنْ جَعَلَ دِينَهُ غَرَضًا لِلْخُصُومَاتِ أَكْثَرَ التَّنَقُّلَ»

103. And 'Umar ibn 'Abdil-'Azīz said: *"Whoever makes his religion an object for disputes, he will move a lot (from one belief to another)."*

104 – وَقَالَ إِبْرَاهِيمُ النَّخَعِيُّ: «إِنَّ الْقَوْمَ لَمْ يُدَّخَرْ عَنْهُمْ شَيْءٌ خُبِّئَ لَكُمْ لِفَضْلٍ عِنْدَكُمْ»

104. And Ibrāhīm An-Nakha'ī said: *"Verily nothing was kept away from the people and saved for you, due to a virtue you have."*[42]

105 – وَكَانَ الْحَسَنُ الْبَصْرِيُّ يَقُولُ: «شَرُّ دَاءٍ خَالَطَ قَلْبًا يَعْنِي الْهَوَى»

105. And Al-Hasan Al-Basrī used to say: *"(It is) the worst disease which mixes with a heart."* Meaning: The desires (innovation).

[42] This means: You are not so virtuous that some knowledge of the religion was hidden from those who came before you and saved specifically for you. The religion has been completed so do not innovate or come up with newly invented matters.

106 – وَقَالَ حُذَيْفَةُ بْنُ الْيَمَانِ رَضِيَ اللَّهُ عَنْهُ وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: " اتَّقُوا اللَّهَ مَعْشَرَ الْقُرَّاءِ وَخُذُوا طَرِيقَ مَنْ كَانَ قَبْلَكُمْ، وَاللَّهِ لَئِنْ اسْتَقَمْتُمْ لَقَدْ سُبِقْتُمْ سَبْقًا بَعِيدًا، وَلَئِنْ تَرَكْتُمُوهُ يَمِينًا وَشِمَالًا لَقَدْ ضَلَلْتُمْ ضَلَالًا بَعِيدًا، أَوْ قَالَ: مُبِينًا "

106. And Hudhayfah ibn Al-Yamān (*radiAllāhu ‘anhu*) – and he was from the companions of the Messenger of Allāh ﷺ – said: *“Fear Allāh, O you gathering of reciters. And follow the path of those who were before you. By Allāh, if you remain steadfast (upon it), you have gone ahead with great distance. And if you leave it – either right or left – you have verily gone into a far away misguidance.”* Or he said: *“In a clear (misguidance).”*

107 – قَالَ عَبْدُ اللَّهِ: قَالَ أَبِي رَحِمَهُ اللَّهُ: " وَإِنَّمَا تَرَكْتُ ذِكْرَ الْأَسَانِيدِ لِمَا تَقَدَّمَ مِنَ الْيَمِينِ الَّتِي حَلَفْتُ بِهَا مِمَّا قَدْ عَلِمَهُ أَمِيرُ الْمُؤْمِنِينَ أَيَّدَهُ اللَّهُ تَعَالَى لَوْلَا ذَلِكَ لَذَكَرْتُهَا بِأَسَانِيدِهَا وَقَالَ اللَّهُ عَزَّ وَجَلَّ {وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ} [التوبة: 6] وَقَالَ عَزَّ وَجَلَّ {أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ} [الأعراف: 54] فَأَخْبَرَ تَبَارَكَ وَتَعَالَى بِالْخَلْقِ ثُمَّ قَالَ: {وَالْأَمْرُ} فَأَخْبَرَ أَنَّ الْأَمْرَ غَيْرُ الْخَلْقِ وَقَالَ عَزَّ وَجَلَّ {الرَّحْمَنُ عَلَّمَ الْقُرْآنَ خَلَقَ الْإِنْسَانَ عَلَّمَهُ الْبَيَانَ} [الرحمن: 4-1] فَأَخْبَرَ تَبَارَكَ وَتَعَالَى أَنَّ الْقُرْآنَ مِنْ عِلْمِهِ، وَقَالَ عَزَّ وَجَلَّ {وَلَنْ تَرْضَى عَنْكَ الْيَهُودُ وَلَا النَّصَارَى حَتَّى تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ} [البقرة: 120] وَقَالَ عَزَّ وَجَلَّ {وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذًا لَمِنَ الظَّالِمِينَ} [البقرة: 145] فَالْقُرْآنُ مِنْ عِلْمِ اللَّهِ عَزَّ وَجَلَّ وَفِي هَذِهِ الْآيَاتِ دَلِيلٌ عَلَى أَنَّ الَّذِيَ جَاءَهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنَ الْعِلْمِ هُوَ الْقُرْآنُ لِقَوْلِهِ عَزَّ وَجَلَّ {وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ} [البقرة: 120] "

107. ‘Abdullāh said: My father – *rahimahullāh* – said: *“And I verily left mentioning the chains of narration due to the oath which had gone forth that I made which the Amīr Al-Muminīn – may Allāh aid him – verily knew about. If it was not for this, I would verily have mentioned them with their chains of narration. And Allāh – ‘azza wa jalla – said:*

﴿ وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ ﴾

“And if someone from the *mushrikūn* asks you for protection, then protect him so he may hear the Words of Allāh.” (At-Tawbah 9:6)

And He – ‘azza wa jalla – said:

﴿ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ﴾

“Verily the creation and the Command belongs to Him.” (Al-A’rāf 7:54)

So He – tabāraka wa ta’ālā – informed about the creation, and then He said:

﴿ وَالْأَمْرُ ﴾

"And the Command."

So He informed that the Command is something else than the creation. And He – 'azza wa jalla – said:

﴿ الرَّحْمَنُ ۝ عَلَّمَ الْقُرْآنَ ۝ خَلَقَ الْإِنْسَانَ ۝ عَلَّمَهُ الْبَيَانَ ﴾

"Ar-Rahmān. He taught the Qurān. He created the human. (And) **He taught him clear speech."** (Ar-Rahmān 55:1-4)

So He – tabāraka wa ta'ālā – informed that the Qurān is from His Knowledge. And He – 'azza wa jalla – said:

﴿ وَلَنْ تَرْضَى عَنْكَ الْيَهُودُ وَلَا النَّصَارَى حَتَّى تَتَّبِعَ مِلَّتَهُمْ ۗ قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى ۗ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ ۙ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴾

"And the Jews and the Christians will never be pleased with you until you follow their religion. Say: 'Verily the (correct) **guidance is the guidance of Allāh.' And if you were to follow their desires after what has come to you of knowledge, then you would not have any ally nor a helper against Allāh."** (Al-Baqarah 2:120)

And He – 'azza wa jalla – said:

﴿ وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ ۚ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ ۚ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ ۚ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ ۙ إِنَّكَ إِذًا لَمِنَ الظَّالِمِينَ ﴾

"And even if you gave those who were given the book every proof they would not follow your *qiblah* (prayer direction)**. Nor are you going to follow their *qiblah*. Nor will they follow the *qiblah* of one another. And if you were to follow their desires after what has come to you of knowledge, you would verily be from the wrong-doers."** (Al-Baqarah 2:145)

So the Qurān is from the Knowledge of Allāh – 'azza wa jalla – and in these verses there is an evidence for, that what came to him ﷺ of knowledge is the Qurān, based upon His – 'azza wa jalla – Words:

﴿ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ ۙ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴾

"And if you were to follow their desires after what has come to you of knowledge." (Al-Baqarah 2:120)

108 – وَقَدْ رُوِيَ عَنْ غَيْرٍ، وَاحِدٍ، مِمَّنْ مَضَى مِنْ سَلَفِنَا رَحِمَهُمُ اللَّهُ أَنَّهُمْ كَانُوا يَقُولُونَ: «الْقُرْآنُ كَلَامُ اللَّهِ عَزَّ وَجَلَّ وَلَيْسَ بِمَخْلُوقٍ وَهُوَ الَّذِي أَذْهَبُ إِلَيْهِ وَلَسْتُ بِصَاحِبِ كَلَامٍ وَلَا أَرَى الْكَلَامَ فِي شَيْءٍ مِنْ هَذَا إِلَّا مَا كَانَ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ أَوْ فِي حَدِيثٍ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَوْ عَنْ أَصْحَابِهِ أَوْ عَنِ التَّابِعِينَ، فَأَمَّا غَيْرُ ذَلِكَ فَإِنَّ الْكَلَامَ فِيهِ غَيْرُ مَحْمُودٍ، وَإِنِّي أَسْأَلُ اللَّهَ عَزَّ وَجَلَّ أَنْ يُطِيلَ بَقَاءَ أَمِيرِ الْمُؤْمِنِينَ وَأَنْ يُثَبِّتَهُ وَأَنْ يَمُدَّهُ مِنْهُ بِمَعُونَةٍ، إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ» آخِرُ الرِّسَالَةِ

108. And it was narrated from more than one among those who went forth from our Salaf – *rahimahumullāh* – that they used to say: *"The Qurān is the Word of Allāh – 'azza wa jalla – and not created." (Imām Ahmad continued): "And this is what I believe in, and I am not a follower of kalām (i.e. speaking without evidence), nor do I consider kalām (allowed) in any of this, except that which is in the Book of Allāh – 'azza wa jalla – or in a hadīth from the Prophet ﷺ, or from his companions or from the tābi'ūn. But as for other than this, then the kalām regarding it is not praised. And I verily ask Allāh –'azza wa jalla – to prolong the life of Amīr Al-Muminīn, to make him firm and provide him with aid from Him. Verily He is capable of doing everything."* End of the letter.

109 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ مُعَاوِيَةَ يَعْنِي ابْنَ صَالِحٍ، عَنِ الْعَلَاءِ بْنِ الْحَارِثِ، عَنْ زَيْدِ بْنِ أَرْطَأَةَ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّكُمْ لَنْ تَرْجِعُوا إِلَى اللَّهِ عَزَّ وَجَلَّ بِشَيْءٍ مَا أَفْضَلَ مِمَّا خَرَجَ مِنْهُ» يَعْنِي الْقُرْآنَ، قَالَ أَبِي: كَذَا قَالَ عَبْدُ الرَّحْمَنِ

109. My father – *rahimahullāh* – narrated to me (and said): 'Abdur-Rahmān ibn Mahdī narrated to us, from Mu'āwiyah (i.e. ibn Sālih), from Al-'Alā ibn Al-Hārith, from Zayd ibn Artaah, from Jubayr ibn Nufayr who said: The Messenger of Allāh ﷺ said: ***"You will verily not return to Allāh – 'azza wa jalla – with anything better than what came from Him."*** Meaning: The Qurān. My father said: *"'Abdur-Rahmān said like this."*

110 – حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ، قَالَا حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، حَدَّثَنَا أَيُّوبُ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، قَالَ: كَانَ عِكْرِمَةُ بْنُ أَبِي جَهْلٍ يَأْخُذُ الْمُصْحَفَ فَيَضَعُهُ عَلَى وَجْهِهِ وَهُوَ يَقُولُ: «كَلَامُ رَبِّي كَلَامُ رَبِّي عَزَّ وَجَلَّ» ، قَالَ عُبَيْدُ اللَّهِ: وَفِي كِتَابِي يَعْنِي عَنْ حَمَّادٍ «كِتَابُ رَبِّي عَزَّ وَجَلَّ» قَالَ عُبَيْدُ اللَّهِ: فَذَكَرْتُهُ لِبَعْضِ أَصْحَابِنَا فَقَالَ: كَانَ حَمَّادٌ يَقُولُهُمَا جَمِيعًا وَقَالَ أَبُو الرَّبِيعِ: «كِتَابُ رَبِّي كِتَابُ رَبِّي عَزَّ وَجَلَّ»

110. 'Ubayd-Allāh ibn 'Umar Al-Qawārīrī and Abū Ar-Rabī' Az-Zahrānī narrated to me and said: Hammād ibn Zayd narrated to us (and said): Ayyūb narrated to us, from Ibn Abī Mulaykah who said: 'Ikrimah ibn Abī Jahl used to take the *Mushaf* and put it on his face while he was saying: *"The Word of my Lord, the Word of my Lord 'azza wa jalla."* 'Ubayd-Allāh said: And (it is also written) in my book (i.e. from Hammād): "*The Book of my Lord 'azza wa jalla."* 'Ubayd-Allāh said: So I mentioned it to some of our companions, so he said: *"Hammād used to say both of these things."* And Abū Ar-Rabī' said: *"The Book of my Lord, the Book of my Lord 'azza wa jalla."*

111 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، ثنا جَرِيرٌ، عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ فَرْوَةَ بْنِ نَوْفَلٍ الْأَشْجَعِيُّ، قَالَ: كُنْتُ جَارًا لِخَبَّابٍ فَخَرَجْنَا يَوْمًا مِنَ الْمَسْجِدِ وَهُوَ آخِذٌ بِيَدِي فَقَالَ: يَا هَنَاهْ تَقَرَّبْ إِلَى اللَّهِ عَزَّ وَجَلَّ مَا اسْتَطَعْتَ فَإِنَّكَ لَنْ تَتَقَرَّبَ إِلَيْهِ بِشَيْءٍ أَحَبَّ إِلَيْهِ مِنْ كَلَامِهِ " يَعْنِي الْقُرْآنَ

111. My father – *rahimahullāh* – narrated to me (and said): Jarīr narrated to us, from Mansūr ibn Al-Mu'tamir, from Hilāl ibn Yasāf, from Farwah ibn Nawfal Al-Asja'ī who said: I used to be neighbor to Khabbāb. So one day we went out from the *masjid* and he was holding my hand, and then he said: *"O hanāh. Seek nearness to Allāh – 'azza wa jalla – with what you are capable of. And verily you will seek nearness to Allāh – 'azza wa jalla – with anything more beloved to Him than His words.'"*

112 – حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، ثنا عُبيدَةُ بْنُ حُمَيْدٍ

112. Abū Bakr ibn Abī Shaybah narrated to me (and said): 'Ubaydah ibn Humayd narrated to us (a similar narration).

113 – وَحَدَّثَنَا سُرَيْجٌ، ثنا أَبُو حَفْصٍ الْأَبَّارُ، جَمِيعًا عَنْ مَنْصُورٍ، عَنْ هِلَالٍ، عَنْ فَرْوَةَ، عَنْ خَبَّابٍ، مَعْنَاهُ

113. And Surayj narrated to us (and said): Abū Hafs Al-Abbār narrated to us – all from Mansūr – from Hilāl, from Farwah, from Khabbāb (a narration with) the same meaning.

114 – حَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، ثنا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنِ ابْنِ شِهَابٍ الزُّهْرِيِّ ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، وَسَعِيدِ بْنِ الْمُسَيِّبِ، وَعَلْقَمَةَ بْنِ وَقَّاصٍ اللَّيْثِيِّ، وَعُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «وَاللَّهِ مَا ظَنَنْتُ أَنَّهُ يُنْزِلُ فِي شَأْنِي وَحْيًا يُتْلَى وَأَنَا أَحْقَرُ فِي نَفْسِي مِنْ أَنْ يُتَكَلَّمَ بِالْقُرْآنِ فِي أَمْرِي» فَذَكَرَ حَدِيثَ الْإِفْكِ

114. Abū Ar-Rabī' Az-Zahrānī narrated to me (and said): Fulayh ibn Sulaymān narrated to us, from Ibn Shihāb Az-Zuhrī, from 'Urwah ibn Az-Zubayr, Sa'īd ibn Al-Musayyib, 'Alqamah ibn Waqqās Al-Laythī and 'Ubayd-Allāh ibn 'Abdillāh ibn 'Utbah, from 'Āishah (*radiAllāhu 'anhā*) who said: "*By Allāh, I did not think that there would be sent down revelation regarding my affair, and I consider myself too insignificant for the Qurān to be speaking about my issue."* Then he mentioned the *hadīth* of the *ifk* (i.e. the lie invented against 'Āishah (*radiAllāhu 'anhā*)).

115 – حَدَّثَنِي أَبُو مَعْمَرٍ، ثنا أَبُو سُفْيَانَ الْمَعْمَرِيُّ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيِّبِ، وَعُرْوَةَ، وَعُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، وَعَلْقَمَةَ بْنِ وَقَّاصٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا حِينَ قَالَ لَهَا أَهْلُ الْإِفْكِ مَا قَالُوا: «مَا شَعَرْتُ أَنَّ اللَّهَ عَزَّ وَجَلَّ يَتَكَلَّمُ فِيَّ بِوَحْيٍ»

115. Abū Ma'mar narrated to me (and said): Abū Sufyān Al-Ma'marī narrated to us, from Ma'mar, from Az-Zuhrī, from Sa'īd ibn Musayyib, 'Urwah, 'Ubayd-Allāh ibn 'Abdillāh, and 'Alqamah ibn Waqqās, from 'Āishah (*radiAllāhu 'anhā*) when

the people who invented the lie said what they said to her (that she said): *"I did not think that Allāh – 'azza wa jalla – would speak about me in the revelation."*

116 – حَدَّثَنِي أَبُو مَعْمَرٍ، عَنْ سُرَيْجِ بْنِ النُّعْمَانِ، حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ، عَنْ أَبِيهِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ نِيَارِ بْنِ مُكْرَمٍ، أَنَّ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: " خَاطَرَ قَوْمًا مِنْ أَهْلِ مَكَّةَ عَلَى أَنَّ الرُّومَ تَغْلِبُ فَارِسَ فَغُلِبَتِ الرُّومُ فَنَزَلَتْ {الم غُلِبَتِ الرُّومُ} [الروم:1–2] فَأَتَى قُرَيْشًا فَقَرَأَهَا عَلَيْهِمْ فَقَالُوا كَلَامُكَ هَذَا أَمْ كَلَامُ صَاحِبِكَ؟ قَالَ: لَيْسَ بِكَلَامِي وَلَا كَلَامِ صَاحِبِي وَلَكِنَّهُ كَلَامُ اللَّهِ عَزَّ وَجَلَّ "

116. Abū Ma'mar narrated to me, from Surayj ibn Nu'mān (who said): 'Abdur-Rahmān ibn Abī Az-Zannād, from his father, from 'Urwah ibn Zubayr, from Niyār ibn Mukram, that Abū Bakr (*radiAllāhu 'anhu*) bet with a people from Makkah that the people of Rūm would win over Fāris. Then Rūm was defeated and the verses were revealed:

﴿ الم ۝ غُلِبَتِ الرُّومُ ﴾

"Alif-Lām-Mīm. Ar-Rūm has been defeated." (Ar-Rūm 30:1-2)

Then Quraysh came, and he (i.e. Abū Bakr) recited it for them. So they said: *"Are they your own words, or the words of your companion (i.e. Muhammad (sallAllāhu alayhi wa sallam))?"* He said: *"They are not my words, nor the words of my companion, rather they are the Words of Allāh – 'azza wa jalla."*

117 – حَدَّثَنِي أَبُو مَعْمَرٍ، حَدَّثَنِي جَرِيرٌ، عَنْ لَيْثٍ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي الزَّعْرَاءِ، قَالَ: قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: «إِنَّ هَذَا الْقُرْآنَ كَلَامُ اللَّهِ عَزَّ وَجَلَّ فَلَا أَعْرِفَنَّ مَا عَطَفْتُمُوهُ عَلَى أَهْوَائِكُمْ»

117. Abū Ma'mar narrated to me (and said): Jarīr narrated to me, from Layth, from Salamah ibn Kuhayl, from Abū Za'rā who said: 'Umar (*radiAllāhu 'anhu*) said: *"Verily this Qurān is the Word of Allāh. And I certainly do not know about that which you have distorted regarding it based upon your desires."*

118 – حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ لَيْثِ بْنِ أَبِي سُلَيْمٍ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي الزَّعْرَاءِ عَبْدِ اللَّهِ بْنِ هَانِئٍ، قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: «الْقُرْآنُ كَلَامُ اللَّهِ عَزَّ وَجَلَّ»

118. 'Uthmān ibn Abī Shaybah narrated to me (and said): Jarīr ibn 'Abdil-Hamīd narrated to us, from Layth ibn Abī Sulaym, from Salamah ibn Kuhayl, from Abū Za'rā 'Abdullāh ibn Hānī who said: Umar ibn Al-Khattāb (*radiAllāhu 'anhu*) said: *"The Qurān is the Word of Allāh 'azza wa jalla."*

119 – حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ الصَّاغَانِيُّ، حَدَّثَنَا عَلَّاءُ بْنُ عَمْرٍو الْحَنَفِيُّ، حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ مُجَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: «الْقُرْآنُ كَلَامُ اللَّهِ عَزَّ وَجَلَّ، فَمَنْ رَدَّ مِنْهُ شَيْئًا فَإِنَّمَا يَرُدُّ عَلَى اللَّهِ عَزَّ وَجَلَّ»

119. Muhammad ibn Ishāq As-Sāghānī narrated to me (and said): ‘Alā ibn ‘Amr Al-Hanafī narrated to us that Ibn Abī Zāidah narrated to us, from Mujālid, from Ash-Sha’bī, from Masrūq, from ‘Abdullāh (*radiAllāhu ‘anhu*) that he said: *"The Qurān is the Word of Allāh ‘azza wa jalla. So whoever contradicts anything from it, then he is verily contradicting against Allāh the Mighty and Majestic."*

120 – حَدَّثَنِي أَبُو مَعْمَرٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ جَامِعِ بْنِ شَدَّادٍ، عَنِ الْأَسْوَدِ بْنِ هِلَالٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: «إِنَّ أَحْسَنَ الْكَلَامِ كَلَامُ اللَّهِ عَزَّ وَجَلَّ»

120. Abū Ma’mar narrated to me (and said): Abū Mu’āwiyah narrated to us, from Al-A’mash, from Jāmi’ ibn Shaddād, from Al-Aswad ibn Hilāl, from ‘Abdullāh who said: *"Verily the best words are the Words of Allāh."*

121 – وَحُدِّثْتُ عَنْ أَحْمَدَ بْنِ أَبِي شُعَيْبٍ الْحَرَّانِيِّ، حَدَّثَنَا مُوسَى بْنُ أَعْيَنَ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي الْبَخْتَرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «أَحْسَنُ الْكَلَامِ كَلَامُ اللَّهِ عَزَّ وَجَلَّ»

121. And it was narrated to me from Ahmad ibn Abī Shu’ayb Al-Harrānī (who said): Mūsā ibn A’yān narrated to us, from ‘Atā ibn Sāib, from Abū Al-Bakhtarī, from ‘Abdullāh ibn Mas’ūd (*radiAllāhu ‘anhu*) that he heard the Prophet (*sallAllāhu alayhi wa sallam*) say: ***"The best of words are the Words of Allāh ‘azza wa jalla."***

122 – حَدَّثَنِي أَبُو مَعْمَرٍ، حَدَّثَنَا سُفْيَانُ، قَالَ: قَالَ عُثْمَانُ بْنُ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ: «مَا أُحِبُّ أَنْ يَمْضِيَ عَلَيَّ يَوْمٌ وَلَا لَيْلَةٌ لَا أَنْظُرُ فِي كَلَامِ اللَّهِ عَزَّ وَجَلَّ» يَعْنِي الْقِرَاءَةَ فِي الْمُصْحَفِ

122. Abū Ma’mar narrated to me (and said): Sufyān narrated to us and said that ‘Uthmān ibn ‘Affān (*radiAllāhu ‘anhu*) said: *"I do not like that a day should pass me by, nor a night, where I do not look in the Words of Allāh."* Meaning reading in the *Mushaf*.

123 – وَحَدَّثَنِي أَبُو مَعْمَرٍ، حَدَّثَنَا وَكِيعٌ، عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ، قَالَ: «كَأَنَّ النَّاسَ إِذَا سَمِعُوا الْقُرْآنَ، مِنْ فِيِّ الرَّحْمَنِ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ فَكَأَنَّهُمْ لَمْ يَسْمَعُوهُ قَبْلَ ذَلِكَ»

123. And Abū Ma’mar narrated to me (and said): Wakī’ narrated to us, from Mūsā ibn ‘Ubaydah, from Muhammad ibn Ka’b Al-Quradhī who said: *"The people when they hear the Qurān from the Mouth of Ar-Rahmān – ‘azza wa jalla – on the Day of Resurrection, then it will be as if they have never heard it before this."*

124 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ، أنا أَبُو بَكْرٍ يَعْنِي ابْنَ عَيَّاشٍ، عَنِ الْأَعْمَشِ، عَنِ الْحَسَنِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «فَضْلُ الْقُرْآنِ عَلَى الْكَلَامِ كَفَضْلِ اللَّهِ عَزَّ وَجَلَّ عَلَى عِبَادِهِ»

124. My father – *rahimahullāh* – narrated to me (and said): Aswad ibn ‘Āmir narrated to us (and said): Abū Bakr (i.e. Ibn ‘Ayyāsh) narrated to us, from Al-A’mash, from Al-Hasan who said: The Messenger of Allāh (*sallAllāhu alayhi wa*

sallam) said: ***"The superiority of the Qurān over (other) words is like the superiority of Allāh – 'azza wa jalla – over His slaves."***

125 – حَدَّثَنِي إِبْرَاهِيمُ بْنُ إِسْمَاعِيلَ بْنِ يَحْيَى بْنِ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: «مَنْ كَانَ يُحِبُّ أَنْ يَعْلَمَ أَنَّهُ يُحِبُّ اللَّهَ عَزَّ وَجَلَّ فَلْيَعْرِضْ نَفْسَهُ عَلَى الْقُرْآنِ فَإِنْ أَحَبَّ الْقُرْآنَ فَهُوَ يُحِبُّ اللَّهَ عَزَّ وَجَلَّ فَإِنَّمَا الْقُرْآنُ كَلَامُ اللَّهِ عَزَّ وَجَلَّ»

125. Ibrāhīm ibn Ismā'īl ibn Yahyā ibn Salamah ibn Kuhayl narrated to me, from Abdur-Rahmān ibn Yazīd, from 'Abdullāh ibn Mas'ūd (*radiAllāhu 'anhu*) who said: *"Whoever loves to know that he loves Allāh – 'azza wa jalla – then let him present himself to the Qurān. Then if he loves the Qurān, he loves Allāh 'azza wa jalla. Because verily, the Qurān is the Word of Allāh 'azza wa jalla."*

126 – حَدَّثَنِي مُحَمَّدُ بْنُ الْفَرَجِ، ثنا حَجَّاجٌ يَعْنِي ابْنَ مُحَمَّدٍ، عَنْ أَبِي مَعْشَرٍ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ، قَالَ: " إِنَّ فَضْلَ الْقُرْآنِ عَلَى الْكَلَامِ كَفَضْلِ الْخَالِقِ عَلَى سَائِرِ خَلْقِهِ، قَالَ مُحَمَّدُ بْنُ قَيْسٍ: سَمِعْتُ سُلَيْمَانَ بْنَ عَبْدِ الْمَلِكِ يَخْطُبُ بِهَا عَلَى الْمِنْبَرِ "

126. Muhammad ibn Al-Faraj narrated to me (and said): Hajjāj (i.e. ibn Muhammad) narrated to us, from Abū Ma'shar, from Muhammad ibn Qays who said: *"Verily the superiority of the Qurān over (other) speech, is like the superiority of the Creator over all of His creation."* Muhammad ibn Qays said: *"I heard Sulaymān ibn 'Abdil-Malik give a sermon with these words upon the pulpit."*

127 – حَدَّثَنِي مُحَمَّدُ بْنُ بَكَّارٍ مَوْلَى بَنِي هَاشِمٍ، ثنا أَبُو مَعْشَرٍ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ، عَنْ سُلَيْمَانَ بْنِ عَبْدِ الْمَلِكِ، أَنَّهُ قَالَ: «فَضْلُ الْقُرْآنِ عَلَى مَا سِوَاهُ مِنَ الْكَلَامِ كَفَضْلِ الْخَالِقِ عَلَى خَلْقِهِ»

127. Muhammad ibn Bakkār – the *mawlā* of Banu Hāshim – narrated to me (and said): Abū Ma'shar narrated to us, from Muhammad ibn Qays, from Sulaymān ibn 'Abdil-Malik that he said: *"The superiority of the Qurān over what is besides it of speech, is like the superiority of the Creator over His creation."*

128 – حَدَّثَنِي حَسَنُ بْنُ حَمَّادٍ الضَّبِّيُّ الْكُوفِيُّ الْوَرَّاقُ، ثنا مُحَمَّدُ بْنُ الْحَسَنِ بْنِ أَبِي يَزِيدَ، عَنْ عَمْرِو بْنِ قَيْسٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اللَّهُ عَزَّ وَجَلَّ: «مَنْ شَغَلَهُ قِرَاءَةُ الْقُرْآنِ عَنْ ذِكْرِي وَعَنْ مَسْأَلَتِي أَعْطَيْتُهُ أَفْضَلَ ثَوَابِ السَّائِلِينَ، وَفَضْلُ الْقُرْآنِ عَلَى سَائِرِ الْكَلَامِ كَفَضْلِ اللَّهِ عَزَّ وَجَلَّ عَلَى خَلْقِهِ»

128. Hasan ibn Hammād Ad-Dabbī Al-Kūfī Al-Warrāq narrated to me (and said): Muhammad ibn Al-Hasan ibn Abī Yazīd narrated to us, from 'Amr ibn Qays, from 'Atiyyah, from Abū Sa'īd (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"Allāh – 'azza wa jalla – says: Whoever is occupied from My remembrance and asking Me due to reciting the Qurān, I will give him the best reward of those who ask. And the superiority of the Qurān over all speech, is like the superiority of Allāh – 'azza wa jalla – over His creation."***

129 – وَذَكَرَ يُوسُفُ بْنُ مُوسَى الْقَطَّانُ، ثنا عَمْرُو بْنُ حُمْرَانَ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ فَضْلَ الْقُرْآنِ عَلَى سَائِرِ الْكَلَامِ كَفَضْلِ الرَّحْمَنِ تَبَارَكَ وَتَعَالَى عَلَى سَائِرِ خَلْقِهِ»

129. And Yūsuf ibn Mūsā Al-Qattān mentioned: ‘Amr ibn Humrān narrated to us, from Sa’īd ibn Abī ‘Arūbah, from Qatādah, from Shahr ibn Hawshab, from Abū Hurayrah (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh ﷺ said: *“Verily the superiority of the Qurān over all speech, is like the superiority of Ar-Rahmān – tabāraka wa ta’ālā – over all of His creation.”*

130 – حَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ أَبُو مُوسَى، ثنا عَبْدُ الْأَعْلَى بْنُ سُلَيْمَانَ الزَّرَّادُ، ثنا صَالِحٌ الْمُرِّيُّ، قَالَ: أَتَى رَجُلٌ الْحَسَنَ فَقَالَ لَهُ: يَا أَبَا سَعِيدٍ إِنِّي إِذَا قَرَأْتُ كِتَابَ اللَّهِ عَزَّ وَجَلَّ فَذَكَرْتُ شُرُوطَهُ وَعُهُودَهُ وَمَوَاثِيقَهُ قَطَعَ رَجَائِي فَقَالَ لَهُ الْحَسَنُ: «ابْنُ أَخِي إِنَّ الْقُرْآنَ كَلَامُ اللَّهِ عَزَّ وَجَلَّ إِلَى الْقُوَّةَ وَالْمَتَانَةِ، وَإِنَّ أَعْمَالَ ابْنِ آدَمَ إِلَى الضَّعْفِ وَالتَّقْصِيرِ وَلَكِنْ سَدِّدْ وَقَارِبْ وَأَبْشِرْ»

130. Hārūn ibn ‘Abdillāh Abū Mūsā narrated to me (and said): ‘Abdul-‘Alā ibn Sulaymān Az-Zarrād narrated to us (and said): Sālih Al-Murrī narrated to us and said: A man came to Al-Hasan and said to him: *“O Abū Sa’īd, verily when I read the Book of Allāh – ‘azza wa jalla – and remember its conditions, covenants and its pledges I lose my hope.”* So Al-Hasan said to him: *“My nephew, verily the Qurān is the Word of Allāh – ‘azza wa jalla – with strength and firmness. And verily the deeds of the son of Ādam are with weakness and shortcomings. Rather, you should take aim, come close (to the best) and rejoice.”*

131 – سَمِعْتُ أَبِيَ رَحِمَهُ اللَّهُ، يَقُولُ: " مَنْ كَانَ مِنْ أَصْحَابِ الْحَدِيثِ أَوْ مِنْ أَصْحَابِ الْكَلَامِ فَأَمْسَكَ عَنْ أَنْ يَقُولَ: الْقُرْآنُ لَيْسَ بِمَخْلُوقٍ فَهُوَ جَهْمِيٌّ "

131. I heard my father – *rahimahullāh* – say: *“Whoever is from the people of hadīth, or from the people of kalām, and he refrains from saying: ‘The Qurān is not created’, then he is a jahmī.”*

132 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، ثنا مُوسَى بْنُ دَاوُدَ، ثنا أَبُو عَبْدِ الرَّحْمَنِ مَعْبَدُ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ الدُّهْنِيِّ، قَالَ: قُلْتُ لِجَعْفَرٍ يَعْنِي ابْنَ مُحَمَّدٍ إِنَّهُمْ يَسْأَلُونَ عَنِ الْقُرْآنِ، مَخْلُوقٌ هُوَ؟ قَالَ: " لَيْسَ بِخَالِقٍ وَلَا مَخْلُوقٍ وَلَكِنَّهُ كَلَامُ اللَّهِ، قَالَ أَبِي: قَدْ رَأَيْتُ مَعْبَدًا هَذَا وَلَمْ يَكُنْ بِهِ بَأْسٌ وَأَثْنَى عَلَيْهِ أَبِي وَكَانَ يُفْتِي بِرَأْيِ ابْنِ أَبِي لَيْلَى"

132. My father – *rahimahullāh* – narrated to me (and said): Mūsā ibn Dāwūd narrated to us (and said): Abū ‘Abdir-Rahmān Ma’bad narrated to us, from Mu’āwiyah ibn ‘Ammār Ad-Duhnīwho said: I said to Ja’far (i.e. ibn Muhammad): *“They are verily asking about the Qurān; is it created?”* He said*: “It is not a creator, nor is it created. Rather, it is the Word of Allāh.”* My father said: *“I verily saw this person*

Ma'bad, and there was no harm in him." And my father praised him, and he used to give *fatwā* with the opinion of Ibn Abī Laylā.

133 – حَدَّثَنِي إِسْمَاعِيلُ بْنُ عُبَيْدِ بْنِ أَبِي كَرِيمَةَ، حَدَّثَنَا رَجُلٌ سَمَّاهُ حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمَّارٍ قَالَ: سَأَلْتُ جَعْفَرَ بْنَ مُحَمَّدٍ عَنِ الْقُرْآنِ، قُلْتُ: خَالِقٌ أَوْ مَخْلُوقٌ؟ قَالَ: " لَيْسَ بِخَالِقٍ وَلَا مَخْلُوقٍ وَلَكِنَّهُ كَلَامُ اللَّهِ، قَالَ إِسْمَاعِيلُ: وَهُوَ قَوْلُنَا وَقَوْلُ أَهْلِ السُّنَّةِ، وَمَنْ قَالَ: الْقُرْآنُ مَخْلُوقٌ فَهُوَ كَافِرٌ "

133. Ismā'īl ibn 'Ubayd ibn Abī Karīmah narrated to me (and said): A man whose name he gave narrated to us (and said): Mu'āwiyah ibn 'Ammār narrated to us and said: I asked Ja'far ibn Muhammad about the Qurān and said: *"Is it a creator or created?"* He said: *"It is not a creator nor is it created. Rather, it is the Word of Allāh."* Ismā'īl said: *"And that is our opinion and the opnion of the people of Sunnah. And whoever says that the Qurān is created, he is a kāfir."*

134 – حَدَّثَنِي عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ، حَدَّثَنَا رُوَيْمُ بْنُ يَزِيدَ الْمُقْرِئُ، حَدَّثَنَا مَعْبَدُ بْنُ رَاشِدٍ الْكُوفِيُّ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ الدُّهْنِيِّ، قَالَ: سُئِلَ جَعْفَرُ بْنُ مُحَمَّدٍ عَنِ الْقُرْآنِ، فَقَالَ: «لَيْسَ بِخَالِقٍ وَلَا مَخْلُوقٍ وَهُوَ كَلَامُ اللَّهِ»

134. 'Abbās ibn 'Abdil-'Adhīm Al-'Anbarī narrated to me (and said): Ruwaym ibn Yazīd Al-Muqrī narrated to us (and said): Ma'bad ibn Rāshid Al-Kūfī narrated to us, from Mu'āwiyah ibn 'Ammār Ad-Duhnī who said: Ja'far ibn Muhammad was asked about the Qurān, so he said: *"It is not a creator nor created. But it is the Word of Allāh."*

135 – حَدَّثَنِي أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ الْحُسَيْنِ مَوْلَى النَّضْرِ، حَدَّثَنِي عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ، حَدَّثَنَا رُوَيْمٌ الْمُقْرِئُ، عَنْ عَبْدِ اللَّهِ بْنِ عَيَّاشٍ الْوَشَا قَالَ مُحَمَّدُ بْنُ الْحُسَيْنِ وَقَدْ رَأَيْتُ عَبْدَ اللَّهِ بْنَ عَيَّاشٍ وَكَانَ جَارًا لَنَا، وَكَانَ مِنَ الْعُدُولِ الثِّقَاتِ عَنْ يُونُسَ بْنِ بُكَيْرٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ أَنَّهُ قَالَ فِي الْقُرْآنِ: «لَيْسَ بِخَالِقٍ وَلَا مَخْلُوقٍ وَلَكِنَّهُ كَلَامُ اللَّهِ» قَالَ أَبُو عَبْدِ الرَّحْمَنِ بَلَغَنِي أَنَّ عَبْدَ اللَّهِ بْنَ عَيَّاشٍ هُوَ أَبُو يَحْيَى ابْنُ عَبْدِ اللَّهِ الْخَزَّازُ رَوَى عَنْهُ أَبُو كُرَيْبٍ أَحَادِيثَ كَثِيرَةً

135. Abū 'Abdillāh Muhammad ibn Al-Husayn – the *mawlā* of An-Nadr – narrated to me (and said): 'Abbās ibn 'Abdil-'Adhīm Al-'Anbarī narrated to me (and said): Ruwaym Al-Muqrī narrated to us, from 'Abdullāh ibn 'Ayyāsh Al-Washā – Muhammad ibn Al-Husayn said: And I verily saw 'Abdullāh ibn 'Ayyāsh and he was our neighbor. He was from the just and trustworthy people – from Yūnus ibn Bukayr, from Ja'far ibn Muhammad, from his father 'Alī ibn Al-Husayn that he said regarding the Qurān: *"It is not a creator nor is it created. Rather, it is the Word of Allāh."* Abū 'Abdir-Rahmān said: It has reached me that 'Abdullāh ibn 'Ayyāsh he is Abū Yahyā ibn 'Abdillāh Al-Kahzzār. Abū Kurayb narrated many *ahādīth* from him.

136 – حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ، حَدَّثَنَا هَارُونُ بْنُ حَاتِمٍ الْمُلَائِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ أَبِي فُدَيْكٍ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، قَالَ: " سَأَلْتُ عَلِيَّ بْنَ الْحُسَيْنِ عَنِ الْقُرْآنِ، فَقَالَ: كِتَابُ اللَّهِ وَكَلَامُهُ "

136. Muhammad ibn Ishāq narrated to me (and said): Hārūn ibn Hātim Al-Mulāī narrated to us (and said): Muhammad ibn Ismā'īl ibn Abī Fudayk narrated to us, from Ibn Abī Dhib, from Az-Zuhrī who said: I asked 'Alī ibn Al-Husayn about the Qurān, so he said: *"The Book of Allāh and His Word."*

137 – حَدَّثَنِي أَبُو بَكْرِ بْنُ زَنْجُوَيْهِ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ بْنِ زُرَارَةَ، عَنْ إِسْحَاقَ الْأَزْرَقِ، عَنْ أَبِي بِشْرٍ أَظُنُّهُ يَعْنِي وَرْقَاءَ عَنْ مُجَاهِدٍ: " {لَا يَمْلِكُونَ مِنْهُ خِطَابًا} [النبأ: 37] قَالَ: كَلَامُ اللَّهِ "

137. Abū Bakr ibn Zanjuwayh narrated to me (and said): Ismā'īl ibn 'Abdillāh ibn Zurārah narrated to us, from Ishāq Al-Azraq, from Abū Bishr – I think he means Warqā – from Mujāhid (regarding His Words):

﴿ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ﴾

"They possess not from Him speech." (An-Naba 78:37)

He said: *"The Words of Allāh."*

138 – سَمِعْتُ أَبِي يَقُولُ بَلَغَنِي عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ، وَسَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ الْجُمَحِيِّ، وَوَهْبِ بْنِ جَرِيرٍ، وَأَبِي النَّضْرِ هَاشِمِ بْنِ الْقَاسِمِ، وَسُلَيْمَانَ بْنِ حَرْبٍ، قَالُوا: «الْقُرْآنُ كَلَامُ اللَّهِ لَيْسَ بِمَخْلُوقٍ»

138. I heard my father say: It has reached me from Ibrāhīm ibn Sa'd, Sa'īd ibn 'Abdir-Rahmān Al-Jumahī, Wahb ibn Jarīr, Abū An-Nadr Hāshim ibn Al-Qāsim and Sulaymān ibn Harb that they all said: *"The Qurān is the Word of Allāh and not created."*

139 – حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، قَالَ كُنْتُ عِنْدَ سُفْيَانَ بْنِ عُيَيْنَةَ جَالِسًا أَنَا وَعُثْمَانُ، أَخِي، فَسَأَلَهُ مَنْصُورُ بْنُ عَمَّارٍ عَنِ الْقُرْآنِ، أَمَخْلُوقٌ فَأَنْكَرَ ابْنُ عُيَيْنَةَ مَا سَأَلَهُ وَغَضِبَ غَضَبًا شَدِيدًا وَقَالَ: «إِنِّي أَحْسِبُكَ شَيْطَانًا، وَأَنْكَرَ ابْنُ عُيَيْنَةَ مَا جَاءَ بِهِ مَنْصُورٌ»

139. Abū Bakr ibn Abī Shaybah narrated to me and said: I was sitting with Sufyān ibn 'Uyaynah – me and my brother 'Uthmān – when Mansūr ibn 'Ammar asked him about the Qurān; if it is created. So Ibn 'Uyaynah rejected what he asked him about and he became very angry and said: *"I verily consider you to be a shaytān."* And Ibn 'Uyaynah rejected what Mansūr came with.

140 – حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالَ كُنْتُ عِنْدَ سُفْيَانَ بْنِ عُيَيْنَةَ أَنَا وَأَبُو بَكْرٍ وَأَبُو مُحَمَّدٍ يَعْنِي أَخَوَيْهِ عَبْدَ اللَّهِ وَقَاسِمًا فَسَأَلَهُ مَنْصُورُ بْنُ عَمَّارٍ عَنِ الْقُرْآنِ،: مَخْلُوقٌ؟ فَأَنْكَرَ سُفْيَانُ مَا سَأَلَهُ عَنْهُ وَغَضِبَ وَاشْتَدَّ غَضَبُهُ وَقَالَ لَهُ سُفْيَانُ: إِنِّي أَحْسِبُكَ شَيْطَانًا إِنِّي أَحْسِبُكَ شَيْطَانًا، بَلْ أَنْتَ شَيْطَانٌ فَقِيلَ: يَا أَبَا مُحَمَّدٍ إِنَّهُ صَاحِبُ سُنَّةٍ وَإِنَّهُ، فَأَبَى وَأَنْكَرَ مَا سَأَلَ عَنْهُ

140. ‘Uthmān ibn Abī Shaybah narrated to me and said: I was with Sufyān ibn ‘Uyaynah, me, Abū Bakr and Abū Muhammad – this means his two brothers ‘Abdullāh and Qāsim – when Mansūr ibn ‘Ammār asked him about the Qurān: *“Is it created?”* So Sufyān rejected what he asked him about and became angry, and his anger intensified, and Sufyān said to him: *“I verily consider you to be a shaytān, I verily consider you to be a shaytān. No, you are a shaytān.”* So it was said: *“O Abū Muhammad. He is verily a follower of Sunnah and he is verily...”* But he declined and rejected what he asked about.

141 – حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ الصَّاغَانِيُّ، سَمِعْتُ إِسْحَاقَ بْنِ إِسْمَاعِيلَ، سَمِعْتُ سُفْيَانَ بْنَ عُيَيْنَةَ، يَقُولُ: " لَا نُحْسِنُ غَيْرَ هَذَا الْقُرْآنُ كَلَامُ اللَّهِ {فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ} [التوبة: 6] {يُرِيدُونَ أَنْ يُبَدِّلُوا كَلَامَ اللَّهِ} [الفتح: 15] "

141. Muhammad ibn Ishāq As-Sāghānī narrated to me (and said): I heard Ishāq ibn Ismā’īl (who said): I heard Sufyān ibn ‘Uyaynah say: *“We cannot (say anything) better than this Qurān is the Word of Allāh.”* (And then he recited):

﴿ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ ﴾

“Then protect him so he may hear the Words of Allāh.”
(At-Tawbah 9:6)

﴿ يُرِيدُونَ أَنْ يُبَدِّلُوا كَلَامَ اللَّهِ ﴾

“They want to change the Words of Allāh.” (Al-Fath 48:15)

142 – حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ لُوَيْنٌ، قَالَ: قِيلَ لِابْنِ عُيَيْنَةَ: إِنَّهُ يُرْوَى عَنْكَ أَنَّ الْقُرْآنَ مَخْلُوقٌ، قَالَ: «مَا قُلْتُهُ، الْقُرْآنُ كَلَامُ اللَّهِ عَزَّ وَجَلَّ»

142. Muhammad ibn Sulaymān Luwayn narrated to us and said: It was said to Ibn ‘Uyaynah: It is verily narrated from you that (you say that) the Qurān is created. He said: *“I have never said that. The Qurān is the Word of Allāh ‘azza wa jalla.”*

143 – حَدَّثَنِي أَبُو مَعْمَرٍ، سَمِعْتُ ابْنَ عُيَيْنَةَ، يَقُولُ: «الْقُرْآنُ كَلَامُ اللَّهِ عَزَّ وَجَلَّ»

143. Abū Ma’mar narrated to me (and said): I heard Ibn ‘Uyaynah say: *“The Qurān is the Word of Allāh ‘azza wa jalla.”*

144 – حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ الصَّاغَانِيُّ، حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ، ثنا عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ، عَنِ ابْنِ الْمُبَارَكِ، قَالَ: «الْقُرْآنُ كَلَامُ اللَّهِ عَزَّ وَجَلَّ لَيْسَ بِخَالِقٍ وَلَا مَخْلُوقٍ»

144. Muhammad ibn Ishāq As-Sāghānī narrated to me (and said): Mahmūd ibn Ghaylān narrated to us, from ‘Alī ibn Al-Hasan ibn Shaqīq, from Ibn Al-Mubārak

who said: *"The Qurān is the Word of Allāh 'azza wa jalla. It is not a creator nor is it created."*

145 – حَدَّثَنِي مُحَمَّدُ بْنُ وَزِيرٍ الْوَاسِطِيُّ، قَالَ: سَمِعْتُ أَبَا بَكْرٍ أَحْمَدَ بْنَ مُحَمَّدٍ الْعُمَرِيَّ يَقُولُ: سَمِعْتُ ابْنَ أَبِي أُوَيْسٍ، سَمِعْتُ خَالِي، مَالِكُ بْنُ أَنَسٍ وَجَمَاعَةٌ مِنَ الْعُلَمَاءِ بِالْمَدِينَةِ وَذَكَرُوا الْقُرْآنَ فَقَالُوا: «كَلَامُ اللَّهِ عَزَّ وَجَلَّ وَهُو مِنْهُ وَلَيْسَ مِنَ اللَّهِ عَزَّ وَجَلَّ شَيْءٌ مَخْلُوقٌ»

145. Muhammad ibn Wazīr Al-Wāsitī narrated to me and said: I heard Abū Bakr Ahmad ibn Muhammad Al-'Umarī say: I heard Ibn Abī Uways (who said): I heard my uncle Mālik ibn Anas and a group of the scholars in Madīnah, when they mentioned the Qurān they said: *"(It is) the Word of Allāh – 'azza wa jalla – and it is from Him. And nothing from Him – 'azza wa jalla – is created."*

146 – أُخْبِرْتُ عَنْ أَبِي النُّعْمَانِ عَارِمٍ أَنَّهُ قَالَ: قَالَ حَمَّادُ بْنُ زَيْدٍ: «الْقُرْآنُ كَلَامُ اللَّهِ عَزَّ وَجَلَّ أَنْزَلَهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ مِنْ عِنْدِ رَبِّ الْعَالَمِينَ عَزَّ وَجَلَّ»

146. I was informed from Abū An-Nu'mān 'Ārim that he said: Hammād ibn Zayd said: *"The Qurān is the Word of Allāh – 'azza wa jalla – which Jibrīl ('alayhi as-salām) came down with from the Lord of all the worlds 'azza wa jalla."*

147 – حَدَّثَنِي عَبْدُ اللَّهِ بْنُ شَبُّوَيْهِ، حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ مَهْدِيٍّ: وَسَأَلَهُ، سَهْلُ بْنُ أَبِي خَدَّوَيْهِ عَنِ الْقُرْآنِ، فَقَالَ: «يَا أَبَا يَحْيَى مَا لَكَ وَلِهَذِهِ الْمَسَائِلِ هَذِهِ مَسَائِلُ أَصْحَابِ جَهْمٍ، إِنَّهُ لَيْسَ فِي أَصْحَابِ الْأَهْوَاءِ شَرٌّ مِنْ أَصْحَابِ جَهْمٍ يَدُورُونَ عَلَى أَنْ يَقُولُوا لَيْسَ فِي السَّمَاءِ شَيْءٌ، أَرَى وَاللَّهِ أَلَّا يُنَاكَحُوا وَلَا يُوَارَثُوا»

147. 'Abdullāh ibn Shabbuwayh narrated to me (and said): Muhammad ibn 'Uthmān narrated to us and said: I heard Abdur-Rahmān ibn Mahdī while Sahl ibn Abī Khaddawayh asked him about the Qurān, so he said: *"O Abū Yahya, what is with you and these questions? These questions are for the companions of Jahm (ibn Safwān). Verily among the people of desires there is not anyone worse than the companions of Jahm. They are revolving around saying that there is nothing in the heaven. By Allāh, I believe that they should not be married nor inherited from."*

148 – حَدَّثَنِي ابْنُ شَبُّوَيْهِ، حَدَّثَنَا بِشْرُ بْنُ خَالِدٍ، أَخْبَرَنَا مَعْمَرُ بْنُ بِشْرٍ، حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، قَالَ: «مَنْ زَعَمَ أَنَّ الْقُرْآنَ، مَخْلُوقٌ فَقَدِ افْتَرَى عَلَى اللَّهِ عَزَّ وَجَلَّ»

148. Ibn Shubbawayh narrated to me (and said): Bishr ibn Khālid narrated to us (and said): Ma'mar ibn Bishr informed us (and said): Abū Bakr ibn 'Ayyāsh narrated to us and said: *"Whoever claims that the Qurān is created, he has verily invented a lie about Allāh 'azza wa jalla."*

149 – حَدَّثَنِي أَحْمَدُ بْنُ الْحَسَنِ التِّرْمِذِيُّ أَبُو الْحَسَنِ، قَالَ: سَمِعْتُ أَبَا نُعَيْمٍ، يَقُولُ: «الْقُرْآنُ كَلَامُ اللَّهِ عَزَّ وَجَلَّ غَيْرُ مَخْلُوقٍ»

149. Ahmad ibn Al-Hasan At-Tirmidhī Abū Al-Hasan narrated to me and said: I heard Abū Nu'aym say: *"The Qurān is the words of Allāh – 'azza wa jalla – and not created."*

150 – حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، حَدَّثَنِي مُحَمَّدُ بْنُ سَهْلٍ، عَنِ ابْنِ مَهْدِيٍّ، قَالَ: «الْقُرْآنُ كَلَامُ اللَّهِ لَيْسَ بِخَالِقٍ وَلَا مَخْلُوقٍ»

150. Ahmad ibn Ibrāhīm Ad-Dawraqī narrated to me (and said): Muhammad ibn Sahl narrated to me, from Ibn Mahdī who said: *"The Qurān is the words of Allāh. It is not a creator nor is it created."*

151 – حَدَّثَنِي وَهْبُ بْنُ بَقِيَّةَ الْوَاسِطِيُّ، سَمِعْتُ وَكِيعَ بْنَ الْجَرَّاحِ، يَقُولُ: «الْقُرْآنُ كَلَامُ اللَّهِ عَزَّ وَجَلَّ لَيْسَ بِالْمَخْلُوقِ» سَمِعْتُهُ مِنْ وَكِيعٍ وَأَثْبَتُّهُ عِنْدِي فِي كِتَابٍ قَالَ وَهْبُ بْنُ بَقِيَّةَ لَوْ لَمْ يَكُنْ رَأْيِي مَا حَدَّثْتُ بِهِ

151. Wahb ibn Baqiyyah Al-Wāsitī narrated to me (and said): I heard Wakī' ibn Al-Jarrāh say: *"The Qurān is the Word of Allāh – 'azza wa jalla – (and) it is not created."* I heard it from Wakī' and I registered with me in a book. Wahb ibn Baqiyyah said: *"And if it was not my opinion, I would not have narrated it."*

152 – حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ، قَالَ حَدَّثَنِي يَحْيَى بْنُ مَعِينٍ، عَنْ وَكِيعٍ، قَالَ: «الْقُرْآنُ كَلَامُ اللَّهِ عَزَّ وَجَلَّ وَهُوَ مِنْهُ جَلَّ وَتَعَالَى»

152. Ahmad ibn Ibrāhīm narrated to me and said: Yahyā ibn Ma'īn narrated to me, from Wakī' who said: *"The Qurān is the Word of Allāh – 'azza wa jalla – and it is from Him jalla wa ta'ālā."*

153 – حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ، حَدَّثَنِي يَحْيَى بْنُ مَعِينٍ، حَدَّثَنِي رَجُلٌ مِنْ وَلَدِ مَيْمُونِ بْنِ مِهْرَانَ يُقَالُ لَهُ جَعْفَرٌ قَالَ: سَمِعْتُ وَكِيعًا، يَقُولُ: «الْقُرْآنُ مِنَ اللَّهِ عَزَّ وَجَلَّ مِنْهُ خَرَجَ وَإِلَيْهِ يَعُودُ»

153. Ahmad ibn Ibrāhīm narrated to me (and said): Yahyā ibn Ma'īn narrated to me (and said): A man from the children of Maymūn ibn Mihrān who is called Ja'far narrated to me and said: I heard Wakī' say: *"The Qurān is from Allāh 'azza wa jalla. From Him it came and to Him it will return."*

154 – حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ زَنْجُوَيْهِ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ بْنِ زُرَارَةَ، سَمِعْتُ وَكِيعًا، يَقُولُ: «الْقُرْآنُ كَلَامُ اللَّهِ تَعَالَى فَمَنْ قَالَ غَيْرَ هَذَا فَقَدْ خَالَفَ الْكِتَابَ وَالسُّنَّةَ»

154. Muhammad ibn 'Abdil-Mālik ibn Zanjuwayh narrated to me (and said): Ismā'īl ibn 'Abdillāh ibn Zurārah narrated to us and said: I heard Wakī' say: *"The Qurān is the Word of Allāh the Exalted. So whoever says something else than this, then he has verily opposed the Book and the Sunnah."*

155 – حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: سَمِعْتُ وَكِيعًا يَقُولُ: "كَتَبَ إِلَيَّ أَهْلُ بَغْدَادَ يَسْأَلُونِي عَنِ الْقُرْآنِ فَكَتَبْتُ إِلَيْهِمْ: الْقُرْآنُ كَلَامُ اللَّهِ عَزَّ وَجَلَّ"

155. Abū Bakr ibn Abī Shaybah narrated to me and said: I heard Wakī' say: *"The people of Baghdād wrote to me asking me about the Qurān. So I said to them: 'The Qurān is the Word of Allāh 'azza wa jalla.'"*

156 – حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ، حَدَّثَنِي عَلِيُّ بْنُ أَبِي الرَّبِيعِ، حَدَّثَنِي بِشْرُ بْنُ الْحَارِثِ، قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ دَاوُدَ عَنِ الْقُرْآنِ، فَقَالَ: «الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ يَكُونُ هَذَا مَخْلُوقًا»

156. Ahmad ibn Ibrāhīm narrated to me (and said): 'Alī ibn Abū Ar-Rabī' narrated to me (and said): Bishr ibn Al-Hārith narrated to me and said: I asked 'Abdullāh ibn Dāwūd about the Qurān, so he said: *"Al-'Azīz Al-Jabbār Al-Mutakabbir, is this created?"*

157 – حَدَّثَنِي عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ، حَدَّثَنِي أَبُو الْوَلِيدِ هِشَامُ بْنُ عَبْدِ الْمَلِكِ، قَالَ: قَالَ لِي يَحْيَى بْنُ سَعِيدٍ: " كَيْفَ يَصْنَعُونَ بِقُلْ هُوَ اللَّهُ أَحَدٌ كَيْفَ يَصْنَعُونَ بِهَذِهِ الْآيَةِ؟ {إِنِّي أَنَا اللَّهُ} [القصص: 30] يَكُونُ مَخْلُوقًا "

157. 'Abbās ibn 'Abdil-'Adhīm Al-'Anbarī narrated to me (and said): Abū Al-Walīd Hishām ibn 'Abdil-Malik narrated to me and said: Yahyā ibn Sa'īd said to me: *"What will they do with: 'Qul HuwAllāhu Ahad.' (And) what will they do with this verse?*

﴿ إِنِّي أَنَا اللَّهُ ﴾

"Verily I am Allāh." (Al-Qasas 28:30)

Is this created?"

158 – حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ، حَدَّثَنِي أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ شَدَّادٍ عَنْ وَهْبِ بْنِ جَرِيرٍ، قَالَ: «الْقُرْآنُ كَلَامُ اللَّهِ عَزَّ وَجَلَّ وَلَيْسَ بِمَخْلُوقٍ»

158. Ahmad ibn Ibrāhīm narrated to me (and said): Abū Ja'far Muhammad ibn Shaddād narrated to me, from Wahb ibn Jarīr who said: *"The Qurān is the Word of Allāh – 'azza wa jalla – and not created."*

159 – حَدَّثَنِي أَبُو مُسْلِمٍ الْمُؤَدِّبُ، سَمِعْتُ يَزِيدَ بْنِ هَارُونَ، يَقُولُ: «الْقُرْآنُ كَلَامُ اللَّهِ وَهُوَ غَيْرُ مَخْلُوقٍ»

159. Abū Muslim Al-Muaddib narrated to me (and said): I heard Yazīd ibn Hārūn say: *"The Qurān is the Word of Allāh, and it is not created."*

160 – أُخْبِرْتُ عَنْ مُحْرِزِ بْنِ عَوْنٍ، قَالَ: قَالَ مُحَمَّدُ بْنُ يَزِيدَ الْوَاسِطِيُّ: «عِلْمُهُ وَكَلَامُهُ مِنْهُ غَيْرُ مَخْلُوقٍ»

160. I was informed from Muhriz ibn ʻAwn who said: Muhammad ibn Yazīd Al-Wāsitī said: *"His Knowledge and Words are from Him and not created."*

161 – حَدَّثَنِي إِسْحَاقُ بْنُ بُهْلُولٍ، قَالَ: سَمِعْتُ ابْنَ إِدْرِيسَ، يَقُولُ: «الْقُرْآنُ كَلَامُ اللَّهِ وَمِنَ اللَّهِ وَمَا كَانَ مِنَ اللَّهِ عَزَّ وَجَلَّ فَلَيْسَ بِمَخْلُوقٍ»

161. Ishāq ibn Buhlūl narrated to me and said: I heard Ibn Idrīs say: *"The Qurān is the Word of Allāh and from Allāh. And whatever is from Allāh – ʻazza wa jalla – then it is not created."*

162 – سَمِعْتُ أَبَا بَكْرِ بْنَ أَبِي شَيْبَةَ، وَقَالَ، لَهُ رَجُلٌ مِنْ أَصْحَابِهِ: الْقُرْآنُ كَلَامُ اللَّهِ وَلَيْسَ بِمَخْلُوقٍ، فَقَالَ أَبُو بَكْرٍ: «مَنْ لَمْ يَقُلْ هَذَا فَهُوَ ضَالٌّ مُضِلٌّ مُبْتَدِعٌ»

162. I heard Abū Bakr ibn Abī Shaybah while a man from his companions said to him: *"The Qurān is the Word of Allāh and it is not created."* So Abū Bakr said: *"And whoever does not say this, then he is misguided, misguiding and an innovator."*

163 – سَمِعْتُ عُثْمَانَ بْنَ أَبِي شَيْبَةَ، يَقُولُ: «الْقُرْآنُ كَلَامُ اللَّهِ وَلَيْسَ بِمَخْلُوقٍ»

163. I heard ʻUthmān ibn Abī Shaybah say: *"The Qurān is the Word of Allāh and it is not created."*

164 – وَسَمِعْتُ عُثْمَانَ، مَرَّةً أُخْرَى يَقُولُ: " مَنْ لَمْ يَقُلِ: الْقُرْآنُ كَلَامُ اللَّهِ وَلَيْسَ بِمَخْلُوقٍ فَهُوَ عِنْدِي شَرٌّ مِنْ هَؤُلَاءِ "، يَعْنِي الْجَهْمِيَّةَ

164. And I heard ʻUthmān another time say: *"Whoever does not say that the Qurān is the Word of Allāh and not created, then for me he is worse than these."* Meaning: The Jahmiyyah.

165 – حُدِّثْتُ عَنْ شَيْخٍ، مِنْ أَصْحَابِ الْحَدِيثِ أَنَّهُ سَمِعَ أَبَا عَمْرٍو الشَّيْبَانِيَّ، يَقُولُ: قُلْتُ لِإِسْمَاعِيلَ بْنِ حَمَّادِ بْنِ أَبِي حَنِيفَةَ، وَقَالَ: الْقُرْآنُ مَخْلُوقٌ، فَقُلْتُ لَهُ: " خَلَقَهُ قَبْلَ أَنْ يَتَكَلَّمَ بِهِ أَوْ بَعْدَمَا تَكَلَّمَ بِهِ؟ قَالَ: فَسَكَتَ

165. It was narrated to me, from a *shaykh* from the people of *hadīth,* that he heard Abū ʻAmr Ash-Shaybānī say: I said to Ismāʻīl ibn Hammād ibn Abī Hanīfah – and he (was among those who) said: *"The Qurān is created."* So I said to him: *"Did He create it before He spoke it or after He spoke it?"* He said: *"So he became quiet."*

166 – حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ الصَّاغَانِيُّ، قَالَ: سَمِعْتُ يَحْيَى بْنَ أَيُّوبَ، يَقُولُ: «مَنْ لَمْ يَقُلْ الْقُرْآنُ كَلَامُ اللَّهِ عَزَّ وَجَلَّ غَيْرُ مَخْلُوقٍ فَهُوَ جَهْمِيٌّ»

166. Muhammad ibn Ishāq As-Sāghāni narrated to me and said: I heard Yahyā ibn Ayyūb say: *"Whoever does not say that the Qurān is the words of Allāh – 'azza wa jalla – and not created, he is a jahmī."*

167 – حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ الصَّاغَانِيُّ، قَالَ: سَمِعْتُ حَسَنَ بْنَ مُوسَى الْأَشْيَبَ، يَقُولُ: " أَعُوذُ بِالسَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ {إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ} [الفاتحة: 5] فَقَالَ حَسَنٌ: أَمَخْلُوقٌ هَذَا؟ "

167. Muhammad ibn Ishāq As-Sāghānī narrated to me and said: I heard Hasan ibn Mūsā Al-Ashyab say: *"I seek refuge with the Hearing and Knowledgable from the accursed Shaytan. In the Name of Allāh the Most Merciful the Most Beneficent.*

﴿ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴾

"You (alone) **we worship and You we ask for help."** (Al-Fātihah 1:5)

Is this created?"

168 – سَمِعْتُ مُحَمَّدَ بْنَ سُلَيْمَانَ يَقُولُ: " الْقُرْآنُ كَلَامُ اللَّهِ غَيْرُ مَخْلُوقٍ، مَا رَأَيْتُ أَحَدًا يَقُولُ: الْقُرْآنُ مَخْلُوقٌ أَعُوذُ بِاللَّهِ "

168. I heard Muhammad ibn Sulaymān say: *"The Qurān is the Word of Allāh and not created. I have never seen anyone saying: 'The Qurān is created.' I seek refuge with Allāh."*

169 – حَدَّثَنِي عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ، سَنَةَ سِتٍّ وَعِشْرِينَ وَمِائَتَيْنِ سَمِعْتُ سُلَيْمَانَ بْنَ حَرْبٍ، قَالَ: «الْقُرْآنُ لَيْسَ بِمَخْلُوقٍ» ، فَقُلْتُ لَهُ: إِنَّكَ كُنْتَ لَا تَقُولُ هَذَا فَمَا بَدَا لَكَ، قَالَ: " اسْتَخْرَجْتُهُ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ { وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ} [آل عمران: 77] فَالْكَلَامُ وَالنَّظَرُ وَاحِدٌ "

169. 'Abbās ibn 'Abdil-'Adhīm narrated to me – in the year 226 – (and said): I heard Sulaymān ibn Harb who said: *"The Qurān is not created."* So I said to him: *"You never used to say this, so what happened to you?"* He said: *"I derived it from the Book of Allāh 'azza wa jalla:*

﴿ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ ﴾

"And Allāh will not speak to them nor will He look at them."
(Ālu 'Imrān 3:77)

So the Speech and the Look are the same."[43]

170 – حَدَّثَنِي عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ، قَالَ: سَمِعْتُ أَبَا الْوَلِيدِ، وَإِسْمَاعِيلُ بْنُ عَرْعَرَةَ، وَعَلِيٌّ قَاعِدَانِ يَقُولُ: «الْقُرْآنُ كَلَامُ اللَّهِ عَزَّ وَجَلَّ وَكَلَامُ اللَّهِ لَيْسَ بِمَخْلُوقٍ» ، فَقَالَ لَهُ عَلِيٌّ: إِنَّمَا نَتَعَلَّمُ مِنْكَ كَيْفَ نَقُولُ

[43] This means that just like the Look of Allāh is not created, then the Speech and Word of Allāh are also not created.

170. ‘Abbās ibn ‘Abdil-‘Adhīm Al-‘Anbarī narrated to me and said: I heard Abū Al-Walīd – while Ismā’īl ibn ‘Ar’arah and ‘Alī were both sitting there – say: *“The Qurān is the Word of Allāh – ‘azza wa jalla – and it is not created.”* So ‘Alī said to him: *“We verily learn from you how to say.”*

171 – حَدَّثَنِي عَبَّاسٌ، حَدَّثَنِي أَبُو سَعِيدٍ صَاحِبٌ لَنَا ثَنَا عَطَاءٌ ابْنُ أَخِي، حَجَّاجٍ الْأَنْمَاطِيِّ قَالَ: قُلْتُ لِعَمِي حَجَّاجٍ مَا تَقُولُ فِي الْقُرْآنِ؟ قَالَ: «الْقُرْآنُ كَلَامُ اللهِ عَزَّ وَجَلَّ وَلَيْسَ مِنَ اللهِ شَيْءٌ مَخْلُوقٌ»

171. ‘Abbās narrated to me (and said): Abū Sa’īd – one of our companions – narrated to us (and said): ‘Atā – the son of the brother of Hajjāj Al-Anmātī – narrated to us and said: I said to my uncle Hajjāj: *“What do you say about the Qurān?”* He said: *“The Qurān is the Word of Allāh – ‘azza wa jalla – and nothing from Allāh is created.”*

172 – سَمِعْتُ سَوَّارَ بْنَ عَبْدِ اللَّهِ الْقَاضِي، يَقُولُ: «دَخَلْتُ عَلَى رَجُلٍ أُعَوِّذُهُ مِنْ وَجَعٍ بِهِ فَقَالَ» الْقُرْآنُ لَيْسَ بِمَخْلُوقٍ وَذَاكَ أَنَّهُ كُلُّ مَنْ عَوَّذَنِي قَالَ أُعِيذُكَ بِاللَّهِ أُعِيذُكَ بِالْقُرْآنِ فَعَلِمْتُ أَنَّ الْقُرْآنَ لَيْسَ بِمَخْلُوقٍ"

172. I heard Sawwār ibn ‘Abdillāh Al-Qādī say: I entered upon a man to seek refuge (with Allāh) for him for a pain he had. So he said: *“The Qurān is not created. And that is because everyone who seeks refuge for me says: ‘I seek refuge with Allāh for you. I seek refuge with the Qurān for you.’ So I knew that the Qurān is not created.”*

173 – حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ، قَالَ: سَمِعْتُ يَحْيَى بْنَ مَعِينٍ، وَأَبَا خَيْثَمَةَ يَقُولَانِ: «الْقُرْآنُ كَلَامُ اللَّهِ عَزَّ وَجَلَّ وَهُو غَيْرُ مَخْلُوقٍ»

173. Ahmad ibn Ibrāhīm narrated to me and said: I heard Yahyā ibn Ma’īn and Abū Khaythamah both say: *“The Qurān is the Word of Allāh – ‘azza wa jalla – and it is not created.”*

174 – حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ، سَمِعْتُ يَحْيَى بْنَ مَعِينٍ، سَمِعْتُ إِسْحَاقَ بْنَ أَبِي إِسْرَائِيلَ وَنَحْنُ فِي مَسْجِدٍ فِي الزُّبَيْدِيَّةِ يَقُولُ: «الْقُرْآنُ كَلَامُ اللَّهِ عَزَّ وَجَلَّ وَهُوَ غَيْرُ مَخْلُوقٍ»

174. Ahmad ibn Ibrāhīm narrated to me (and said): I heard Yahyā ibn Ma’īn (who said): I heard Ishāq ibn Abī Israāīl – while we were in a masjid in Az-Zubaydiyyah – say: *“The Qurān is the Word of Allāh – ‘azza wa jalla – and it is not created.”*

175 – سَمِعْتُ أَبَا مَعْمَرٍ، يَقُولُ: «الْقُرْآنُ كَلَامُ اللَّهِ عَزَّ وَجَلَّ وَلَيْسَ بِمَخْلُوقٍ وَمَنْ شَكَّ فِي أَنَّهُ غَيْرُ مَخْلُوقٍ فَهُوَ جَهْمِيٌّ بَلْ شَرٌّ مِنَ الْجَهْمِيِّ»

175. I heard Abū Ma’mar say: *“The Qurān is the Word of Allāh – ‘azza wa jalla – and it is not created. And whoever doubts that it is not created, he is a jahmī. Rather, he is worse than a jahmī.”*

176 – سَمِعْتُ أَبَا مَعْمَرٍ، يَقُولُ: " أَدْرَكْتُ النَّاسَ يَقُولُونَ: الْقُرْآنُ كَلَامُ اللَّهِ عَزَّ وَجَلَّ وَلَيْسَ بِمَخْلُوقٍ "

176. I heard Abū Ma'mar say: *"I met the people who all said: The Qurān is the Word of Allāh – 'azza wa jalla – and it is not created."*

177 – حَدَّثَنِي أَبُو بَكْرٍ مُحَمَّدُ بْنُ إِسْحَاقَ الصَّاغَانِيُّ، قَالَ: رَأَيْتُ فِي كِتَابِ أَبِي عُبَيْدٍ الْقَاسِمِ بْنِ سَلَّامٍ بِخَطِّهِ: " إِذَا قَالَ لَكَ الْجَهْمِيُّ أَخْبِرْنِي عَنِ الْقُرْآنِ، أَهُوَ اللَّهُ أَمْ غَيْرُ اللَّهِ؟ فَإِنَّ الْجَوَابَ أَنْ يُقَالَ لَهُ: أَحَلْتَ فِي مَسْأَلَتِكَ لِأَنَّ اللَّهَ عَزَّ وَجَلَّ وَصَفَهُ بِوَصْفٍ لَا يَقَعُ عَلَيْهِ شَيْءٌ مِنْ مَسْأَلَتِكَ قَالَ اللَّهُ عَزَّ وَجَلَّ {الم تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ} [السجدة: 2] فَهُوَ مِنَ اللَّهِ عَزَّ وَجَلَّ وَلَمْ يَقُلْ هُوَ أَنَا وَلَا هُوَ غَيْرِي إِنَّمَا سَمَّاهُ كَلَامَهُ، فَلَيْسَ لَهُ عِنْدَنَا غَيْرُ مَا حَلَّاهُ بِهِ وَنَنْفِي عَنْهُ مَا نَفَى، فَإِنْ قَالُوا: أَرَأَيْتُمْ قَوْلَهُ عَزَّ وَجَلَّ {إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ} [النحل: 40] فَالْقُرْآنُ شَيْءٌ فَهُوَ مَخْلُوقٌ فَقِيلَ لَهُ: لَيْسَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ يُقَالُ لَهُ شَيْءٌ إِلَّا تَسْمَعُ كَلَامَهُ {إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ} [النحل: 40] فَأَخْبَرَكَ أَنَّ الْقَوْلَ كَانَ مِنْهُ قَبْلَ الشَّيْءِ فَالْقَوْلُ مِنَ اللَّهِ عَزَّ وَجَلَّ سَبَقَ الشَّيْءَ وَمَعْنَى قَوْلِهِ {كُنْ} أَيْ كَانَ فِي عِلْمِهِ أَنْ يَكُوِّنَهُ "

177. Abū Bakr Muhammad ibn Ishāq As-Sāghānī narrated to me and sadi: I saw in the book of Abū 'Ubayd Al-Qāsim ibn Sallām with his writing: *"If the jahmī says to you: 'Inform me about the Qurān, is it Allāh or is it something other than Allāh?' Then the answer is that it is said to him: 'You have asked an impossible question. Because Allāh – 'azza wa jalla – described it with a description which does not consist of anything of what you have asked about. Allāh – 'azza wa jalla – said:*

﴿ تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴾

"The revelation of a Book in which there is no doubt, from the Lord of all the worlds." (As-Sajdah 32:2)

So it is from Allāh – 'azza wa jalla – and He did not say: 'It is Me', nor 'It is other than Me'. He verily named it His Word. So for us there is nothing (to say) about it except what He adorned it with, and we negate for it what He negated.' Then if they say: 'Have you see His – 'azza wa jalla – Words:

﴿ إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ ﴾

"Verily Our Word to something when We want it (to occur or be) **is that We say to it 'Be', and then it is."** (An-Nahl 16:40)

So the Qurān is something and thereby created.' Then it is said to him: 'It is not the Word of Allāh which is called something. Have you not heard His Words:

﴿ إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ ﴾

"Verily Our Word to something when We want it (to occur or be) **is that We say to it 'Be', and then it is."** (An-Nahl 16:40)

So He informed you that the saying occurred from Him before the something. So the saying from Allāh – azza wa jalla – came before the something, and the meaning of His Word: "Be", is that it was in His Knowledge that He would bring it into existence."

سُئِلَ عَمَّنْ قَالَ: لَفْظِي بِالْقُرْآنِ مَخْلُوقٌ

(Chapter 3) He was asked regarding the one who says: *"My words (i.e. pronunciation) of the Qurān are created"*

178 – سَأَلْتُ أَبِي رَحِمَهُ اللَّهُ قُلْتُ: مَا تَقُولُ فِي رَجُلٍ قَالَ: التِّلَاوَةُ مَخْلُوقَةٌ وَأَلْفَاظُنَا بِالْقُرْآنِ مَخْلُوقَةٌ وَالْقُرْآنُ كَلَامُ اللَّهِ عَزَّ وَجَلَّ وَلَيْسَ بِمَخْلُوقٍ؟ وَمَا تَرَى فِي مُجَانَبَتِهِ؟ وَهَلْ يُسَمَّى مُبْتَدِعًا؟ فَقَالَ: " هَذَا يُجَانَبُ وَهُوَ قَوْلُ الْمُبْتَدِعِ، وَهَذَا كَلَامُ الْجَهْمِيَّةِ لَيْسَ الْقُرْآنُ بِمَخْلُوقٍ، قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: تَلَا رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ {هُو الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ} [آل عمران: 7] فَالْقُرْآنُ لَيْسَ بِمَخْلُوقٍ "

178. I asked my father – *rahimahullāh* – and said: What do you say about a man who says: *"The recitation (of the Qurān) is created and our words are created, while the Qurān is the Word of Allāh – 'azza wa jalla – and it is not created."*? What do you say about avoiding him? And is he called an innovator? So he said: *"This person is avoided and this is the saying of the innovator, and these are the words of the Jahmiyyah, and the Qurān is not created. 'Āishah (radiAllāhu 'anhā) said: 'The Messenger of Allāh recited:*

﴿ هُوَ الَّذِى أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ ﴾

"He is the One who revealed the Book to you, from it are verses that are completely clear and these are the foundations of the Book."
(Ālu 'Imrān 3:7)

So the Qurān is not created."

179 – حَدَّثَنِي ابْنُ شَبُّوَيْهِ، سَمِعْتُ أَبِي يَقُولُ: «مَنْ قَالَ شَيْءٌ مِنَ اللَّهِ عَزَّ وَجَلَّ مَخْلُوقٌ عِلْمُهُ أَوْ كَلَامُهُ فَهُوَ زِنْدِيقٌ كَافِرٌ لَا يُصَلَّى عَلَيْهِ، وَلَا يُصَلَّى خَلْفَهُ وَيُجْعَلُ مَالُهُ كَمَالِ الْمُرْتَدِّ وَيُذْهَبُ فِي مَالِ الْمُرْتَدِّ إِلَى مَذْهَبِ أَهْلِ الْمَدِينَةِ أَنَّهُ فِي بَيْتِ الْمَالِ»

179. Ibn Shubbawayh narrated to me (and said): I heard my father say: *"Whoever says that anything from Allāh is created; His Knowledge or His Words, then he is a zindīq kāfir and he is not prayed upon nor is he prayed behind, and his wealth is considered as the wealth of the murtad while the wealth of the murtad in the madhhab of the people of Madīnah are considered to be in the bayt al-māl."*

180 – سَأَلْتُ أَبِي رَحِمَهُ اللَّهُ قُلْتُ: إِنَّ قَوْمًا يَقُولُونَ: لَفْظُنَا بِالْقُرْآنِ مَخْلُوقٌ، فَقَالَ: " هُمْ جَهْمِيَّةٌ وَهُمْ أَشَرُّ مِمَّنْ يَقِفُ , هَذَا قَوْلُ جَهْمٍ، وَعَظَّمَ الْأَمْرَ عِنْدَهُ فِي هَذَا، وَقَالَ: هَذَا كَلَامُ جَهْمٍ "، وَسَأَلْتُهُ عَمَّنْ قَالَ: لَفْظِي بِالْقُرْآنِ مَخْلُوقٌ، فَقَالَ: قَالَ اللَّهُ عَزَّ وَجَلَّ {وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ} [التوبة: 6] قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «حَتَّى أُبَلِّغَ كَلَامَ رَبِّي» وَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ هَذِهِ الصَّلَاةُ لَا يَصْلُحُ فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ»

180. I asked my father – *rahimahullāh* – and said: Some people say: *"Our words of the Qurān are created."* So he said: *"They are the Jahmiyyah and they are the worse than the Wāqifah*[44]*. This is the saying of Jahm, and he has made this issue very big with him."* And he said: *"These are the words of Jahm."* And I asked him regarding the one who says: *"My words of the Qurān are created."* So he said: *"Allāh – 'azza wa jalla – said:*

﴿ وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ ﴾

"And if anyone of the mushrikūn seeks your protection then grant him protection, so that he may hear the Words of Allāh (i.e. the Qurān)**."** (At-Tawbah 9:6)

And the Prophet ﷺ said: ***"So I may convey the Words of my Lord."*** *And the Prophet ﷺ also said:* ***"Verily it is not correct for this prayer to contain anything of the words of people."****"*

181 – سَمِعْتُ أَبِيَ رَحِمَهُ اللَّهُ يَقُولُ: «مَنْ قَالَ لَفْظِي بِالْقُرْآنِ مَخْلُوقٌ فَهُوَ جَهْمِيٌّ» ،

181. I heard my father – *rahimahullāh* – say: *"Whoever says: My pronunciation of the Qurān is created, he is a jahmī."*

182 – سَمِعْتُ أَبِيَ رَحِمَهُ اللَّهُ، وَسُئِلَ عَنِ اللَّفْظِيَّةِ، فَقَالَ: " هُمْ جَهْمِيَّةٌ وَهُوَ قَوْلُ جَهْمٍ، ثُمَّ قَالَ: لَا تُجَالِسُوهُمْ"

182. I heard my father – *rahimahullāh* – say when he was asked about the Lafdhiyyah[45], so he said: *"They are the Jahmiyyah and this is the saying of Jahm."* Then he said: *"Do not sit with them."*

183 – سَمِعْتُ أَبِيَ رَحِمَهُ اللَّهُ، يَقُولُ: «كُلُّ مَنْ يَقْصِدُ إِلَى الْقُرْآنِ بِلَفْظٍ أَوْ غَيْرِ ذَلِكَ يُرِيدُ بِهِ مَخْلُوقٌ فَهُوَ جَهْمِيٌّ»

183. I heard my father – *rahimahullāh* – say: *"Whoever intends the Qurān, either with words or something other than this, and he wants (to say) with it that it is created, then he is a jahmī."*

184 – سُئِلَ أَبِي وَأَنَا أَسْمَعُ، عَنِ اللَّفْظِيَّةِ، وَالْوَاقِفَةِ، فَقَالَ: «مَنْ كَانَ مِنْهُمْ جَاهِلًا فَلْيَسْأَلْ وَلْيَتَعَلَّمْ»

184. My father was asked while I was listening, regarding the Lafdhiyyah, and Al-Wāqifah, so he said: *"Whoever is ignorant among them, then let him ask and learn."*

185 – سُئِلَ أَبِي رَحِمَهُ اللَّهُ وَأَنَا أَسْمَعُ، عَنِ اللَّفْظِيَّةِ، وَالْوَاقِفَةِ، فَقَالَ: «مَنْ كَانَ مِنْهُمْ يُحْسِنُ الْكَلَامَ فَهُوَ جَهْمِيٌّ» ، وَقَالَ مَرَّةً: «هُمْ شَرٌّ مِنَ الْجَهْمِيَّةِ» ، وَقَالَ مَرَّةً أُخْرَى «هُمْ جَهْمِيَّةٌ»

[44] Those who refuse to say that the Qurān is not created. They say: 'The Qurān is the Word of Allāh', and then they deliberately stop there.

[45] Those who say: My pronunciation of the Qurān is created.

185. My father was asked while I was listening, regarding the Lafdhiyyah and the Wāqifah, so he said: *"Whoever among them understands the words, then he is a jahmī."* And he said another time: *"They are worse than the Jahmiyyah."* And he said another time: *"They are the Jahmiyyah."*

186 – سَمِعْتُ أَبِيَ يَقُولُ: «مَنْ قَالَ لَفْظِي بِالْقُرْآنِ مَخْلُوقٌ هَذَا كَلَامُ سُوءٍ رَدِيءٌ وَهُوَ كَلَامُ الْجَهْمِيَّةِ» ، قُلْتُ لَهُ: إِنَّ الْكَرَابِيسِيَّ يَقُولُ هَذَا، فَقَالَ: «كَذَبَ – هَتَكَهُ اللَّهُ – الْخَبِيثُ» وَقَالَ: «قَدْ خَلَفَ هَذَا بِشْرًا الْمَرِيسِيَّ» وَكَانَ أَبِي رَحِمَهُ اللَّهُ يَكْرَهُ أَنْ يَتَكَلَّمَ فِي اللَّفْظِ بِشَيْءٍ أَوْ يُقَالَ مَخْلُوقٌ أَوْ غَيْرُ مَخْلُوقٍ "

قَالَ: سَأَلْتُهُ عَنِ الْكَرَابِيسِيِّ حُسَيْنٍ هَلْ رَأَيْتَهُ يَطْلُبُ الْحَدِيثَ؟ فَقَالَ: «مَا أَعْرِفُهُ وَمَا رَأَيْتُهُ يَطْلُبُ الْحَدِيثَ» قُلْتُ: فَرَأَيْتُهُ عِنْدَ الشَّافِعِيِّ بِبَغْدَادَ فَقَالَ: «مَا رَأَيْتُهُ وَلَا أَعْرِفُهُ» ، فَقُلْتُ: إِنَّهُ يَزْعُمُ أَنَّهُ كَانَ يَلْزَمُ يَعْقُوبَ بْنَ إِبْرَاهِيمَ بْنِ سَعْدٍ، فَقَالَ: «مَا رَأَيْتُهُ عِنْدَ يَعْقُوبَ بْنِ إِبْرَاهِيمَ وَلَا غَيْرِهِ وَمَا أَعْرِفُهُ»

186. I heard my father say: *"Whoever says: My pronunciation of the Qurān is created, then these are downright evil words and they are the words of the Jahmiyyah."* I said to him: *"Verily Al-Karābīsī says this."* So he said: *"He has lied – may Allāh rip him apart – that dirty man."* And he said: *"He has verily taken the place of Bishr Al-Marīsī*[46]*."* And my father used to hate saying anything about the pronunciation, or that it should be said 'created' or 'nor created'.

He ('Abdullāh) said: I asked him about Al-Karābīsī Husayn, if he saw him seeking the *hadīth*, so he said: *"I do not know him, and I did not see him seeking the hadīth."* I said: *"I have seen him with Ash-Shāfi'ī in Baghdād."* So he said: *"I did not see him and I do not know him."* So I said to him: *"He claims to be a follower of Ya'qūb ibn Ibrāhīm ibn Sa'd."* So he said: *"I did not see him with Ya'qūb ibn Ibrāhīm nor with anyone other than him, and I don't know him."*

187 – سَأَلْتُ أَبَا ثَوْرٍ إِبْرَاهِيمَ بْنَ خَالِدٍ الْكَلْبِيَّ عَنْ حُسَيْنٍ الْكَرَابِيسِيِّ، فَتَكَلَّمَ فِيهِ بِكَلَامٍ سُوءٍ رَدِيءٍ وَسَأَلْتُهُ هَلْ كَانَ يَحْضُرُ مَعَكُمْ عِنْدَ الشَّافِعِيِّ رَحِمَهُ اللَّهُ فَقَالَ: «هُو يَقُولُ لَنَا ذَلِكَ وَأَمَّا أَنَا فَلَا أَعْرِفُ ذَلِكَ أَوْ نَحْوَ هَذَا مِنَ الْكَلَامِ»

187. I asked Abū Thawr Ibrāhīm ibn Khālid Al-Kalbī regarding Husayn Al-Karābīsī, so he spoke about him with downright bad words, and I asked: *"Did he used to be present with you at Ash-Shafi'ī rahimahullāh."* So he said: *"He says that to us, but as for me then I don't know this or even something similar to these of words."*

188 – قَالَ وَسَأَلْتُ الْحَسَنَ بْنَ مُحَمَّدٍ الزَّعْفَرَانِيَّ، عَنْ حُسَيْنٍ الْكَرَابِيسِيِّ، فَقَالَ نَحْوَ مَقَالَةِ أَبِي ثَوْرٍ، وَقَالَ لِي حَسَنٌ فِي اخْتِلَافِهِ إِلَى الشَّافِعِيِّ رَحِمَهُ اللَّهُ مِثْلَ قَوْلِ أَبِي ثَوْرٍ

[46] One of the leaders of the Jahmiyyah.

188. He said: I asked Al-Hasan ibn Muhammad Az-Za'farānī about Husayn Al-Karābīsī, so he said something similar to what Abū Thawr said. And Hasan said to me, regarding him (Al-Karābīsī) visiting Ash-Shafi'ī – *rahimahullāh* – the same as Abū Thawr said.

مَا حَفِظْتُ فِي جَهْمٍ وَبِشْرٍ الْمَرِيسِيِّ

(Chapter 4) What I memorized regarding Jahm (ibn Safwān) and Bishr Al-Marīsī

189 – حَدَّثَنِي إِسْمَاعِيلُ بْنُ عُبَيْدِ بْنِ أَبِي كَرِيمَةَ، سَمِعْتُ يَزِيدَ بْنِ هَارُونَ، يَقُولُ: «لَعَنَ اللَّهُ الْجَهْمَ، وَمَنْ قَالَ بِقَوْلِهِ كَانَ كَافِرًا جَاحِدًا تَرَكَ الصَّلَاةَ أَرْبَعِينَ يَوْمًا يَزْعُمُ أَنَّهُ يَرْتَادُ دِينًا وَذَلِكَ أَنَّهُ شَكَّ فِي الْإِسْلَامِ» قَالَ يَزِيدُ: «قَتَلَهُ سَلْمُ بْنُ أَحْوَزَ عَلَى هَذَا الْقَوْلِ»

189. Ismā'īl ibn 'Ubayd ibn Abī Karīmah narrated to me (and said): I heard Yazīd ibn Hārūn say: *"May Allāh curse Jahm. And whoever says what he says is a kāfir and a jāhid (apostate). He (i.e. Jahm) left the prayer for forty days claiming that he explored the religion, and this was because he doubted in Islām."* Yazīd said: *"Salm ibn Ahwaz killed him (i.e. Jahm) due to this opinion."*

190 – حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ الصَّاغَانِيُّ، حَدَّثَنِي يَحْيَى بْنُ أَيُّوبَ، سَمِعْتُ أَبَا نُعَيْمٍ الْبَلْخِيَّ شُجَاعَ بْنَ أَبِي نَصْرٍ قَالَ: سَمِعْتُ رَجُلًا، مِنْ أَصْحَابِ جَهْمٍ: كَانَ يَقُولُ بِقَوْلِهِ وَكَانَ خَاصًّا بِهِ ثُمَّ تَرَكَهُ وَجَعَلَ يَهْتِفُ بِكُفْرِهِ، قَالَ: " رَأَيْتُ جَهْمًا يَوْمًا افْتَتَحَ سُورَةَ طه فَلَمَّا أَتَى عَلَى هَذِهِ الْآيَةِ {الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى} [طه: 5] قَالَ: لَوْ وَجَدْتُ السَّبِيلَ إِلَى حَكِّهَا لَحَكَكْتُهَا، قَالَ: ثُمَّ قَرَأَ حَتَّى أَتَى عَلَى آيَةٍ أُخْرَى فَقَالَ: مَا كَانَ أَظْرَفَ مُحَمَّدًا صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حِينَ قَالَهَا، قَالَ: ثُمَّ افْتَتَحَ سُورَةَ الْقَصَصِ فَلَمَّا أَتَى عَلَى ذِكْرِ مُوسَى صَلَوَاتُ اللَّهِ عَلَيْهِ جَمَعَ يَدَيْهِ وَرِجْلَيْهِ ثُمَّ دَفَعَ الْمُصْحَفَ ثُمَّ قَالَ: أَيُّ شَيْءٍ هَذَا ذَكَرَهُ هَاهُنَا فَلَمْ يُتِمَّ ذِكْرَهُ، وَذَكَرَهُ فَلَمْ يُتِمَّ ذِكْرَهُ "

190. Muhammad ibn Ishāq As-Sāghānī narrated to me (and said): Yayhā ibn Ayyūb narrated to me (and said): I heard Abū Na'īm Al-Balkhī Shujā' ibn Abī Nadr who said: I heard a man from the companions of Jahm, he used to have the same opinion as him and he was specific in this. Then he left him and started to call out his *kufr*. He said: *"I saw Jahm one day and he began reciting sūrah Tā-Hā. Then when he reached to this verse:*

﴿ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴾

"Ar-Rahmān, He *istawā* (rose over) **the Throne."** (Tā-Hā 20:5)

He said: 'If I found a way to scrape it off, then I would have scraped it off.'" He (i.e. the man) said: *"Then he recited until he reached another verse, then he said: 'How witty was Muhammad ﷺ when he said this.'"* He (i.e. the man) said: *"Then he started to recite sūrah Al-Qasas, and when he reached the mentioning of Mūsā (salawātullāh 'alayhi) he gathered his hands and feet and pushed away the Mushaf, and then said: 'What is this?! He (i.e. Allāh) mentioned him here, but did not fulfill his mentioning, and He mentioned him (another place) and did not fulfill his mentioning.'"*

191 – حُدِّثْتُ عَنْ أَحْمَدَ بْنِ نَصْرٍ، عَنْ عَلِيِّ بْنِ عَاصِمِ بْنِ عَلِيٍّ، قَالَ: «نَاظَرْتُ جَهْمًا فَلَمْ يُثْبِتْ أَنَّ فِي السَّمَاءِ رَبًّا جَلَّ رَبُّنَا عَزَّ وَجَلَّ وَتَقَدَّسَ»

191. It was narrated to me from Ahmad ibn Nasr, from ʻAlī ibn ʻĀsim ibn ʻAlī who said: *"I debated with Jahm, and he did not establish (i.e. believe in) that there is a Lord in the heaven. Majestic is our Lord – ʻazza wa jalla wa taqaddasa."*

192 – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، قَالَ: سَمِعْتُ وَكِيعًا، وَسُئِلَ، عَنِ الْقُرْآنِ، فَقَالَ: «الْقُرْآنُ كَلَامُ اللَّهِ» ، فَقِيلَ لَهُ: إِنَّ بِشْرًا الْمَرِيسِيَّ، فَذَكَرَهُ وَكِيعٌ حَتَّى شَتَمَهُ فَقُلْتُ لِأَبِي بَكْرِ بْنِ أَبِي شَيْبَةَ أَنْتَ سَمِعْتَ وَكِيعًا يَقُولُ هَذَا؟ قَالَ: نَعَمْ سَمِعْتُ وَكِيعًا يَقُولُ هَذَا

192. Abū Bakr ibn Abū Shaybah narrated to us and said: I heard Wakīʻ when he was asked about the Qurān, so he said: *"The Qurān is the Word of Allāh."* Then it was said to him: *"Verily Bishr Al-Marīsī (says something else)…"* So Waki' mentioned him (i.e. Bishr) until he cursed at him. So I said to Abū Bakr ibn Abī Shaybah: *"Did you really hear Wakīʻ say that?"* So he said: *"Yes, I heard Wakīʻ say that."*

193 – حَدَّثَنِي مُحَمَّدُ بْنُ عَبَّاسٍ، صَاحِبُ الشَّامَةِ قَالَ: سَمِعْتُ يُوسُفَ بْنَ نُوحٍ، قَالَ أَبُو عَبْدِ الرَّحْمَنِ: ثُمَّ سَمِعْتُ أَنَا مِنْ يُوسُفَ بَعْدُ يَقُولُ: سَمِعْتُ أَبَا عِصْمَةَ، يَقُولُ: سَمِعْتُ ابْنَ الْمُبَارَكِ، يَقُولُ: «خَيْبَةٌ لِلْأَبْنَاءِ مَا فِيهِمْ أَحَدٌ يَقْتُلُكَ بِبِشْرٍ» ، قَالَ يُوسُفُ: فَسَأَلْتُ عَبْدَانَ وَأَصْحَابَ ابْنِ الْمُبَارَكِ عَنْ هَذَا فَقَالُوا: إِنَّ أَبَا عِصْمَةَ رَجُلٌ صَدُوقٌ وَقَدْ كَانَ ابْنُ الْمُبَارَكِ يَتَكَلَّمُ بِكَلَامٍ هَذَا مَعْنَاهُ

193. Muhammad ibn ʻAbbās – the man with the birthmark – narrated to me and said: I heard Yūsuf ibn Nūh (who said): Abū ʻAbdir-Rahmān said: Then I heard from Yūsuf that he said: I heard Abū ʻIsmah say: I heard Ibn Al-Mubārak say: *"It's a failure for the youth that there among them is no-one who can annihilate Bishr."* Yūsuf said: So I asked ʻAbdān and the companions of Ibn Al-Mubārak regarding this, so they said: *"Verily Abū ʻIsmah is truthful and verily did Ibn Al-Mubārak speak words with this meaning."*

194 – حَدَّثَنِي إِسْمَاعِيلُ بْنُ عُبَيْدِ بْنِ أَبِي كَرِيمَةَ، سَمِعْتُ شَبَابَةَ بْنَ سَوَّارٍ، يَقُولُ: «اجْتَمَعَ رَأْيِي وَرَأْيُ أَبِي النَّضْرِ هَاشِمِ بْنِ الْقَاسِمِ وَجَمَاعَةٍ مِنَ الْفُقَهَاءِ عَلَى أَنَّ الْمَرِيسِيَّ كَافِرٌ جَاحِدٌ نَرَى أَنْ يُسْتَتَابَ فَإِنْ تَابَ وَإِلَّا ضُرِبَتْ عُنُقُهُ»

194. Ismāʼīl ibn ʻUbayd ibn Abī Karīmah narrated to me (and said): I heard Shabābah ibn Sawwār say: *"My opinion and the opinion of Abū An-Nadr Hāshim ibn Al-Qāsim and a group of the fuqahā is that we agreed Al-Marīsī is a kāfir jāhid. We believe he should be asked to repent. Then either he repents or else he is beheaded."*

195 – حَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ الْحَمَّالُ، ثنا مُحَمَّدُ بْنُ أَبِي كَبْشَةَ، قَالَ: " سَمِعْتُ هَاتِفًا، يَهْتِفُ فِي الْبَحْرِ لَيْلًا فَقَالَ: لَا إِلَهَ إِلَّا اللَّهُ كَذَبَ الْمَرِيسِيُّ عَلَى اللَّهِ عَزَّ وَجَلَّ، ثُمَّ هَتَفَ ثَانِيَةً فَقَالَ: لَا إِلَهَ إِلَّا اللَّهُ عَلَى ثُمَامَةَ وَالْمَرِيسِيُّ لَعَنَهُ اللَّهُ قَالَ: وَكَانَ مَعَنَا فِي الْمَرْكَبِ رَجُلٌ مِنْ أَصْحَابِ بِشْرٍ الْمَرِيسِيِّ فَخَرَّ مَيِّتًا "

195. Hārūn ibn ‘Abdillāh Al-Jammāl narrated to me, from Muhammad ibn Abī Kabshah who said: I heard a caller who was calling in the sea at night. He said: *“Lā ilāha illa Allāh, Al-Marīsī lied upon Allāh ‘azza wa jalla.”* Then he called out again saying: *“Lā ilāha illa Allāh against Thumāmah and Al-Marīsī, may Allāh curse him.”* He (i.e. Muhammad) said: *“And with us in the boat was a man from the companions of Bishr Al-Marīsī, so he dropped down dead.”*

196 – سَمِعْتُ سَوَّارَ بْنَ عَبْدِ اللَّهِ الْقَاضِي، سَمِعْتُ أَخِي عَبْدَ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ سَوَّارٍ، يَقُولُ: كُنْتُ عِنْدَ سُفْيَانَ بْنِ عُيَيْنَةَ فَوَثَبَ النَّاسُ عَلَى بِشْرٍ الْمَرِيسِيِّ حَتَّى ضَرَبُوهُ وَقَالُوا: جَهْمِيٌّ، فَقَالَ لَهُ سُفْيَانُ: يَا دُوَيْبَةُ يَا دُوَيْبَةُ أَلَمْ تَسْمَعِ اللَّهَ عَزَّ وَجَلَّ يَقُولُ {أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ} [الأعراف: 54] فَأَخْبَرَ عَزَّ وَجَلَّ أَنَّ الْخَلْقَ غَيْرُ الْأَمْرِ، قِيلَ لِسَوَّارٍ فَأَيْشٍ قَالَ بِشْرٌ؟ قَالَ: سَكَتَ لَمْ يَكُنْ عِنْدَهُ حُجَّةٌ "

196. I heard Sawwār ibn ‘Abdillāh Al-Qādī (who said): I heard my brother ‘Abdur-Rahmān ibn ‘Abdillāh ibn Sawwār say: I was with Sufyān ibn ‘Uyaynah, when the people jumped upon Bishr Al-Marīsī until they hit him and they said: *“(You are a) jahmī.”* So Sufyān said to him: *“O duwaibah (small crawling animal), O duwaibah. Have you not heard that Allāh – ‘azza wa jalla – says:*

﴿ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ﴾

“Verily the creation and the Command belongs to Him.” (Al-A’rāf 7:54)

So He – ‘azza wa jalla – informed that the creation is something else than the commandment.” It was said to Sawwār: What did Bishr say? He said: *“He was quiet, as he did not have an argument.”*

197 – حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، حَدَّثَنِي مُحَمَّدُ بْنُ نُوحٍ الْمَضْرُوبُ، عَنِ الْمَسْعُودِيِّ الْقَاضِي، سَمِعْتُ هَارُونَ، أَمِيرَ الْمُؤْمِنِينَ يَقُولُ: «بَلَغَنِي أَنَّ بِشْرًا الْمَرِيسِيَّ يَزْعُمُ أَنَّ الْقُرْآنَ مَخْلُوقٌ لِلَّهِ عَلَيَّ إِنْ أَظْفَرَنِي بِهِ لَأَقْتُلَنَّهُ قِتْلَةً مَا قَتَلْتُهَا أَحَدًا قَطُّ»

197. Ahmad ibn Ibrāhīm Ad-Dawraqī narrated to me (and said): Muhammad ibn Nūh Al-Madrūb narrated to me, from Al-Mas’ūdī Al-Qādī (who said): I heard Hārūn, *Amīr Al-Muminīn* say: *“It has reached to me that Bishr Al-Marīsī claims that the Qurān is created. I swear by Allāh, if He lets me get my hands on him, I will kill him in a way that I have never killed anyone ever before.”*

198a – حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ ابْنُ عَمِّ، أَحْمَدَ بْنِ مَنِيعٍ قَالَ: سَمِعْتُ إِسْحَاقَ بْنَ عَبْدِ الرَّحْمَنِ، يَقُولُ: «بِشْرٌ الْمَرِيسِيُّ يَقُولُ بِقَوْلِ صِنْفٍ مِنَ الزَّنَادِقَةِ سِيمَاهُمْ كَذَا وَكَذَا»

198a. Ishāq ibn Ibrāhīm the son of the uncle of Ahmad ibn Manī' narrated to me and said: I heard Ishāq ibn 'Abdir-Rahmān say: *"Bishr Al-Marīsī has the same as the opinion of a group of the zanādiqah (disbelievers), their signs are this and this."*

198b – وَذَكَرَ أَبُو بَكْرٍ الْأَعْيَنُ قَالَ: سَمِعْتُ أَبَا نُعَيْمٍ، يَقُولُ: «لَعَنَ اللَّهُ بِشْرًا الْمَرِيسِيَّ الْكَافِرَ»

198b. And Abū Bakr Al-A'yan mentioned and said: I heard Abu Nu'aym say: *"May Allāh curse Bishr Al-Marīsī the kāfir."*

199 – حَدَّثَنِي زِيَادُ بْنُ أَيُّوبَ دَلُّوَيْهِ، سَمِعْتُ يَحْيَى بْنَ إِسْمَاعِيلَ الْوَاسِطِيَّ، يَقُولُ: سَمِعْتُ عَبَّادَ بْنَ الْعَوَّامِ، يَقُولُ: «كَلَّمْتُ بِشْرًا الْمَرِيسِيَّ وَأَصْحَابَ بِشْرٍ فَرَأَيْتُ آخِرَ كَلَامِهِمْ يَنْتَهِي إِلَى أَنْ يَقُولُوا لَيْسَ فِي السَّمَاءِ شَيْءٌ»

199. Ziyād ibn Ayyūb Dalluwayh narrated to me (and said): I heard Yahyā ibn Ismā'īl Al-Wāsitī say: I heard 'Abbād ibn Al-'Awwām say: *"I spoke with Bishr Al-Marīsī and the companions of Bishr, and I saw that the conclusion of their words ends with them saying that there is nothing in the heaven."*

200 – حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ بَشَّارٍ الْوَاسِطِيُّ، قَالَ: سَمِعْتُ شَاذَّ بْنَ يَحْيَى، «يُنَاظِرُ يَزِيدَ بْنِ هَارُونَ فِي شَيْءٍ مِنْ أَمْرِ الْمَرِيسِيِّ وَهُوَ يَدْعُو عَلَيْهِ وَجَعَلَ شَاذٌّ يَلْعَنُ الْمَرِيسِيَّ»

200. Ibrāhīm ibn 'Abdullāh ibn Bashār Al-Wāsitī narrated to me and said: *"I heard Shadh ibn Yahyā discuss with Yazīd ibn Hārūn regarding something from the matter of Al-Marīsī, while he was invoking against him, and Shādh began to curse Al-Marīsī."*

201 – أُخْبِرْتُ عَنْ يَحْيَى بْنِ أَيُّوبَ، قَالَ: كُنْتُ أَسْمَعُ النَّاسَ يَتَكَلَّمُونَ فِي الْمَرِيسِيِّ فَكَرِهْتُ أَنْ أَقْدَمَ عَلَيْهِ حَتَّى أَسْمَعَ كَلَامَهُ لَأَقُولَ فِيهِ بِعِلْمٍ فَأَتَيْتُهُ فَإِذَا هُوَ يُكْثِرُ الصَّلَاةَ عَلَى عِيسَى بْنِ مَرْيَمَ صَلَوَاتُ اللَّهُ عَلَيْهِ فَقُلْتُ لَهُ: إِنَّكَ تُكْثِرُ الصَّلَاةَ عَلَى عِيسَى فَأَهْلُ ذَاكَ هُوَ؟ وَلَا أَرَاكَ تُصَلِّي عَلَى نَبِيِّنَا وَنَبِيُّنَا صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَفْضَلُ مِنْهُ فَقَالَ لِي: ذَلِكَ كَانَ مَشْغُولًا بِالْمِرْآةِ وَالْمِشْطِ وَالنِّسَاءِ "

201 – I was informed by Yahyā ibn Ayyūb who said: "*I used to hear the people when they were speaking about Al-Marīsī. So I hated to say the same until I had heard from him, so I could speak about him with knowledge. So I went to him, and I found him sending many prayers upon 'Īsā ibn Maryam (salawātullāh 'alayhi) so I said to him: 'You send much prayers upon 'Īsā, so is he related to you? And I don't see you sending prayers upon our Prophet ﷺ while he is better than him.' So he said to me: 'That one (i.e. Muhammad ﷺ) was busy with the mirror, the comb and women.'"*

202 – أُخْبِرْتُ عَنْ بِشْرِ بْنِ الْوَلِيدِ، قَالَ: كُنْتُ جَالِسًا عِنْدَ أَبِي يُوسُفَ الْقَاضِي فَدَخَلَ عَلَيْهِ بِشْرٌ الْمَرِيسِيُّ فَقَالَ أَبُو يُوسُفَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ قَيْسٍ، عَنْ جَرِيرٍ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ حَدِيثَ الرُّؤْيَةِ ثُمَّ قَالَ أَبُو يُوسُفَ إِنِّي وَاللَّهِ أُؤْمِنُ بِهَذَا الْحَدِيثِ وَأَصْحَابُكَ يَكْفُرُونَ بِهِ وَكَأَنِّي بِكَ قَدْ شَغَلَتْكَ عَنِ النَّاسِ خَشَبَةُ بَابِ الْجِسْرِ فَاحْذَرْ فِرَاسَتِي فَإِنِّي مُؤْمِنٌ "

202. I was informed by Bishr ibn Al-Walīd who said: I was sitting with Abū Yūsuf Al-Qādī when Bishr Al-Marīsī entered upon him. So Abū Yūsuf said: *"Ismā'īl ibn Qays narrated to us, from Jarīr, from the Messenger of Allāh ﷺ."* And he mentioned the hadīth regarding the *Ruyah* (seeing Allāh in the *ākhirah*). Then Abū Yūsuf said: *"By Allāh, I verily believe in this hadīth, and your companions they disbelieve in it. And it is as if I see you being busy from the people due to being crucified. So beware of my insight, for I am verily a believer."*

203 – سَمِعْتُ أَبِيَ رَحِمَهُ اللَّهُ، يَقُولُ: كُنَّا نَحْضُرُ مَجْلِسَ أَبِي يُوسُفَ وَكَانَ بِشْرٌ الْمَرِيسِيُّ يَحْضُرُ فِي آخِرِ النَّاسِ فَيَشْغَبُ فَيَقُولُ: أَيْش تَقُولُ وَأَيْش قُلْتَ يَا أَبَا يوسُفَ، فَلَا يَزَالُ يَضُجُّ وَيَصِيحُ فَكُنْتُ أَسْمَعُ أَبَا يوسُفَ يَقُولُ: اصْعَدُوا بِهِ إِلَيَّ، اصْعَدُوا بِهِ إِلَيَّ قَالَ: فَجَاءَ يَوْمٌ فَصَنَعَ مِثْلَ هَذَا فَقَالَ أَبُو يُوسُفَ اصْعَدُوا بِهِ إِلَي قَالَ أَبِي رَحِمَهُ اللَّهُ: وَكُنْتُ بِالْقُرْبِ مِنْهُ فَجَعَلَ يُنَاظِرُهُ فِي مَسْأَلَةٍ فَخَفِيَ عَلَيَّ بَعْضُ قَوْلِهِ فَقُلْتُ لِلَّذِي كَانَ أَقْرَبَ مِنِّي إِيشْ قَالَ لَهُ أَبُو يُوسُفَ؟ فَقَالَ: قَالَ لَهُ: لَا تَنْتَهِي حَتَّى تُفْسِدَ خَشَبَةً

203. I heard my father – *rahimahullāh* – say: We used to attend the gathering of Abū Yūsuf, and Bishr Al-Marīsī would also attend as the last of people and he would make trouble and say: *"What do you say, and what did you say O Abū Yūsuf?"* And he would continue to be noisy and shout, and I used to hear Abū Yūsuf say: *"Bring him up here to me, bring him up here to me."* He (i.e. Imām Ahmad) said: So a day came and he did the same, so Abū Yūsuf said: *"Bring him up here to me."* My father – *rahimahullāh* – said: And I was close to him, and he began to debate him regarding an issue. But some of what he said was hidden from me, so I said to the one who was closer than me: *"What did Abū Yūsuf say to him?"* So he said: He said to him: *"You will not stop until you are crucified."*

204 – حَدَّثَنِي عِيسَى بْنُ أَبِي حَرْبٍ الصَّفَّارُ، قَالَ: سَمِعْتُ مُثَنَّى بْنَ سَعِيدٍ، خَتَنَ يَحْيَى بْنِ بَدْرٍ، وَكَانَ مِنْ أَهْلِ الْهَيْئَةِ، قَالَ: «لَمَّا قَدِمَ ثُمَامَةُ بْنُ الْأَشْرَسِ الْجَهْمِيُّ مَرْوَ خَرَجْتُ يَوْمًا فَلَقِيَنِي مُؤَبِّذُ مَرْوَ فَقَالَ لِي بِالْفَارِسِيَّةِ نَحْنُ أَقْرَبُ إِلَى الْإِسْلَامِ مِنْ هَذَا»

204. 'Īsā ibn Abī Harb As-Saffār narrated to me and said: I heard Muthannā ibn Sa'īd – the brother-in-law of Yahyā ibn Badr, and he was from the people of righteousness – who said: *"When Thumāmah ibn Al-Ashras the jahmī came to Merv, I went out one day and the judge of Merv met me, so he said to me in Persian: 'We are closer to Islām than that guy.'"*

205 – حَدَّثَنِي عِيسَى بْنُ أَبِي حَرْبٍ، قَالَ: سَمِعْتُ عَمْرَو بْنَ عَاصِمٍ الْكِلَابِيَّ، قَالَ: سَمِعْتُ ثُمَامَةَ بْنَ الْأَشْرَسِ الْجَهْمِيَّ، يَقُولُ: «مَا أَجَّلَ اللَّهُ عَزَّ وَجَلَّ أَحَدًا قَطُّ أَجَلًا وَلَا رَزَقَهُ رِزْقًا قَطُّ وَلَوْ كَانَ أَجَلَهُ مَا كَانَ عَلَى الْقَاتِلِ شَيْءٌ وَلَوْ رَزَقَهُ مَا كَانَ عَلَى السَّارِقِ شَيْءٌ»

205. 'Īsā ibn Abī Harb narrated to me and said: I heard 'Amr ibn 'Āsim Al-Kilābī who said: I heard Thumāmah ibn Al-Ashras the jahmī say: *"Allāh – 'azza wa jalla – has never determined the death of anyone, nor has he determined the provision of anyone.*

If He had determined his death then there would be no punishment for the killer, and if He had determined his provision then there would be no punishment for the thief."

مَنْ زَعَمَ أَنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَتَكَلَّمُ فَهُوَ يَعْبُدُ الْأَصْنَامَ

(Chapter 5) Whoever claims that Allāh does not speak, then he is worshipping the statues

206 – حَدَّثَنِي مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ عُمَرَ بْنِ الْحَكَمِ أَبُو الْحَسَنِ بْنُ الْعَطَّارِ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ زِيَادٍ سَبَلَانُ، قَالَ: سَأَلْتُ عَبْدَ الرَّحْمَنِ بْنَ مَهْدِيٍّ فَقُلْتُ: مَا تَقُولُ فِيمَنْ يَقُولُ: الْقُرْآنُ مَخْلُوقٌ فَقَالَ: " لَوْ كَانَ لِي عَلَيْهِ سُلْطَانٌ لَقُمْتُ عَلَى الْجِسْرِ فَكَانَ لَا يَمُرُّ بِي رَجُلٌ إِلَّا سَأَلْتُهُ فَإِذَا قَالَ: الْقُرْآنُ مَخْلُوقٌ ضَرَبْتُ عُنُقَهُ وَأَلْقَيْتُ رَأْسَهُ فِي الْمَاءِ "

206. Muhammad ibn Muhammad ibn ‘Umar ibn Al-Hakam Abū Al-Hasan ibn Al-’Attār narrated to me (and said): Ibrāhīm ibn Ziyād Sabalān narrated to us and said: I asked ‘Abdur-Rahmān ibn Mahdī and said: *“What do you say regarding the one who says: The Qurān is created?”* So he said: *“If I had the authority to do it, then I would stand on a bridge, and then no man would pass by me except that I would ask him (regarding the Qurān). Then if he said: The Qurān is created, I would behead him and throw his head in the water.”*

207 – حَدَّثَنِي أَبُو الْحَسَنِ بْنُ الْعَطَّارِ مُحَمَّدُ بْنُ مُحَمَّدٍ قَالَ: سَمِعْتُ أَبَا نُعَيْمٍ الْفَضْلَ بْنَ دُكَيْنٍ، يَقُولُ: " وَذُكِرَ عِنْدَهُ مَنْ يَقُولُ: الْقُرْآنُ مَخْلُوقٌ وَاللَّهِ وَاللَّهِ مَا سَمِعْتُ شَيْئًا مِنْ هَذَا حَتَّى خَرَجَ ذَاكَ الْخَبِيثُ جَهْمٌ "

207. Abū Al-Hasan ibn Al-’Attār Muhammad ibn Muhammad narrated to me and said: I heard Abū Nu’aym Al-Fadl ibn Dukayn – when I mentioned the one who says that the Qurān is created in front of him – then he said: *“By Allāh. I never heard something like this before that dirty man Jahm emerged.”*

208 – حَدَّثَنِي أَبُو الْحَسَنِ بْنُ الْعَطَّارِ، قَالَ: سَمِعْتُ إِبْرَاهِيمَ بْنَ زِيَادٍ سَبَلَانُ، يَقُولُ: سَمِعْتُ أَبَا مُعَاوِيَةَ يَعْنِي الضَّرِيرَ مُحَمَّدَ بْنَ خَازِمٍ يَقُولُ: «الْكَلَامُ فِيهِ بِدْعَةٌ وَضَلَالَةٌ مَا تَكَلَّمَ فِيهِ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَلَا الصَّحَابَةُ وَلَا التَّابِعُونَ وَالصَّالِحُونَ يَعْنِي الْقُرْآنَ مَخْلُوقٌ»

208. Abū Al-Hassan ibn Al-’Attār narrated to me and said: I heard Ibrāhīm ibn Ziyād Sabalān say: I heard Mu’āwiah (i.e. Ad-Darīr Muhammad ibn Hāzim) say: *“Speaking about this is bid’ah and misguidance. The Prophet ﷺ did not speak about this, nor did the Sahābah and neither those who followed them or the righteous.”* That is (speaking about) the Qurān being created.

209 – حَدَّثَنِي أَبُو الْحَسَنِ بْنُ الْعَطَّارِ، سَمِعْتُ هَارُونَ بْنَ مَعْرُوفٍ، يَقُولُ: «مَنْ زَعَمَ أَنَّ اللَّهَ، عَزَّ وَجَلَّ لَا يَتَكَلَّمُ فَهُوَ يَعْبُدُ الْأَصْنَامَ»

209. Abū Al-Hassan ibn Al-'Attār narrated to me (and said): I heard Hārūn ibn Ma'rūf say: *"Whoever claims that Allāh does not speak, then he is worshipping the statues."*

210 – حَدَّثَنِي أَبُو الْحَسَنِ بْنُ الْعَطَّارِ مُحَمَّدُ بْنُ مُحَمَّدٍ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ مُصْعَبٍ الْعَابِدُ، يَقُولُ: «مَنْ زَعَمَ أَنَّكَ لَا تَتَكَلَّمُ وَلَا تَرَى فِي الْآخِرَةِ فَهُوَ كَافِرٌ بِوَجْهِكَ لَا يَعْرِفُكَ، أَشْهَدُ أَنَّكَ فَوْقَ الْعَرْشِ فَوْقَ سَبْعِ سَمَاوَاتٍ لَيْسَ كَمَا يَقُولُ أَعْدَاءُ اللَّهِ الزَّنَادِقَةُ»

210. Abū Al-Hassan ibn Al-'Attār Muhammad ibn Muhammad narrated to me and said: I heard Muhammad ibn Mus'ab Al-'Ābid say: *"Whoever claims that You (i.e. Allāh) do not speak and that You are not seen in the next life, then he is a disbeliever in Your Face and he does not know You. I bear witness that You are above the Throne above the seven heavens, unlike what the enemies of Allāh, the zanādiqah say (i.e. that Allāh is everywhere or similar)."*

211 – حَدَّثَنِي أَبُو الْحَسَنِ بْنُ الْعَطَّارِ، قَالَ: سَمِعْتُ هَارُونَ بْنَ مُوسَى الْفَرْوِيَّ، سَمِعْتُ عَبْدَ الْمَلِكِ بْنَ الْمَاجِشُونِ، يَقُولُ: «مَنْ قَالَ الْقُرْآنُ مَخْلُوقٌ فَهُوَ كَافِرٌ، وَسَمِعْتُهُ يَعْنِي عَبْدَ الْمَلِكِ يَقُولُ لَوْ وَجَدْتُ الْمَرِيسِيَّ لَضَرَبْتُ عُنُقَهُ»

211. Abū Al-Hassan ibn Al-'Attār narrated to me and said: I heard Hārūn ibn Mūsā Al-Farwī (who said): I heard 'Abdul-Malik ibn Al-Mājishūn say: *"Whoever says that the Qurān is created, he is a kāfir."* And I heard him (i.e. 'Abdul-Malik) say: *"If I found Bishr Al-Marīsī then I would verily behead him."*

وَقَالَ هَارُونُ يَعْنِي الْفَرْوِيَّ: " الْقُرْآنُ كَلَامُ اللَّهِ لَيْسَ بِمَخْلُوقٍ، وَمَنْ قَالَ: مَخْلُوقٌ، فَهُوَ كَافِرٌ، وَمَنْ شَكَّ فِي الْوَاقِفَةِ فَهُوَ كَافِرٌ، فَقُلْتُ لِهَارُونَ اللَّفْظِيَّةُ؟ قَالَ: هَؤُلَاءِ مُبْتَدِعَةٌ ضُلَّالٌ "

And Hārūn (i.e. Al-Farwī) said: *"The Qurān is the Word of Allāh and it is not created. And whoever says that it is created, he is a kāfir. And whoever doubts regarding (the kufr) of Al-Wāqifah*[47]*, he is a kāfir."* So I said to Hārūn: *"And (what about) Al-Lafdhiyyah*[48]*?"* He said: *"Those are innovators and misguided."*

212 – حَدَّثَنِي أَبُو الْحَسَنِ بْنُ الْعَطَّارِ، قَالَ: قَالَ لِي الْفَضْلُ بْنُ دِينَارٍ الْعَطَّارُ وَأَثْنَى عَلَيْهِ خَيْرًا: «قُلْتُ لِبَعْضِهِمْ يَعْنِي بَعْضَ الْجَهْمِيَّةِ وَيْحَكَ أَلَا تَذْهَبُ إِلَى الْجُمُعَةِ؟» قَالَ: بَلَى هُوَ ذَا أَذْهَبُ مَعَكَ الْيَوْمَ، قَالَ: فَلَمَّا رَجَعَ قَالَ لِي: قَدْ ذَهَبْنَا إِلَى الْجُمُعَةِ فَصَلَّيْنَا فَكَانَ إِيشٍ؟ قَالَ أَبُو الْحَسَنِ: ثُمَّ قَالَ لِي الْفَضْلُ: «هُمْ يَا أَبَا الْحَسَنِ زَنَادِقَةٌ»

212. Abū Al-Hassan ibn Al-'Attār narrated to me and said: Al-Fadl ibn Dīnār Al-'Attār – and he praised him with good words – said to me: I said to some of them (i.e. some of the Jahmiyyah): *"Woe to you, do you not attend the Friday prayer?"* So he

[47] Those who say that the Qurān is the words of Allāh, and deliberately refuses or refrains from saying that it is not created.

[48] Those who say that their pronunciation of the Qurān is created.

said: *"Yes I do, and I will go with you today."* He (Al-Fadl) said: So when he returned he said to me: *"We verily went to the Friday prayer and prayed, so what was this?"* Abū Al-Hasan said: Then Al-Fadl said to me: *"O Abū Al-Hasan, they are zanādiqah."*

213 – حَدَّثَنِي أَبُو الْحَسَنِ بْنُ الْعَطَّارِ، قَالَ: سَمِعْتُ سُرَيْجَ بْنَ النُّعْمَانِ، يَقُولُ: " سَأَلْتُ عَبْدَ اللَّهِ بْنَ نَافِعٍ، وَقُلْتُ لَهُ: إِنَّ قِبَلَنَا مَنْ يَقُولُ: الْقُرْآنُ مَخْلُوقٌ فَاسْتَعْظَمَ ذَلِكَ وَلَمْ يَزَلْ مُتَوَجِّعًا حَزِينًا يَسْتَرْجِعُ، قَالَ عَبْدُ اللَّهِ يَعْنِي ابْنَ نَافِعٍ قَالَ مَالِكٌ: «مَنْ قَالَ الْقُرْآنُ مَخْلُوقٌ يُؤَدَّبُ وَيُحْبَسُ حَتَّى تُعْلَمَ مِنْهُ التَّوْبَةُ» وَقَالَ مَالِكٌ: «الْإِيمَانُ قَوْلٌ وَعَمَلٌ يَزِيدُ وَيَنْقُصُ» وَقَالَ مَالِكٌ: «اللَّهُ فِي السَّمَاءِ وَعِلْمُهُ فِي كُلِّ مَكَانٍ لَا يَخْلُو مِنْ عِلْمِهِ مَكَانٌ» وَقَالَ مَالِكٌ: «الْقُرْآنُ كَلَامُ اللَّهِ عَزَّ وَجَلَّ» وَهَكَذَا قَالَ عَبْدُ اللَّهِ بْنُ نَافِعٍ فِي هَذَا كُلِّهِ

213. Abū Al-Hassan ibn Al-'Attār narrated to me and said: I heard Surayj ibn An-Nu'mān say: I asked 'Abdullāh ibn Nāfi' and said to him: *"Verily in front of us are those who say that the Qurān is created."* So he saw that as a huge thing and he did not stop being in pain over this, sorrowful and bringing it back to mind. 'Abdullāh (i.e. ibn Nāfi') said that (Imām) Mālik said: *"Whoever says that the Qurān is created, then he is disciplined and imprisoned until it is known that he made tawbah."* And Mālik said: *"Al-Īmān is in words and deeds, it increases and decreases."* And Mālik said: *"Allāh is in the heaven and His Knowledge is in all places. There is not a place which is free from His Knowledge."* And Mālik said: *"The Qurān is the Word of Allāh 'azza wa jalla."* And likewise did 'Abdullāh ibn Nāfi' say in all of this.

214 – حَدَّثَنِي أَبُو الْحَسَنِ بْنُ الْعَطَّارِ مُحَمَّدُ بْنُ مُحَمَّدٍ قَالَ: سَمِعْتُ يَحْيَى بْنَ أَبِي قَطِيفَةَ السَّرَّاجَ، قَالَ: كُنَّا عِنْدَ ابْنِ عُيَيْنَةَ فَتَشَوَّشَ النَّاسُ عَلَيْهِ فَقَالَ ابْنُ عُيَيْنَةَ: " مَا هَذَا؟ قَالُوا قَدِمَ بِشْرٌ، قَالَ: مَا يَقُولُ؟ قَالُوا: يَقُولُ الْقُرْآنُ مَخْلُوقٌ، قَالَ: جِيئُونِي بِهِ وَجِيئُوا بِشَاهِدَيْنِ حَتَّى آمُرَ الْوَالِيَ بِضَرْبِ عُنُقِهِ "

214. Abū Al-Hassan ibn Al-'Attār Muhammad ibn Muhammad narrated to me and said: I heard Yahyā ibn Abī Qatīfah As-Sarrāj saying: We were with Ibn 'Uyaynah when the people became disordered around him. So Ibn 'Uyaynah said: *"What is this?"* So they said: *"Bishr has arrived."* So he said: *"And what does he say?"* They said: *"He says that the Qurān is created."* He said: *"Bring him to me and bring me two witnesses so I can order the governor to behead him."*

215 – حَدَّثَنِي أَبُو الْحَسَنِ، قَالَ: سَمِعْتُ أَحْمَدَ بْنَ إِبْرَاهِيمَ الدَّوْرَقِيَّ، يَقُولُ: سَمِعْتُ مَرْوَانَ بْنَ مُعَاوِيَةَ، يَقُولُ: حَدَّثَنِي ابْنُ عَمٍّ، لِي مِنْ أَهْلِ خُرَاسَانَ «أَنَّ جَهْمًا شَكَّ فِي اللَّهِ أَرْبَعِينَ صَبَاحًا»

215. Abū Al-Hasan narrated to me and said: I heard Ahmad ibn Ibrāhīm Ad-Dawraqī say: I heard Marwān ibn Mu'āwiyah say: *"A son of my uncle narrated to me from the people of Khurasān that Jahm doubted in Allāh for 40 mornings (i.e. days)."*

216 – حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ شَبُّوَيْهِ أَبُو عَبْدِ الرَّحْمَنِ، قَالَ: سَمِعْتُ عَلِيَّ بْنَ الْحَسَنِ يَعْنِي ابْنَ شَقِيقٍ، يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ، يَقُولُ: " الْإِيمَانُ قَوْلٌ وَعَمَلٌ يَزِيدُ وَيَنْقُصُ، وَسَمِعْتُهُ يَقُولُ: إِنَّا لَنَحْكِي كَلَامَ الْيَهُودِ وَالنَّصَارَى وَلَا نَسْتَطِيعُ أَنْ نَحْكِيَ كَلَامَ الْجَهْمِيَّةِ " قَالَ: وَسَمِعْتُ عَبْدَ اللَّهِ يَقُولُ: «نَعْرِفُ رَبَّنَا عَزَّ وَجَلَّ فَوْقَ سَبْعِ سَمَاوَاتٍ عَلَى الْعَرْشِ بَائِنٌ مِنْ خَلْقِهِ بِحَدٍّ وَلَا نَقُولُ كَمَا قَالَتِ الْجَهْمِيَّةُ هَاهُنَا وَأَشَارَ بِيَدِهِ إِلَى الْأَرْضِ»

216. ‘Abdullāh ibn Ahmad ibn Shubbawayh Abū ‘Abdir-Rahmān narrated to me and said: I heard ‘Alī ibn Al-Hasan (i.e. Ibn Shaqīq) say: I heard ‘Abdullāh (ibn Al-Mubārak) say: *“Al-Īmān is in speech and deed, and it increases and decreases.”* And I heard him say: *“We can narrate the words of the Jews and the Christians, but we cannot narrate the words of the Jahmiyyah.”* And he said: I heard ‘Abdullāh say: *“We know our Lord – ‘azza wa jalla – above the seven heavens upon the Throne separated from His creation bi hadd (by a border). And we do not say like the Jahmiyyah (that He is) right here.”* And he pointed with his hand towards the earth (or ground).

217 – حَدَّثَنِي أَبُو مُوسَى الْأَنْصَارِيُّ إِسْحَاقُ بْنُ مُوسَى إِمْلَاءً عَلَيَّ مِنْ كِتَابِهِ، حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ، عَنِ ابْنِ إِسْحَاقَ، قَالَ: فَحَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ الْحَارِثِ بْنِ عَبْدِ اللَّهِ بْنِ عَيَّاشٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ، قَالَ: بَعَثَ عَبْدُ اللَّهِ بْنُ عُمَرَ إِلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ يَسْأَلُهُ: " هَلْ رَأَى مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَبَّهُ فَبَعَثَ إِلَيْهِ أَنْ نَعَمْ قَدْ رَآهُ، فَرَدَّ رَسُولَهُ إِلَيْهِ وَقَالَ: كَيْفَ رَآهُ؟ فَقَالَ: رَآهُ عَلَى كُرْسِيٍّ مِنْ ذَهَبٍ تَحْمِلُهُ أَرْبَعَةٌ مِنَ الْمَلَائِكَةِ: مَلَكٌ فِي صُورَةِ رَجُلٍ، وَمَلَكٌ فِي صُورَةِ أَسَدٍ، وَمَلَكٌ فِي صُورَةِ ثَوْرٍ، وَمَلَكٌ فِي صُورَةِ نَسْرٍ فِي رَوْضَةٍ خَضْرَاءَ دُونَهُ فِرَاشٌ مِنْ ذَهَبٍ "

217. Abū Mūsā Al-Ansārī Ishāq ibn Mūsā narrated to me while reading from his book (and said): Yūnus ibn Bukayr narrated to me, from Ibn Ishāq who said: So ‘Abdur-Rahmān ibn Al-Hārith ibn Abdillāh ibn ‘Ayyāsh narrated to me, from ‘Abdullāh ibn Abī Salamah who said: ‘Abdullāh ibn ‘Umar sent (a messenger) to ‘Abdullāh ibn ‘Abbās (*radiAllāhu ‘anhum*) asking him: *“Did Muhammad ﷺ see his Lord?”* So he sent (a messenger) back to him saying: *“Yes he verily saw Him.”* So the messenger answered him and asked: *“How did he see Him?”* So he said: *“He saw Him upon a Kursī (Footstool) of gold being held by four angels; an angel in the form of a man, an angel in the form of a lion, an angel in the form of a bull and an angel in the form of an eagle, in a green garden and beside it was a mattress of gold.”*

218 – حَدَّثَنِي أَبُو مُوسَى الْأَنْصَارِي، حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ، عَنِ ابْنِ إِسْحَاقَ، قَالَ، فَحَدَّثَنِي دَاوُدُ بْنُ الْحُصَيْنِ، قَالَ: سَأَلَ مَرْوَانُ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: " هَلْ رَأَى مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَبَّهُ عَزَّ وَجَلَّ؟ فَقَالَ: «نَعَمْ قَدْ رَآهُ»

218. Abū Musā Al-Ansārī narrated to me (and said): Yūnus ibn Bukayr narrated to us, from Ibn Ishāq who said: So Dāwūd ibn Al-Husain narrated to me and said: Marwān asked Abū Hurairah (*radiAllāhu ‘anhu*): *“Did Muhammad ﷺ see his Lord ‘azza wa jalla?”* So he said: *“Yes, he verily saw Him.”*

219 – حَدَّثَنِي إِسْمَاعِيلُ أَبُو مَعْمَرٍ، ثنا أَبُو عَبْدِ الصَّمَدِ الْعَمِّيُّ، ثنا أَبُو عِمْرَانَ الْجَوْنِيُّ، عَنْ أَبِي بَكْرِ بْنِ أَبِي مُوسَى الْأَشْعَرِيِّ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «جَنَّتَانِ مِنْ ذَهَبٍ آنِيَتُهُمَا وَمَا فِيهِمَا، وَجَنَّتَانِ مِنْ فِضَّةٍ آنِيَتُهُمَا وَمَا فِيهِمَا، وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ عَزَّ وَجَلَّ إِلَّا رِدَاءُ الْكِبْرِيَاءِ عَلَى وَجْهِهِ فِي جَنَّةِ عَدْنٍ»

219. Ismā'īl Abū Ma'mar narrated to me from Abū 'Abdis-Samad Al-'Ammī, from Abū 'Imrān Al-Jawnī, from Abū Bakr ibn Abī Mūsā Al-Ash'arī, from his father (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"Two gardens, the utensils and the contents of which are of gold, and two other gardens, the utensils and contents of which are of silver. And there is nothing between the people and them seeing their Lord – 'azza wa jalla – except the curtain of Majesty over His Face in the Paradise."***

220 – حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ النَّرْسِيُّ أَبُو يَحْيَى، ثنا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، عَنْ أَبِي نَضْرَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: " يُنَادِي مُنَادٍ بَيْنَ يَدَيِ الصَّيْحَةِ يَا أَيُّهَا النَّاسُ أَتَتْكُمُ السَّاعَةُ فَيَسْمَعُهَا الْأَحْيَاءُ وَالْأَمْوَاتُ، قَالَ: وَيَنْزِلُ اللَّهُ عَزَّ وَجَلَّ إِلَى السَّمَاءِ الدُّنْيَا فَيُنَادِي مُنَادٍ لِمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ "

220. 'Abdul-A'lā ibn Hammād An-Narsī Abū Yahyā narrated to us, from Mu'tamir ibn Sulaymān, from his father, from Abū Nadrah, from Ibn 'Abbās (*radiAllāhu 'anhumā*) who said: *"A caller will call before the shout: 'O people, the Hour has come to you.' So the living and the dead will hear it."* He (Ibn 'Abbās) said: "*And Allāh – 'azza wa jalla – will descend to the lowest heaven and a caller will call:*

﴿ لِمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴾

"To whom belongs the Dominion today? To Allāh the One, the Subduer."
(Ghāfir 40:16)

221 – حَدَّثَنِي أَبُو مُوسَى الْأَنْصَارِيُّ إِسْحَاقُ بْنُ مُوسَى، ثنا يُونُسُ يَعْنِي ابْنَ بُكَيْرٍ، ثنا عَبَّادُ بْنُ مَنْصُورٍ: سَأَلْتُ الْحَسَنَ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ {وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى} [النجم: 13] قَالَ: «رَأَى عَظَمَةً مِنْ عَظَمَةِ رَبِّهِ عَزَّ وَجَلَّ أَتَشُكُّ يَا عَبَّادُ؟» فَسَأَلْتُ عِكْرِمَةَ عَنْ ذَلِكَ فَقَالَ: «تُرِيدُ أَنْ أَقُولَ قَدْ رَآهُ فَقَدْ رَآهُ ثُمَّ رَآهُ ثُمَّ رَآهُ حَتَّى انْقَطَعَ نَفَسُ عِكْرِمَةَ»

221. Abū Mūsā Al-Ansārī Ishāq ibn Mūsā narrated to me, from Yūnus (i.e. Ibn Bukayr), from 'Abbād ibn Mansūr (who said): I asked Al-Hasan (Al-Basrī) about the Words of Allāh *'azza wa jalla*:

﴿ وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى ﴾

"And he verily saw Him in another decent." (An-Najm 53:13).

So he said: *"He saw some greatness from the greatness of his Lord 'azza wa jalla, so are you doubting O 'Abbād?"* So I asked 'Ikrimah about this, and he said: *"Do you want*

me to say that he saw Him? Verily he saw Him, and again (I say) he saw Him and again (I say) he saw Him." Until 'Ikrimah lost his breath.

222 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، ثنا مُعَاذُ بْنُ مُعَاذٍ، حَدَّثَنَا أَبُو كَعْبٍ صَاحِبُ الْحَرِيرِ، حَدَّثَنِي شَهْرُ بْنُ حَوْشَبٍ، قَالَ: " قُلْتُ لِأُمِّ سَلَمَةَ يَا أُمَّ الْمُؤْمِنِينَ مَا كَانَ أَكْثَرُ دُعَاءِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ عِنْدَكِ؟ قَالَتْ: كَانَ أَكْثَرُ دُعَائِهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ، قَالَتْ فَقُلْتُ لَهُ يَا رَسُولَ اللَّهِ، مَا أَكْثَرُ دُعَائِكَ: يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ، قَالَ: «يَا أُمَّ سَلَمَةَ إِنَّهُ لَيْسَ مِنْ آدَمِيٍّ إِلَّا وَقَلْبُهُ بَيْنَ أُصْبُعَيْنِ مِنْ أَصَابِعِ اللَّهِ مَا شَاءَ أَقَامَ وَمَا شَاءَ أَزَاغَ»

222. My father narrated to me, from Mu'ādh ibn Mu'ādh, from Abū Ka'b – the owner of silk – (who said): Shahr ibn Hawshab narrated to me and said: I said to Umm Salamah: *"O Mother of the believers, what was the supplication that the Messenger of Allāh ﷺ would do the most when he was with you?"* So she said: *"The supplication that he ﷺ would do the most was: 'O Turner of the hearts, make my heart firm upon Your religion.'"* She said: *"So I said: O Messenger of Allāh, so much (it is that) you make the supplication: O Turner of the hearts, make my heart firm upon Your religion."* He ﷺ said: ***"O Umm Salamah. There is verily not any human except that his heart is between two fingers from the fingers of Allāh. He establishes whatever He wants and He turns aside whatever He wants."***

قَوْلُ أَبِي عَبْدِ اللَّهِ فِي الْوَاقِفَةِ

(Chapter 6) Abū 'Abdillāh's opinion regarding *Al-Wāqifah*

223 – سَمِعْتُ أَبِي رَحِمَهُ اللَّهُ وَسُئِلَ عَنِ الْوَاقِفَةِ فَقَالَ أَبِي: «مَنْ كَانَ يُخَاصِمُ وَيُعْرَفُ بِالْكَلَامِ فَهُوَ جَهْمِيٌّ وَمَنْ لَمْ يُعْرَفْ بِالْكَلَامِ يُجَانَبْ حَتَّى يَرْجِعَ، وَمَنْ لَمْ يَكُنْ لَهُ عِلْمٌ يَسْأَلْ»

223. I heard my father while he was asked regarding the *Wāqifah*, so my father said: *"Whoever used to debate and is known for speaking out (about this), then he is jahmī. And whoever is not known for speaking out is avoided until he returns (to the truth). And whoever (of them) who does not have knowledge, then he should ask."*

224 – سُئِلَ أَبِي رَحِمَهُ اللَّهُ – وَأَنَا أَسْمَعُ – عَنِ اللَّفْظِيَّةِ، وَالْوَاقِفَةِ، فَقَالَ: «مَنْ كَانَ مِنْهُمْ جَاهِلًا لَيْسَ بِعَالِمٍ فَلْيَسْأَلْ وَلْيَتَعَلَّمْ»

224. My father was asked – while I was listening – regarding the *Lafdhiyyah* and the *Wāqifah*, so he said: *"Whoever is ignorant among them and does not have knowledge, then let him ask and let him learn."*

225 – سَمِعْتُ أَبِي رَحِمَهُ اللَّهُ مَرَّةً أُخْرَى وَسُئِلَ عَنِ اللَّفْظِيَّةِ، وَالْوَاقِفَةِ فَقَالَ: «مَنْ كَانَ مِنْهُمْ يُحْسِنُ الْكَلَامَ فَهُوَ جَهْمِيٌّ، وَقَالَ مَرَّةً أُخْرَى هُمْ شَرٌّ مِنَ الْجَهْمِيَّةِ»

225. I heard my father another time when he was asked about the *Lafdhiyyah* and the *Wāqifah*, so he said: *"Whoever among them understands the words, then he is a jahmī."* And he said another time: *"They are worse than the Jahmiyyah."*

226 – حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ الصَّاغَانِيُّ، قَالَ: قَالَ يَحْيَى بْنُ أَيُّوبَ وَذَكَرْنَا لَهُ الشُّكَّاكَ الَّذِينَ يَقُولُونَ لَا نَقُولُ الْقُرْآنُ مَخْلُوقٌ وَلَا غَيْرُ مَخْلُوقٍ فَقَالَ يَحْيَى بْنُ أَيُّوبَ: "كُنْتُ قُلْتُ لِأَبِي شَدَّادٍ صَدِيقٍ لِي: مَنْ قَالَ هَذَا فَهُوَ جَهْمِيٌّ صَغِيرٌ "، قَالَ يَحْيَى: وَهُوَ الْيَوْمَ جَهْمِيٌّ كَبِيرٌ

226. Muhammad ibn Ishāq As-Sāghāni narrated to me and said: Yahyā ibn Ayyūb said when we mentioned to him those who doubt; those who say: *"We do not say the Qurān is created, nor that it is not created."* So Yayhā ibn Ayyūb said: *"I once said to Abū Shaddād, one of my friends: Whoever says this then he is a small jahmī."* Yahya said: *"And today he is a big jahmī."*

مَا حَفِظْتُ عَنْ أَبِي وَغَيْرِهِ مِنَ الْمَشَايِخِ فِي أَبِي حَنِيفَةَ

(Chapter 7) What I memorized from my father and others than him among the *mashāyikh* regarding Abū Hanīfah

227 – سَمِعْتُ أَبِيَ يَقُولُ: عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ، أَنَّهُ قَالَ: «مِنْ حُسْنِ عِلْمِ الرَّجُلِ أَنْ يَنْظُرَ فِي رَأْيِ أَبِي حَنِيفَةَ»

227. I heard my father say: From Abdur-Rahmān ibn Mahdī that he said: *"From the best of knowledge of a man, is that he looks in the opinion of Abū Hanīfah."*[49]

228 – وَأُخْبِرْتُ عَنْ إِسْحَاقَ بْنِ مَنْصُورٍ الْكَوْسَجِ، قَالَ: قُلْتُ لِأَحْمَدَ بْنِ حَنْبَلٍ يُؤْجَرُ الرَّجُلُ عَلَى بُغْضِ أَبِي حَنِيفَةَ وَأَصْحَابِهِ؟ قَالَ: إِي وَاللَّهِ

228. And it was narrated to me from Ishāq ibn Mansūr Al-Kawsaj who said: I said to Ahmad ibn Hanbal: *"Is a man rewarded for hating Abū Hanīfah and his companions?"* He said: *"Yes, by Allāh."*

229 – سَأَلْتُ أَبِي رَحِمَهُ اللَّهُ عَنِ الرَّجُلِ، يُرِيدُ أَنْ يَسْأَلَ، عَنِ الشَّيْءِ، مِنْ أَمْرِ دِينِهِ مَا يُبْتَلَى بِهِ مِنَ الْأَيْمَانِ فِي الطَّلَاقِ وَغَيْرِهِ فِي حَضْرَةِ قَوْمٍ مِنْ أَصْحَابِ الرَّأْيِ وَمِنْ أَصْحَابِ الْحَدِيثِ لَا يَحْفَظُونَ وَلَا يَعْرِفُونَ الْحَدِيثَ الضَّعِيفَ الْإِسْنَادِ وَالْقَوِيَّ الْإِسْنَادِ فَلِمَنْ يَسْأَلُ، أَصْحَابَ الرَّأْيِ أَوْ أَصْحَابَ الْحَدِيثِ عَلَى مَا كَانَ مِنْ قِلَّةِ مَعْرِفَتِهِمْ؟ قَالَ: يَسْأَلُ أَصْحَابَ الْحَدِيثِ وَلَا يَسْأَلُ أَصْحَابَ الرَّأْيِ، الضَّعِيفُ الْحَدِيثِ خَيْرٌ مِنْ رَأْيِ أَبِي حَنِيفَةَ

229. I asked my father – *rahimahullāh* – about a man who wants to ask about something from the matters of his religion – regarding what he is tested in of oath in divorce and other things – in the presence of the people from the people of *raī* (opinion) and from the people of *hadīth* who did not memorize nor do they know the *hadīth* with a weak *isnād* and with a strong *isnād*, then who should he ask, the people of *raī* or the people of *hadīth* despite of the lack of knowledge that they

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[49] Shaykh ʻĀdil Ālu Hamdān said in his footnote to this narration: This narration is (also) narrated with another wording which removes the problem which quickly comes to mind with regards to the intent of the author with this chapter.

1. In the book "Al-ʻIlal wa Maʼrifah Ar-Rijāl" by Imām Ahmad (1568) ʻAbdullāh said: My father said: It has reached me from ʻAbdur-Rahmān ibn Mahdī that he said: *"The last of a man's knowledge is that he looks into the opinion of Abū Hanīfah."* He says: When he is incapable of (attaining) knowledge (he looks into the opinion of Abū Hanīfah).

2. And in "At-Tadwīn fi Akhbār Qazwīn" (2/3) Bundār said: I heard ʻAbdur-Rahmān ibn Mahdī say: *"Whoever looks into the opinion of Abū Hanīfah, then let him say goodbye to the knowledge."*

And with this, the intended with this narration becomes clear, and that it is not a form or praise and compliment, as some people think!!

And when this has become clear, then it is possible to say that from this narration a "not" was lost, so it is: *"That he not looks into the opinion…"*

have? He said: *"He should ask the people of hadīth and should not ask the people of raī. The weak hadīth is better than the opinion of Abū Hanīfah."*

230 – حَدَّثَنِي مُهَنَّا بْنُ يَحْيَى الشَّامِيُّ، سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: مَا قَوْلُ أَبِي حَنِيفَةَ وَعِنْدِي وَالْبُعْدُ إِلَّا سَوَاءً

230. Muhannah ibn Yahyā Ash-Shāmī narrated to me (and said): I heard Ahmad ibn Hanbal (*radiAllāhu 'anhu*) say: *"For me the opinion of Abū Hanīfah and farness, are the same."*

231 – حَدَّثَنِي مَحْمُودُ بْنُ غَيْلَانَ، ثنا مُحَمَّدُ بْنُ سَعِيدِ بْنِ سَلْمٍ، عَنْ أَبِيهِ، قَالَ سَأَلْتُ أَبَا يُوسُفَ وَهُوَ بِجُرْجَانَ عَنْ أَبِي حَنِيفَةَ، فَقَالَ: «وَمَا تَصْنَعُ بِهِ مَاتَ جَهْمِيًّا»

231. Mahmūd ibn Ghaylān narrated to me and said: Muhammad ibn Sa'īd ibn Salm narrated to us, from his father who said: I asked Abū Yūsuf[50] while he was in Gorgan about Abū Hanīfah, so he said: *"What do you want with him, he died as a jahmī."*

232 – حَدَّثَنِي إِسْمَاعِيلُ بْنُ إِسْحَاقَ الْأَزْدِيُّ الْقَاضِي، حَدَّثَنِي نَصْرُ بْنُ عَلِيٍّ، ثنا الْأَصْمَعِيُّ، عَنْ سَعِيدِ بْنِ سَلْمٍ قَالَ: قُلْتُ لِأَبِي يُوسُفَ أَكَانَ أَبُو حَنِيفَةَ يَقُولُ بِقَوْلِ جَهْمٍ؟ فَقَالَ: «نَعَمْ»

232. Ismā'īl ibn Ishāq Al-Azdī Al-Qādī narrated to me (and said): Nasr ibn 'Alī narrated to me and said: Al-Asma'ī narrated to us, from Sa'īd ibn Salm who said: I said to Abū Yūsuf: *"Did Abū Hanīfah used to say the same as Jahm?"* He said: *"Yes."*

233 – حَدَّثَنِي أَبُو الْفَضْلِ الْخُرَاسَانِيُّ، حَدَّثَنِي إِبْرَاهِيمُ بْنُ شَمَّاسٍ السَّمَرْقَنْدِيُّ، قَالَ قَالَ رَجُلٌ لِابْنِ الْمُبَارَكِ وَنَحْنُ عِنْدَهُ «إِنَّ أَبَا حَنِيفَةَ كَانَ مُرْجِئًا يَرَى السَّيْفَ» ، فَلَمْ يُنْكِرْ عَلَيْهِ ذَلِكَ ابْنُ الْمُبَارَكِ

233. Abū Al-Fadl Al-Khurasānī narrated to me (and said): Ibrāhīm ibn Shammās As-Samarqandī narrated to me and said: A man said to Ibn Al-Mubārak while we were with him: *"Verily Abū Hanīfah was a murjī who would see the sword (i.e. consider it permissible to rebel against the Muslim ruler)."* And Ibn Al-Mubārak did not criticize him for (saying) that.

234 – حَدَّثَنِي أَبُو الْفَضْلِ الْخُرَاسَانِيُّ، ثنا الْحَسَنُ بْنُ مُوسَى الْأَشْيَبُ، قَالَ: سَمِعْتُ أَبَا يُوسُفَ، يَقُولُ: «كَانَ أَبُو حَنِيفَةَ يَرَى السَّيْفَ» قُلْتُ: فَأَنْتَ؟ قَالَ: «مَعَاذَ اللَّهِ»

234. Abū Al-Fadl Al-Khurasānī narrated to me and said: Al-Hasan ibn Mūsā Al-Ashyab narrated to us and said: I heard Abū Yūsuf say: *"Abū Hanīfah used to see*

[50] The student and companion of Abū Hanīfah.

the sword (against the Muslim ruler permissible)." I said: *"And you?"* He said: *"I seek refuge with Allāh (from believing that)."*

235 – حَدَّثَنِي أَبُو مُوسَى الْأَنْصَارِيُّ، سَمِعْتُ إِسْمَاعِيلَ بْنَ حَمَّادِ بْنِ أَبِي حَنِيفَةَ، يَقُولُ: «هُوَ دِينُهُ وَدِينُ آبَائِهِ يَعْنِي الْقُرْآنُ مَخْلُوقٌ»

235. Abū Musa Al-Ansari narrated to me (and said): I heard Ismā'īl ibn Hammad ibn Abī Hanīfah say: *"That is his religion and the religion of his fathers."* I.e. that the Qurān is created.

236 – حَدَّثَنِي إِسْحَاقُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَسَنِ بْنِ أَبِي مَالِكٍ، عَنْ أَبِي يُوسُفَ، قَالَ " أَوَّلُ مَنْ قَالَ: الْقُرْآنُ مَخْلُوقٌ أَبُو حَنِيفَةَ "

236. Ishāq ibn 'Abdir-Rahmān narrated to me, from Hasan ibn Abī Mālik, from Abū Yūsuf who said: *"The first one to say that the Qurān is created was Abū Hanīfah."*

237 – حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ، ثنا خَالِدُ بْنُ خِدَاشٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ قَرِيبٍ الْأَصْمَعِيِّ، عَنْ حَازِمٍ الطُّفَاوِيِّ قَالَ وَكَانَ مِنْ أَصْحَابِ الْحَدِيثِ: «أَبُو حَنِيفَةَ إِنَّمَا كَانَ يَعْمَلُ بِكُتُبِ جَهْمٍ تَأْتِيهِ مِنْ خُرَاسَانَ»

237. Ahmad ibn Ibrāhīm narrated to me and said: Khālid ibn Khidāsh narrated to us, from Abdul-Mālik ibn Qarīb Al-Asma'ī, from Hāzim At-Tufāwī – and he was from the people of *hadīth* – who said: *"Abū Hanīfah used to act upon the books of Jahm. They would come to him from Khurasān."*

238 – حَدَّثَنِي سُفْيَانُ بْنُ وَكِيعٍ، قَالَ: سَمِعْتُ عُمَرَ بْنَ حَمَّادِ بْنِ أَبِي حَنِيفَةَ، قَالَ: أَخْبَرَنِي أَبِي حَمَّادُ بْنُ أَبِي حَنِيفَةَ، قَالَ: أَرْسَلَ ابْنُ أَبِي لَيْلَى إِلَى أَبِي فَقَالَ لَهُ: تُبْ مِمَّا تَقُولُ فِي الْقُرْآنِ أَنَّهُ مَخْلُوقٌ وَإِلَّا أَقْدَمْتُ عَلَيْكَ بِمَا تَكْرَهُ، قَالَ: فَتَابَعَهُ قُلْتُ: يَا أَبَهْ كَيْفَ فَعَلْتَ ذَا؟ قَالَ: «يَا بُنَيَّ خِفْتُ أَنْ يَقْدُمَ عَلَيَّ فَأَعْطَيْتُ تَقِيَّةً»

238. Sufyān ibn Wakī' narrated to me and said: I heard 'Umar ibn Hammād ibn Abī Hanīfah say: Abū Hammād ibn Abī Hanīfah narrated to me and said: Ibn Abī Laylah sent a message to my father saying: *"Repent from what you say that the Qurān is created, or else I will come to you with what you hate."* He said: *"So he (i.e. Abū Hanīfah) followed him in that."* So I said: "*Oh my father, why did you do that?"* He said: *"O my son, I was afraid that he would come to me and I would say some taqiyyah."*

مَا قَالَ حَمَّادُ بْنُ أَبِي سُلَيْمَانَ فِي أَبِي حَنِيفَةَ

What Hammād ibn Abī Sulaymān said regarding Abū Hanīfah

239 – حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَوْنِ بْنِ الْخَرَّازِ أَبُو مُحَمَّدٍ، وَكَانَ، ثِقَةً، ثنا شَيْخٌ، مِنْ أَهْلِ الْكُوفَةِ: قِيلَ لِعَبْدِ اللَّهِ بْنِ عَوْنٍ: هُو أَبُو الْجَهْمِ فَكَأَنَّهُ أَقَرَّ أَنَّهُ قَالَ: سَمِعْتُ سُفْيَانَ الثَّوْرِيَّ يَقُولُ: قَالَ لِي حَمَّادُ بْنُ أَبِي سُلَيْمَانَ " اذْهَبْ إِلَى الْكَافِرِ يَعْنِي أَبَا حَنِيفَةَ فَقُلْ لَهُ: إِنْ كُنْتَ تَقُولُ: إِنَّ الْقُرْآنَ مَخْلُوقٌ فَلَا تَقْرَبْنَا "

239. ʻAbdullāh ibn ʻAwn ibn Al-Kharrāz Abū Muhammad narrated to me – and he was trustworthy – and said: A *shaykh* from the people of Kūfah narrated to us (and said): It was said to ʻAbdullāh ibn ʻAwn: *"He (i.e. Abū Hanīfah) is the father of Al-Jahm."* So it was as if he acknowledged that (when) he said: *"I heard Sufyān Ath-Thawrī say: Hammād ibn Abī Sulaymān said to me: 'Go to that kāfir – i.e. Abū Hanīfah – and say to him: If you say that the Qurān is created, then to do not approach us.'"*

240 – حَدَّثَنِي أَبُو الْفَضْلِ الْخُرَاسَانِيُّ، ثنا عَلِيُّ بْنُ مِهْرَانَ الرَّازِيُّ، ثنا جَرِيرٌ، عَنْ مُحَمَّدِ بْنِ جَابِرٍ، قَالَ: «سَمِعْتُ حَمَّادَ بْنَ أَبِي سُلَيْمَانَ، يَشْتِمُ أَبَا حَنِيفَةَ»

240. Abū Al-Fadl Al-Khurasānī narrated to me and said: ʻAlī ibn Mihrān Ar-Rāzī narrated to us, from Muhammad ibn Jābir who said: *"I heard Hammād ibn Abī Sulaymān cursing Abū Hanīfah."*

241 – حَدَّثَنِي إِسْحَاقُ بْنُ أَبِي يَعْقُوبَ الطُّوسِيُّ، حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ، عَنْ سُلَيْمٍ الْمُقْرِئِ، عَنْ سُفْيَانَ الثَّوْرِيِّ، قَالَ: سَمِعْتُ حَمَّادًا، يَقُولُ: " أَلَا تَعْجَبُ مِنْ أَبِي حَنِيفَةَ يَقُولُ: الْقُرْآنُ مَخْلُوقٌ، قُلْ لَهُ يَا كَافِرُ يَا زِنْدِيقُ "

241. Ishāq ibn Abī Yaʻqūb At-Tūsī narrated to me (and said): Ahmad ibn ʻAbdillāh ibn Yūnus narrated to us, from Salm Al-Muqrī, from Sufyān Ath-Thawrī who said: I heard Hammād say: *"Are you not astonished that Abū Hanīfah says: The Qurān is created? Say to him: 'You kāfir, you zindīq.'"*

أَبُو عَمْرٍو الْأَوْزَاعِيُّ

Abū ʻAmr Al-Awzāʻī

242 – حَدَّثَنِي عَبْدَةُ بْنُ عَبْدِ الرَّحِيمِ، مِنْ أَهْلِ مَرْوَ قَالَ دَخَلْنَا عَلَى عَبْدِ الْعَزِيزِ بْنِ أَبِي رِزْمَةَ نَعُودُهُ أَنَا وَأَحْمَدُ بْنُ شَبُّوَيْهِ وَعَلِيُّ بْنُ يُونُسَ فَقَالَ لِي عَبْدُ الْعَزِيزِ: يَا أَبَا سَعِيدٍ، عِنْدِي سِرٌّ كُنْتُ أَطْوِيهِ عَنْكُمْ فَأُخْبِرُكُمْ، وَأَخْرَجَ بِيَدِهِ عَنْ فِرَاشِهِ فَقَالَ سَمِعْتُ ابْنَ الْمُبَارَكِ يَقُولُ: سَمِعْتُ الْأَوْزَاعِيَّ يَقُولُ: «احْتَمَلْنَا عَنْ أَبِي حَنِيفَةَ كَذَا وَعَقَدَ بِأُصْبُعِهِ، وَاحْتَمَلْنَا عَنْهُ كَذَا وَعَقَدَ بِأُصْبُعِهِ الثَّانِيَةِ، وَاحْتَمَلْنَا عَنْهُ كَذَا وَعَقَدَ بِأُصْبُعِهِ الثَّالِثَةِ الْعُيُوبَ حَتَّى جَاءَ السَّيْفُ عَلَى أُمَّةِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا جَاءَ السَّيْفُ عَلَى أُمَّةِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَمْ نَقْدِرْ أَنْ نَحْتَمِلَهُ»

242. ‘Abdah ibn Abdir-Rahīm from the people of Merv narrated to me and said: We entered upon Abdul-‘Azīz ibn Abī Rizmah visiting him, myself, Ahmad ibn Shubbawayh and ‘Alī ibn Yūnus, so ‘Abdul-‘Azīz said to me: *“O Abū Sa’īd, I used to have a secret which I would keep from you but now I want to inform you.”* And he took his hand out from his mattress and said: I heard Ibn Al-Mubārak say: I heard Al-Awzā’ī say: *“We tolerated this from Abū Hanīfah – and he folded his finger – and we tolerated this from him – and he folded his second finger – and we tolerated this from him – and he folded his third finger – of mistakes, until it came to lifting the sword against the ummah of Muhammad (sallAllāhu alayhi wa sallam). So when it came to lifting the sword against the ummah of Muhammad (sallAllāhu alayhi wa sallam), then we could not tolerate it.”*

243 – حَدَّثَنِي مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ، سَمِعْتُ يَزِيدَ بْنِ يُوسُفَ الْحِمْيَرِيَّ، عَنِ الْأَوْزَاعِيِّ، أَنَّهُ كَانَ يَعِيبُ أَبَا حَنِيفَةَ أَشَدَّ الْعَيْبِ"

243. Mansūr ibn Abī Muzāhim narrated to me (and said): I heard Yazīd ibn Yūsuf Al-Himyārī, from Al-Awzā’ī that he used to criticize Abū Hanīfah with the most severe of criticism.

244 – سَمِعْتُ أَبِيَ رَحِمَهُ اللَّهُ يَقُولُ: " وَقَدْ رَأَيْتُ يَزِيدَ بْنِ يُوسُفَ شَيْخًا كَبِيرًا، وَكَانَ يُقَالُ: أَنَّهُ سَمِعَ مِنْ، حَسَّانَ بْنِ عَطِيَّةَ وَرَأَيْتُ عَلَيْهِ إِزَارًا أَصْفَرَ "

244. I heard my father – *rahimahullāh* – say: *“And I verily saw Yazīd Ibn Yūsuf as an old man, and it used to be said: that he heard from Hassān ibn ‘Atiyyah, and I saw him with a yellow cloth around the hip.”*

245 – حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، حَدَّثَنِي مُحَمَّدُ بْنُ كَثِيرٍ الصَّنْعَانِيُّ، عَنِ الْأَوْزَاعِيِّ، أَنَّهُ ذَكَرَ أَبَا حَنِيفَةَ فَقَالَ لَا أَعْلَمُهُ إِلَّا قَالَ يَنْقُضُ عُرَى الْإِسْلَامِ

245. Ahmad ibn Ibrāhīm Ad-Dawraqī narrated to me (and said): Muhammad ibn Kathīr As-San’ānī narrated to me, from Al-Awzā’ī that he mentioned Abū Hanīfah and said: *“I do not know him except as one who unties the knots of Islām.”*

246 – حَدَّثَنِي أَبُو الْفَضْلِ الْخُرَاسَانِيُّ، حَدَّثَنَا سُنَيْدُ بْنُ دَاوُدَ، عَنْ مُحَمَّدِ بْنِ كَثِيرٍ الْمِصِّيصِيُّ، قَالَ ذَكَرَ الْأَوْزَاعِيُّ أَبَا حَنِيفَةَ فَقَالَ: " هُوَ يَنْقُضُ عُرَى الْإِسْلَامِ عُرْوَةً عُرْوَةً

246. Abū Al-Fad Al-Khurasānī narrated to me (and said): Sunayd ibn Dāwūd narrated to us, from Muhammad ibn Kathīr Al-Missīsī who said that Al-Awzā’ī mentioned Abū Hanīfah and then he said: *“He is undoing the knots of Islām, one knot after another.”*

247 – حَدَّثَنِي أَبُو الْفَضْلِ الْخُرَاسَانِيُّ، ثنا سُرَيْجُ بْنُ النُّعْمَانِ، عَنْ حَجَّاجِ بْنِ مُحَمَّدٍ، قَالَ بَلَغَنِي عَنِ الْأَوْزَاعِيِّ، أَنَّهُ قَالَ «أَبُو حَنِيفَةَ ضَيَّعَ الْأُصُولَ وَأَقْبَلَ عَلَى الْقِيَاسِ»

247. Abū Al-Fad Al- Khurasānī narrated to me and said: Surayj ibn An-Nu'mān narrated to us, from Hajjāj ibn Muhammad who said: *"It has reached me from Al-Awzā'ī that Abū Hanīfah threw away the usūl and turned to qiyās."*

248 – حَدَّثَنِي الْحَسَنُ بْنُ عَبْدِ الْعَزِيزِ الْجَرَوِيُّ، ثنا أَبُو حَفْصٍ التِّنِّيسِيُّ، عَنِ الْأَوْزَاعِيِّ، قَالَ: «مَا وُلِدَ فِي الْإِسْلَامِ مَوْلِدٌ أَشَرُّ مِنْ أَبِي حَنِيفَةَ وَأَبِي مُسْلِمٍ وَمَا أُحِبُّ أَنَّهُ وَقَعَ فِي نَفْسِي أَنِّي خَيْرٌ مِنْ أَحَدٍ مِنْهُمَا وَأَنَّ لِيَ الدُّنْيَا وَمَا فِيهَا»

248 – Al-Hasan ibn Abdil-'Aziz Al-Jarawī narrated to me and said: Abū Hafs At-Tinnīsī narrated to us from Al-Awzā'ī that he said: *"Nobody was born in Islām that is worse than Abū Hanīfah and Abū Muslim. And would not love that it befell my soul that I am better than any of them, even if I would have the dunyā and what is in it."*

249 – حَدَّثَنِي أَبُو بَكْرِ بْنُ زَنْجُوَيْهِ، ثنا أَبُو جَعْفَرٍ الْحَرَّانِيُّ، قَالَ: سَمِعْتُ عِيسَى بْنَ يُونُسَ، يَقُولُ: خَرَجَ الْأَوْزَاعِيُّ عَلَيَّ وَعَلَى الْمُعَافَى بْنِ عِمْرَانَ وَمُوسَى بْنِ أَعْيَنَ وَنَحْنُ عِنْدَهُ بِبَيْرُوهَ بِكِتَابِ السِّيَرِ وَمَا رُدَّ عَلَى أَبِي حَنِيفَةَ فَقَالَ: " لَوْ كَانَ هَذَا الْخَطَأُ فِي أُمَّةِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَأَوْسَعَهُمْ خَطَأً، ثُمَّ قَالَ: مَا وُلِدَ فِي الْإِسْلَامِ مَوْلِدٌ أَشْأَمَ عَلَيْهِمْ مِنْ أَبِي حَنِيفَةَ "

249. Abū Bakr ibn Zanjuway narrated to me (and said): Abū Ja'far Al-Harrānī narrated to us and said: I heard 'Īsā ibn Yūnus say: Al 'Awzā'ī went out to me, Al-Mu'āfā ibn 'Imrān and Mūsā ibn A'yan, while we were with him in Bayruwāh, with the book Kitāb As-Siyar, and what given as answers to Abū Hanīfah. Then he said: *"If this mistake had been divided over the Ummah of Muhammad ﷺ, it would verily have encompassed all of them. No newborn was born in Islām that was worse for them (i.e. the Muslims) than Abū Hanīfah."*

250 – حَدَّثَنِي عَبْدُ اللهِ بْنُ أَحْمَدَ بْنِ شَبُّوَيْهِ، قَالَ: أَبِي يَقُولُ سَمِعْتُ عَبْدَ الْعَزِيزِ بْنَ أَبِي رِزْمَةَ، يَقُولُ: سَمِعْتُ عَبْدَ اللهِ بْنَ الْمُبَارَكِ، يَقُولُ: قُلْتُ لِلْأَوْزَاعِيِّ عِنْدَ الْوَدَاعِ أَوْصِنِي فَقَالَ: "كَانَ مِنْ رَأْيِي أَنْ أَفْعَلَهُ وَلَوْ لَمْ تَقُلْ إِنَّكَ أَطْرَيْتَ عِنْدِي رَجُلًا كَانَ يَرَى السَّيْفَ عَلَى الْأُمَّةِ فَقُلْتُ: أَفَلَا نَصَحْتَنِي قَالَ: كَانَ مِنْ رَأْيِي أَنْ أَفْعَلَهُ "

250 – 'Abdullāh ibn Ahmad ibn Shabbuwayh narrated to me and said: My father said: I heard 'Abdul-'Azīz ibn Abī Rizmah say: I heard Ibn Al-Mubārak say: I said to Al-Awzā'ī when leaving (him): *"Give me advice."* So he said: *"I had it on my mind to do so even if you would not have said (anything). You have spoken favorably about a man in front of me, who would see the sword against the Ummah of Muhammad."* So I said: *"Why did not you advise me then (not to do so)?"* He said: *"I had it on my mind to do so (no matter what)."*

251 – حَدَّثَنِي مُحَمَّدُ بْنُ هَارُونَ أَبُو نَشِيطٍ، ثنا أَبُو صَالِحٍ الْفَرَّاءُ، سَمِعْتُ الْفَزَارِيَّ يَعْنِي أَبَا إِسْحَاقَ، قَالَ: قَالَ لِي الْأَوْزَاعِيُّ «إِنَّا لَنَنْقِمُ عَلَى أَبِي حَنِيفَةَ أَنَّهُ كَانَ يَجِيءُ الْحَدِيثُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَيُخَالِفُهُ إِلَى غَيْرِهِ»

251 – Muhammad ibn Hārūn Abī Nashīt narrated to me and said: Abū Sālih Al-Farrā narrated to us (and said): I heard Al-Fazārī (i.e. Abū Ishāq) say: Al-Awzā'ī

said to me: *"That which we resent Abū Hanīfah for, is that he would come to the hadīth of the Prophet ﷺ, and then he would contradict it to something else."*

252 – حَدَّثَنِي مُحَمَّدُ بْنُ هَارُونَ، ثنا أَبُو صَالِحٍ، قَالَ: سَمِعْتُ الْفَزَارِيَّ، يَقُولُ: كَانَ الْأَوْزَاعِيُّ وَسُفْيَانُ يَقُولَانِ «مَا وُلِدَ فِي الْإِسْلَامِ عَلَى هَذِهِ الْأُمَّةِ أَشْأَمَ مِنْ أَبِي حَنِيفَةَ»

252. Muhammad ibn Hārūn narrated to me and said: Abū Sālih narrated to us and said: I heard Al-Fazārī and Sufyān both say: *"Nobody was born in Islām that is more calamitous for this Ummah, than Abū Hanīfah."*

أَيُّوبُ السَّخْتِيَانِيُّ وَابْنُ عَوْنٍ

Ayyūb As-Sikhtiyānī and Ibn 'Awn

253 – حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْمُخَرِّمِيُّ، نا سَعِيدُ بْنُ عَامِرٍ، قَالَ: سَمِعْتُ سَلَّامَ بْنَ أَبِي مُطِيعٍ، يَقُولُ: "كُنْتُ مَعَ أَيُّوبَ السَّخْتِيَانِيِّ فِي الْمَسْجِدِ الْحَرَامِ فَرَآهُ أَبُو حَنِيفَةَ فَأَقْبَلَ نَحْوَهُ، فَلَمَّا رَآهُ أَيُّوبُ قَالَ لِأَصْحَابِهِ: قُومُوا لَا يُعْدِنَا بِجَرَبِهِ، قُومُوا لَا يُعْدِنَا بِجَرَبِهِ "

253. Muhammad ibn 'Abdillāh Al-Mukharrimī narrated to me, from Sa'īd ibn 'Āmir who said: I heard Salām ibn Abī Mutī' say: I was with Ayyūb As-Sikhtiyānī in Al-Masjid Al-Harām when Abū Hanīfah saw him and came towards him. Then when Ayyūb saw him he said to his companions: *"Get up so he doesn't afflict us with his mistakes, get up so he doesn't afflict us with his mistakes."*

254 – حَدَّثَنِي أَبُو مَعْمَرٍ الْهُذَلِيُّ، قَالَ: حُدِّثْتُ عَنْ حَمَّادِ بْنِ زَيْدٍ، قَالَ: سَمِعْتُ أَيُّوبَ، يَقُولُ: «لَقَدْ تَرَكَ أَبُو حَنِيفَةَ هَذَا الدِّينَ وَهُوَ أَرَقُّ مِنْ ثَوْبٍ سَابِرِيٍّ»

254. Abū Ma'mar Al-Hudhalī narrated to me and said: It was narrated to me from Hammād ibn Zayd who said: I heard Ayyūb say: *"Verily did Abū Hanīfah leave this religion while it is tenderer than a soft cloth."*

255 – حَدَّثَنِي مَحْمُودُ بْنُ غَيْلَانَ، ثنا مُؤَمَّلٌ، قَالَ: ثَنَا عَمْرُو بْنُ قَيْسٍ، شَرِيكُ الرَّبِيعِ بْنِ صُبَيْحٍ قَالَ: سَمِعْتُ ابْنَ عَوْنٍ، يَقُولُ: «مَا وُلِدَ فِي الْإِسْلَامِ مَوْلُودٌ أَشْأَمَ عَلَى أَهْلِ الْإِسْلَامِ مِنْ أَبِي حَنِيفَةَ»

255. Mahmūd ibn Ghīlān narrated to me and said: Muammal narrated to us and said: 'Amr ibn Qays narrated to us, (from) Sharīk Ar-Rabī' ibn Subayh who said: I heard Ibn 'Awn say: *"Nobody was born in Islām more calamitous for the people of Islām than Abū Hanīfah."*

256 – حَدَّثَنِي أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ شَبُّوَيْهِ، قَالَ: سَمِعْتُ أَبِي يَقُولُ: سَمِعْتُ النَّضْرَ بْنَ شُمَيْلٍ، يَقُولُ: سَمِعْتُ ابْنَ عَوْنٍ، يَقُولُ: «بَلَغَنِي أَنَّ بِالْكُوفَةِ، رَجُلًا يُجِيبُ فِي الْمُعْضِلَاتِ يَعْنِي أَبَا حَنِيفَةَ»

256. Ahmad ibn ʻAbdillāh ibn Shabbuwayh narrated to me and said: I heard my father say: I heard An-Nadr ibn Shumayl say: I heard Ibn ʻAwn say: *"It has reached me that there is a man in Kūfah who answers the ambiguous."* I.e. Abū Hanīfah.

سُلَيْمَانُ الْأَعْمَشُ وَمُغِيرَةُ الضَّبِّيُّ وَغَيْرُهُمَا

Sulaymān Al-A'mash and Mughīrah Ad-Dabbī and other than them

257 – حَدَّثَنِي عَبْدَةُ بْنُ عَبْدِ الرَّحِيمِ، سَمِعْتُ مُعَرَّفًا، يَقُولُ: دَخَلَ أَبُو حَنِيفَةَ عَلَى الْأَعْمَشِ يَعُودُهُ فَقَالَ: يَا أَبَا مُحَمَّدٍ لَوْلَا أَنْ يَثْقُلَ، عَلَيْكَ مَجِيئِي لَعُدْتُكَ فِي كُلِّ يَوْمٍ، فَقَالَ الْأَعْمَشُ: مَنْ هَذَا؟ قَالُوا: أَبُو حَنِيفَةَ، فَقَالَ: «يَا ابْنَ النُّعْمَانِ أَنْتَ وَاللَّهِ ثَقِيلٌ فِي مَنْزِلِكَ فَكَيْفَ إِذَا جِئْتَنِي»

257. ʻAbdah ibn ʻAbdir-Rahīm narrated to me (and said): I heard Mu'arraf say: Abū Hanīfah entered upon Al-A'mash to visit him, and he said: *"O Abū Muhammad, if it was not that me coming to visit you is burdensome for you, I would have visited you every day."* So Al-A'mash said: *"Who is this?"* They said: *"Abū Hanīfah."* So he said: *"O Ibn An-Nu'mān, you by Allāh are burdensome in your own home, then what about when you come to me."*

258 – حَدَّثَنِي أَبِي، حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ، قَالَ: سَمِعْتُ أَبَا بَكْرِ بنَ عَيَّاشٍ، ذَكَرَ أَبَا حَنِيفَةَ وَأَصْحَابَهُ الَّذِينَ يُخَاصِمُونَ فَقَالَ: كَانَ مُغِيرَةُ يَقُولُ: «وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ لَأَنَا أَخْوَفُ عَلَى الدِّينِ مِنْهُمْ مِنَ الْفُسَّاقِ» ، وَحَلَفَ الْأَعْمَشُ قَالَ: وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ مَا أَعْرِفُ مَنْ هُوَ شَرٌّ مِنْهُمْ قِيلَ لِأَبِي بَكْرٍ يَعْنِي الْمُرْجِئَةَ؟ قَالَ: «الْمُرْجِئَةُ وَغَيْرُ الْمُرْجِئَةِ»

258. My father narrated to me (and said): Aswad ibn ʻĀmir narrated to us and said: I heard Abū Bakr ibn ʻAyyāsh when me mentioned Abū Hanīfah and his companions; those who dispute. So he said: Mughīrah used to say: *"By Allāh, besides Whom there is no-one worthy of worship, for me he is more feared with regards to the religion, than the fussāq (sinners)."* And Al-A'mash swore saying: *"By Allāh, besides Whom there is no-one worthy of worship, I do not know who is worse than them."* So it was said to Abū Bakr: *"Does that mean the Murjiah?"* He said: *"The Murjiah and other than the Murjiah."*

259 – حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ الْكَوْسَجُ، ثنا مُحَمَّدُ بْنُ يُوسُفَ الْفِرْيَابِيُّ، قَالَ: سَمِعْتُ سُفْيَانَ الثَّوْرِيَّ، يَقُولُ: قِيلَ لِسَوَّارٍ لَوْ نَظَرْتَ فِي شَيْءٍ مِنْ كَلَامِ أَبِي حَنِيفَةَ وَقَضَايَاهُ فَقَالَ: «كَيْفَ أَقْبَلُ مِنْ رَجُلٍ لَمْ يُؤْتَ الرِّفْقَ فِي دِينِهِ»

259. Ishāq ibn Mansūr Al-Kawsaj narrated to me and said: Muhammad ibn Yūsuf Al-Firyābī narrated to us and said: I heard Sufyān Ath-Thawrī say: It was said to Sawwār: *"If you looked into some of the words of Abū Hanīfah and his judgments."* So he said: *"How should I accept from a man who is not given leniency in his religion?"*

260 – حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، سَمِعْتُ عُثْمَانَ الْبَتِّيَّ، يَقُولُ ذَاتَ يَوْمٍ: «وَيْلٌ لِأَبِي حَنِيفَةَ هَذَا مَا يُخْطِئُ مَرَّةً فَيُصِيبُ»

260. Ahmad ibn Ibrāhīm narrated to me (and said): Mu'ādh ibn Mu'ādh narrated to us (and said): I heard 'Uthmān Al-Battī say one day: *"Woe to Abū Hanīfah, he never makes a mistake which would cause him to be right (i.e. everything he says is wrong)."*

رَقَبَةُ بْنُ مَصْقَلَةَ

Raqabah ibn Masqalah

261 – سَمِعْتُ أَبِيَ يَقُولُ: مَرَّ رَجُلٌ بِرَقَبَةَ فَقَالَ لَهُ رَقَبَةُ: «مِنْ أَيْنَ جِئْتَ؟» قَالَ: مِنْ عِنْدِ أَبِي حَنِيفَةَ، فَقَالَ: «كَلَامٌ مَا مَضَغْتَ وَتُرَاجِعُ أَهْلِكَ بِغَيْرِ ثِقَةٍ»

261. I heard my father say: A man passed by Raqabah, so Raqabah said to him: *"Where did you come from?"* So the man said: *"From Abū Hanīfah."* So he said: *"Words that you did not chew, and you return to your family without any reliability."*

262 – حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ صَالِحٍ الْأَزْدِيُّ، ثنا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ رَقَبَةَ، أَنَّهُ قَالَ لِرَجُلٍ: «مِنْ أَيْنَ جِئْتَ؟» قَالَ: مِنْ عِنْدِ أَبِي حَنِيفَةَ، قَالَ: «جِئْتَ مِنْ عِنْدِ رَجُلٍ يُمْلِيكَ مِنْ رَأْيٍ مَا مَضَغْتَ وَتَقُومُ بِغَيْرِ ثِقَةٍ»

262. 'Abdur-Rahmān ibn Sālih Al-Azdī narrated to me and said: Abū Bakr ibn 'Ayyāsh narrated to us, from Raqabah that he said to a man: *"Where did you come from?"* He said: *"From Abū Hanīfah."* So he said: *"You came from a man who would make you lean towards an opinion that you did not chew, and you get up (from him) without any reliability."*

263 – حَدَّثَنِي أَبُو مَعْمَرٍ، ثنا ابْنُ عُيَيْنَةَ، قَالَ: كُنَّا عِنْدَ رَقَبَةَ فَجَاءَ ابْنُهُ فَقَالَ: «مِنْ أَيْنَ؟» قَالَ: مِنْ عِنْدِ أَبِي حَنِيفَةَ، فَقَالَ: «إِذًا يُعْطِيكَ رَأْيًا مَا مَضَغْتَ وَتَرْجِعُ بِغَيْرِ ثِقَةٍ»

263. Abū Ma'mar narrated to me and said: Ibn 'Uyaynah narrated to us and said: We were with Raqabah, then his son came, so he said to him: *"From where?"* So he said: *"From Abū Hanīfah."* So he said: *"Then he will give you an opinion that you did not chew, and you return with no reliability."*

سُفْيَانُ بْنُ سَعِيدٍ الثَّوْرِيُّ رَحِمَهُ اللَّهُ

Sufyān ibn Sa'īd Ath-Thawrī *rahimahullāh*

264 – حَدَّثَنِي أَبِي، ثنا شُعَيْبُ بْنُ حَرْبٍ، قَالَ: سَمِعْتُ سُفْيَانَ الثَّوْرِيَّ، يَقُولُ: «مَا أُحِبُّ أَنْ أُوَافِقَهُمْ عَلَى الْحَقِّ» قُلْتُ لِأَبِي رَحِمَهُ اللَّهُ يَعْنِي أَبَا حَنِيفَةَ؟ قَالَ: «نَعَمْ، رَجُلٌ اسْتُتِيبَ فِي الْإِسْلَامِ مَرَّتَيْنِ» يَعْنِي أَبَا حَنِيفَةَ، قُلْتُ لِأَبِي رَحِمَهُ اللَّهُ: كَأَنَّ أَبَا حَنِيفَةَ الْمُسْتَتِيبُ؟ قَالَ: «نَعَمْ»

264. My father narrated to me and said: Shu'ayb ibn Harb narrated to us and said: I heard Sufyān Ath-Thawrī say: *"I do not love to agree with them (even) upon the truth."* I said to my father *rahimahullāh*: *"Does this mean Abū Hanīfah?"* He said: *"Yes. A man was asked to repent two times in in Islām."* I.e. Abū Hanīfah. I said to my father: *"It is as if Abū Hanīfah was the one who was asked to repent?"* He said: *"Yes."*

265 – سَمِعْتُ أَبِي رَحِمَهُ اللَّهُ، يَقُولُ: " أَظُنُّ أَنَّهُ اسْتُتِيبَ فِي هَذِهِ الْآيَةِ {سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ} [الصافات: 180] قَالَ أَبُو حَنِيفَةَ: هَذَا مَخْلُوقٌ، فَقَالُوا لَهُ: هَذَا كُفْرٌ فَاسْتَتَابُوهُ

265. I heard my father say: *"I think he was asked to repent from this verse:*

﴿ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴾

"Praised is your Lord, the Lord of Honor, from what they attribute to Him."
(As-Sāffāt 37:180)

Abū Hanīfah said: *"This is created."* So they said to him: *"This is kufr."* And they asked him to repent.

266 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، ثنا مُؤَمَّلُ بْنُ إِسْمَاعِيلَ، قَالَ: سَمِعْتُ سُفْيَانَ الثَّوْرِيَّ، يَقُولُ: «اسْتُتِيبَ أَبُو حَنِيفَةَ مَرَّتَيْنِ»

266. My father – *rahimahullāh* – narrated to me and said: Muammal ibn Ismā'īl narrated to us and said: I heard Sufyān Ath-Thawrī say: *"Abū Hanīfah was asked to repent two times."*

267 – حَدَّثَنِي أَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ، قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ، يَقُولُ: حَدَّثَنَا سُفْيَانُ، قَالَ: «اسْتَتَابَ أَصْحَابُ أَبِي حَنِيفَةَ أَبَا حَنِيفَةَ مَرَّتَيْنِ»

267. Abū Bakr ibn Khallād Al-Bāhlī narrated to me and said: I heard Yahyā ibn Sa'īd say: Sufyān narrated to us and said: *"The companions of Abū Hanīfah asked Abū Hanīfah to repent two times."*

268 – حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، قَالَ: سَمِعْتُ أَبِي يَقُولُ: سَمِعْتُ سُفْيَانَ الثَّوْرِيَّ، يَقُولُ: «اسْتُتِيبَ أَبُو حَنِيفَةَ مِنَ الْكُفْرِ مَرَّتَيْنِ»

268. ‘Ubayd-Allāh ibn Mu’ādh Al-‘Anbarī narrated to me and said: I heard my father say: I heard Sufyān Ath-Thawrī say: *“Abū Hanīfah was asked to repent from kufr two times.”*

269 – حَدَّثَنِي أَبُو الْفَضْلِ الْخُرَاسَانِيُّ، نا سَلَمَةُ بْنُ شَبِيبٍ، نا الْفِرْيَابِيُّ، سَمِعْتُ سُفْيَانَ الثَّوْرِيَّ، يَقُولُ: «اسْتُتِيبَ أَبُو حَنِيفَةَ مِنْ كَلَامِ الزَّنَادِقَةِ مِرَارًا»

269. Abū Al-Fadl Al-Kurasānī narrated to me, from Salamah ibn Shabīb, from Al-Firyābī (who said): I heard Sufyān Ath-Thawrī say: *“Abū Hanīfah was asked to repent from the words of the zanādiqah (heretics) several times.”*

270 – حَدَّثَنِي هَارُونُ بْنُ سُفْيَانَ رَضِيَ اللَّهُ عَنْهُ حَدَّثَنِي أَسْوَدُ بْنُ عَامِرٍ، نا جَعْفَرُ بْنُ زِيَادٍ الْأَحْمَرُ، عَنْ سُفْيَانَ، قَالَ: «اسْتُتِيبَ أَبُو حَنِيفَةَ مَرَّتَيْنِ»

270. Hārūn ibn Sufyān (*radiAllāhu ‘anhu*) narrated to me (and said): Aswad ibn ’Āmir narrated to me, from Ja’far ibn Ziyād Al-Ahmar, from Sufyān who said: *“Abū Hanīfah was asked to repent two times.”*

271 – حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ، نا هَيْثَمُ بْنُ جَمِيلٍ، حَدَّثَنِي ابْنُ سُمَيْعٍ الْأَشْجَعِيُّ، يُحَدِّثُ عَنْ سُفْيَانَ الثَّوْرِيِّ، قَالَ: «اسْتُتِيبَ أَبُو حَنِيفَةَ مِنَ الْكُفْرِ مَرَّتَيْنِ»

271. Ahmad ibn Ibrāhīm narrated to me, from Haytham ibn Jamīl (who said): Ibn Sumay’ Al-Ashja’ī narrated to me while narrating from Sufyān Ath-Thawrī who said: *“Abū Hanīfah was asked to repent from kufr two times.”*

272 – حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي عَوْنٍ، نا مُعَاذٌ، نا سُفْيَانُ، وَذَكَرَ أَبَا حَنِيفَةَ، قَالَ: «اسْتُتِيبَ أَصْحَابُهُ مِنَ الْكُفْرِ غَيْرَ مَرَّةٍ»

272. Abū Bakr ibn Abī ‘Awn narrated to me, from Mu’ādh, from Sufyān who mentioned Abū Hanīfah and said: *“His companions asked him to repent from kufr more than one time.”*

273 – حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى النَّسَائِيُّ، قَالَ: سَمِعْتُ عَبْدَةَ بْنَ عَبْدِ اللَّهِ، يُحَدِّثُ عَنْ شُعَيْبِ بْنِ حَرْبٍ، قَالَ: قَالَ لِي سُفْيَانُ الثَّوْرِيُّ: " اذْهَبْ إِلَى ذَلِكَ يَعْنِي أَبَا حَنِيفَةَ فَاسْأَلْهُ عَنْ عِدَّةِ أُمِّ الْوَلَدِ إِذَا مَاتَ عَنْهَا سَيِّدُهَا، فَأَتَيْتُهُ فَسَأَلْتُهُ فَقَالَ: لَيْسَ عَلَيْهَا عِدَّةٌ، قَالَ: فَرَجَعْتُ إِلَى سُفْيَانَ فَأَخْبَرْتُهُ فَقَالَ هَذِهِ فُتْيَا يَهُودِيٍّ "

273. Ahmad ibn Ibrāhīm Ad-Dawraqī narrated to me (and said): Al-Hasan ibn Mūsā An-Nasāī narrated to us and said: I heard ‘Abdah ibn ‘Abdillāh narrate from Shu’ayb ibn Harb who said: Sufyān Ath-Thawrī said to me: *“Go to this man – i.e. Abū Hanīfah – and ask him about the ‘iddah for the mother of a son, if her master dies from her.”* So I went to him and asked him, so he said: *“She has no ‘iddah.”* He said: So I returned to Sufyān and informed him, so he said: *“This is a Jewish fatwā.”*

274 – حَدَّثَنِي أَبِي، حَدَّثَنَا مُؤَمَّلُ بْنُ إِسْمَاعِيلَ، نا سُفْيَانُ، قَالَ: حَدَّثَنِي عَبَّادُ بْنُ كَثِيرٍ، قَالَ: قَالَ لِي عُمَرُ بْنُ. . . " سَلْ أَبَا حَنِيفَةَ عَنْ رَجُلٍ قَالَ: أَنَا أَعْلَمُ أَنَّ الْكَعْبَةَ حَقٌّ وَأَنَّهَا بَيْتُ اللَّهِ عَزَّ وَجَلَّ وَلَكِنْ لَا أَدْرِي أَهِيَ الَّتِي بِمَكَّةَ أَوِ الَّتِي بِخُرَاسَانَ أَمُؤْمِنٌ هُوَ؟ قَالَ: مُؤْمِنٌ، فَقَالَ لِي: سَلْهُ عَنْ رَجُلٍ قَالَ: أَنَا أَعْلَمُ أَنَّ مُحَمَّدًا صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَقٌّ وَأَنَّهُ رَسُولُ وَلَكِنْ لَا أَدْرِي أَهُوَ الَّذِي كَانَ بِالْمَدِينَةِ أَمْ مُحَمَّدٌ آخَرُ أَمُؤْمِنٌ هُوَ؟ قَالَ: مُؤْمِنٌ"

274. My father narrated to me (and said): Muammal ibn Ismā'īl narrated to us, from Sufyān who said: 'Abbād ibn Kathīr narrated to me and said: 'Umar ibn… said to me: *"Ask Abū Hanīfah about a man who says: 'I know that the Ka'bah is true and that it is the House of Allāh – 'azza wa jalla – but I do not know if it is the Ka'bah which is in Makkah or the one in Khurasān', is he a believer?"* He said: *"He is a believer."* So he said to me: *"Ask him about a man who says: 'I know that Muhammad ﷺ is true and that he is a messenger, but I do not know if he is the one who was in Madīnah or another Muhammad', is he a believer?'* He said: *"He is a believer."*

275 – حَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ، نا عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ الْحُمَيْدِيُّ، نا حَمْزَةُ بْنُ الْحَارِثِ بْنِ عُمَيْرٍ، مِنْ آلِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَنْ أَبِيهِ، قَالَ: سَمِعْتُ رَجُلًا، يَسْأَلُ أَبَا حَنِيفَةَ فِي الْمَسْجِدِ الْحَرَامِ عَنْ رَجُلٍ، قَالَ: أَشْهَدُ أَنَّ الْكَعْبَةَ، حَقٌّ وَلَكِنْ لَا أَدْرِي هَلْ هِيَ هَذِهِ أَمْ لَا؟ فَقَالُ: مُؤْمِنٌ حَقًّا، وَسَأَلَهُ عَنْ رَجُلٍ قَالَ: أَشْهَدُ أَنَّ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ نَبِيٌّ وَلَكِنْ لَا أَدْرِي هُوَ الَّذِي قَبْرُهُ بِالْمَدِينَةِ أَمْ لَا، فَقَالُ: مُؤْمِنٌ حَقًّا، قَالَ الْحُمَيْدِيُّ «مَنْ قَالَ هَذَا فَقَدْ كَفَرَ» ، قَالَ الْحُمَيْدِيُّ: وَكَانَ سُفْيَانُ بْنُ عُيَيْنَةَ يُحَدِّثُ عَنْ حَمْزَةَ بْنِ الْحَارِثِ،

275. Hārūn ibn 'Abdillāh narrated to me, from 'Abdullāh ibn Az-Zubayr Al-Humaydī, from Hamzah ibn Al-Hārith ibn 'Umair – from the family of 'Umar ibn Al-Khattāb (*radiAllāhu 'anhu*) – from his father who said: I heard a man ask Abū Hanīfah about Al-Masjid Al-Harām regarding a man who said: *"I testify that Al-Ka'bah is true but I don't know if it is this one or not?"* So he said: *"He is a true believer."* And he asked him about a man who said: *"I testify that Muhammad ibn 'Abdillāh is a prophet, but I don't know if he is the one whose grave is in Madīnah or not."* So he said: *"He is a true believer."* Al-Humaydī said: *"Whoever says this has verily committed kufr."* Al-Humaydī said: *"And Sufyān ibn 'Uyaynah used to narrate from Hamzah ibn Al-Hārith."*

276 – حَدَّثَنِي هَارُونُ، ثنا الْحُمَيْدِيُّ، ثنا مُؤَمَّلُ بْنُ إِسْمَاعِيلَ، عَنِ الثَّوْرِيِّ، رَحِمَهُ اللَّهُ بِنَحْوِ حَدِيثِ حَمْزَةَ

276. Hārūn narrated to me and said: Al-Humaydī narrated to us and said: Muammal ibn Ismāīl narrated to us, from Ath-Thawrī – *rahimahullāh* – something similar to the *hadīth* of Hamzah.

277 – حَدَّثَنِي مَحْمُودُ بْنُ غَيْلَانَ، ثنا مُؤَمَّلُ بْنُ إِسْمَاعِيلَ، عَنِ الثَّوْرِيِّ، أَنَّهُ ذُكِرَ عِنْدَهُ أَبُو حَنِيفَةَ وَهُوَ فِي الْحِجْرِ فَقَالَ: «غَيْرُ ثِقَةٍ وَلَا مَأْمُونٌ حَتَّى جَاوَزَ الطَّوَافَ»

277. Mahmūd ibn Ghaylān narrated to me and said: Muammal ibn Ismā'īl narrated to us, from Ath-Thawrī that Abū Hanīfah was mentioned in front of him while he was in Al-Hijr, so he said: *"He is not trustworthy nor reliable."* Until he exceeded the *tawāf*.

278 – حَدَّثَنِي مُحَمَّدُ بْنُ عَمْرِو بْنِ عَبَّاسٍ الْبَاهِلِيُّ، ثَنَا الْأَصْمَعِيُّ، قَالَ: قَالَ سُفْيَانُ الثَّوْرِيُّ «مَا وُلِدَ مَوْلُودٌ بِالْكُوفَةِ أَوْ فِي هَذِهِ الْأُمَّةِ أَضَرُّ عَلَيْهِمْ مِنْ أَبِي حَنِيفَةَ» قَالَ: وَزَعَمَ سُفْيَانُ الثَّوْرِيُّ أَنَّ أَبَا حَنِيفَةَ اسْتُتِيبَ مَرَّتَيْنِ

278. Muhammad ibn 'Amr ibn 'Abbās Al-Bāhilī narrated to me (and said): Al-Asma'ī narrated to us and said: Sufyān Ath-Thawrī said: *"There was not anyone born in Kūfah or in this Ummah more harmful for them than Abū Hanīfah."* He said: And Sufyān Ath-Thawrī claimed that Abū Hanīfah was asked to repent two times.

279 – حَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ، ثنا سَلَمَةُ بْنُ عَبْدِ الْحَمِيدِ الْحِمَّانِيُّ، قَالَ: رُبَّمَا رَأَيْتُ سُفْيَانَ الثَّوْرِيَّ مُغَطًّى الرَّأْسِ يَأْتِي مَجْلِسَ أَبِي حَنِيفَةَ فَيَجْلِسُ فِيهِ قَالَ سَلَمَةُ: فَذَكَرْتُ ذَلِكَ لِلْفِرْيَابِيِّ فَقَالَ: سَمِعْتُ سُفْيَانَ يَقُولُ: «مَا سَأَلْتُ أَبَا حَنِيفَةَ قَطُّ عَنْ شَيْءٍ وَلَقَدْ كَانَ يَلْقَانِي فَيَسْأَلُنِي» قَالَ أَبُو عَبْدِ الرَّحْمَنِ: عَبْدُ الْحَمِيدِ الْحِمَّانِيُّ أَبُو يَحْيَى مُرْجِئٌ شَدِيدُ الْإِرْجَاءِ دَاعٍ، وَكَانَ الشَّيْخُ يَذُمُّهُ

279. Salamah ibn Shabīb narrated to me and said: Salamah ibn Abdil-Hamīd Al-Himmānī narrated to us and said: *"Perhaps I saw Sufyan Ath-Thawrī with his face covered coming to the gathering of Abū Hanīfah and sitting in it."* Salamah said: So I mentioned this to Al-Firyābī, so he said: I heard Sufyān say: *"I have never asked Abū Hanīfah about anything. And verily he would meet me and ask me."* Abū Abdir-Rahmān (i.e. 'Abdullāh ibn Ahmad) said: Abdul-Hamīd Al-Himmānī Abū Yahyā is a *murjī* with extreme *irjā* and a caller (to his innovation). And the *Shaykh* (i.e. Imām Ahmad) used to criticize him.

280 – حَدَّثَنِي أَبُو الْفَضْلِ الْخُرَاسَانِيُّ، قَالَ حَدَّثَنِي أَسْوَدُ بْنُ سَالِمٍ، عَنْ رَجُلٍ، سَمِعْتُ سُفْيَانَ الثَّوْرِيَّ، يَقُولُ: وَذُكِرَ لَهُ حَدِيثٌ عَنْ أَبِي حَنِيفَةَ، فَقَالَ سُفْيَانُ: «غَيْرُ ثِقَةٍ وَلَا مَأْمُونٌ اسْتُتِيبَ مَرَّتَيْنِ»

280. Abū Al-Fadl Al-Khurasānī narrated to me and said: Aswad ibn Sālim narrated to me, from a man (who said): I heard Sufyān Ath-Thawrī say when a *hadīth* was mentioned to him from Abū Hanīfah, so Sufyān said: *"He is not trustworthy nor reliable. He was asked to repent two times."*

281 – حَدَّثَنِي أَبُو الْفَضْلِ، ثنا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ، ثنا نُعَيْمُ بْنُ يَحْيَى السَّعِيدِيُّ، قَالَ: سَمِعْتُ سُفْيَانَ الثَّوْرِيُّ، يَقُولُ «مَا وَضَعَ أَحَدٌ فِي الْإِسْلَامِ مَا وَضَعَ أَبُو حَنِيفَةَ إِلَّا أَنْ يَكُونَ أَبُو الْخَطَايَا»

281. Abū Al-Fadl narrated to me and said: Ahmad ibn 'Abdillāh ibn Yūnus narrated to us and said: Nu'aym ibn Yahyā As-Sa'īdī narrated to us and said: I heard Sufyān Ath-Thawrī say: *"No one put in Islām what Abū Hanīfah put in Islām, except that he would be the father of all mistakes."*

282 – حَدَّثَنِي هَارُونُ بْنُ سُفْيَانَ، حَدَّثَنِي عَرَزَةُ الْخُرَاسَانِيُّ، حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى السِّينَانِيُّ، قَالَ: سَمِعْتُ سُفْيَانَ الثَّوْرِيَّ، يَقُولُ: «ضَرَبَ اللَّهُ عَزَّ وَجَلَّ عَلَى قَبْرِ أَبِي حَنِيفَةَ طَاقًا مِنَ النَّارِ»

282. Hārūn ibn Sufyān narrated to me (and said): ‘Arazah Al-Khurasānī narrated to me (and said): Al-Fadl ibn Mūsā As-Sīnāī narrated to us and said: I heard Sufyān Ath-Thawrī say: *“Allāh –‘azza wa jalla – put an arch of fire upon the grave of Abū Hanīfah.”*

283 – حَدَّثَنِي أَبُو بَكْرِ بْنُ زَنْجُوَيْهِ، حَدَّثَنَا أَبُو جَعْفَرٍ الْحَرَّانِيُّ، قَالَ: سَمِعْتُ عِيسَى بْنَ يُونُسَ، يَقُولُ: " رُبَّمَا أَخَذَ أَبُو حَنِيفَةَ بِيَدِي وَنَحْنُ فِي مَسْجِدِ الْكُوفَةِ فَيَبَرُّ وَيُلَطِّفُ فأقْعُدُ فَرُبَّمَا حَصَبَ مَجْلِسُهُ فَتَغَافَلَ فَرُبَّمَا دَخَلَ سُفْيَانُ فَيَقُولُ: يَا أَبَا عَمْرٍو، حَدَّثَنَا أَبُو ذَاكَ الصَّبِيِّ فَقَالَ: فَنَفْتَرِقُ فَيَلْقَانِي سُفْيَانُ فَيَقُولُ: تَجْلِسُ إِلَيْهِ فَأَقُولُ لَهُ يَأْخُذُ بِيَدِي فَيُجْلِسُنِي فَيَبَرُّنِي فَمَا أَصْنَعُ بِهِ قَالَ: فَيَسْكُتُ "

283. Abū Bakr ibn Zanjuwayh narrated to me (and said): Abū Jafar Al-Harrānī narrated to us and said: I heard ‘Īsā ibn Yūnus say: Perhaps Abū Hanīfah did take my hand when we were in the masjid of Kūfah and he would be friendly and kind, so I would sit down. Then perhaps his gathering would become crowded and he would become inattentive. Then perhaps Sufyān came in and said: *“O Abū ‘Amr. The boy Abū dhāk informed us (that you were here).”* Then he said: So we would spread, and Sufyān would meet me and say: *“Do you sit with him?”* So I would say to him: *“He took my hand and made me sit, and he was friendly towards me. So what should I do with him?”* He said: So he became quiet.

284 – حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي عَتَّابٍ الْأَعْيَنُ، ثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الطَّنَافِسِيُّ، عَنْ سُفْيَانَ الثَّوْرِيِّ، قَالَ: «كَانَ أَبُو حَنِيفَةَ نَبَطِيًّا اسْتَنْبَطَ الْأُمُورَ بِرَأْيِهِ»

284. Muhammad ibn Abī ‘Attāb Al-A’yan narrated to me (and said): Muhammad ibn ‘Ubayd At-Tanāfisī narrated to us, from Sufyān Ath-Thawrī who said: *“Abū Hanīfah was a Nabatī*[51] *who would draw conclusions in the issues based on his own opinion.”*

285 – حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي عَتَّابٍ الْأَعْيَنُ، حَدَّثَنِي الْفِرْيَابِيُّ، قَالَ: سَمِعْتُ سُفْيَانَ يَقُولُ «مَا سَأَلْتُ أَبَا حَنِيفَةَ عَنْ شَيْءٍ، قَطُّ، وَلَقَدْ سَأَلَنِي وَمَا سَأَلْتُهُ»

285. Muhammad ibn Abī ‘Attab Al-A’yun narrated to me (and said): Al-Firyābī narrated to me and said: I heard Sufyān Ath-Thawrī say: *“I never asked Abū Hanīfah about anything. He verily asked me and I did not ask him.”*

[51] A people who lived between ‘Irāq and Jordan.

286 – حَدَّثَنِي حَسَنُ بْنُ أَبِي الصَّبَّاحِ الْبَزَّارُ، ثنا مُؤَمَّلٌ، سَمِعْتُ سُفْيَانَ الثَّوْرِيَّ، يَقُولُ: «كَانَ أَبُو حَنِيفَةَ غَيْرَ ثِقَةٍ وَلَا مَأْمُونٍ اسْتُتِيبَ مَرَّتَيْنِ»

286. Hasan ibn Abū As-Sabbāh Al-Bazzār narrated to me and said: Muammal narrated to me (and said): I heard Sufyān Ath-Thawrī say: "*Abū Hanīfah was not trustworthy nor reliable. He was asked to repent two times.*"

287 – حَدَّثَنِي مُحَمَّدُ بْنُ خَلَفٍ الْكَرْخِيُّ، ثنا مُحَمَّدُ بْنُ حُمَيْدٍ، عَنْ جَرِيرٍ، عَنْ ثَعْلَبَةَ، عَنْ سُفْيَانَ قَالَ: «مَا وُلِدَ فِي الْإِسْلَامِ وَلَدٌ أَشْأَمَ مِنْ أَبِي حَنِيفَةَ»

287. Muhammad ibn Khalaf Al-Karkhī narrated to me and said: Muhammad ibn Humayd narrated to me, from Jarīr, from Tha'labah, from Sufyān who said: *"No-one was born in Islām more calamitous than Abū Hanīfah."*

288 – حَدَّثَنِي سُفْيَانُ بْنُ وَكِيعٍ، سَمِعْتُ أَبِيَ يَقُولُ: إِذَا ذُكِرَ أَبُو حَنِيفَةَ فِي مَجْلِسِ سُفْيَانَ كَانَ يَقُولُ: «نَعُوذُ بِاللَّهِ مِنْ شَرِّ النَّبَطِيِّ إِذَا اسْتَعْرَبَ»

288. Sufyān ibn Wakī' narrated to me (and said): I heard my father say: When Abū Hanīfah was mentioned in the gathering of Sufyān, then he would say: *"We seek refuge with Allāh from the evil Nabatī when he becomes like the Arabs."*

289 – حَدَّثَنِي هَارُونُ بْنُ سُفْيَانَ، قَالَ: سَمِعْتُ أَبَا عَاصِمٍ، قَالَ: " نَعَيْتُ أَبَا حَنِيفَةَ إِلَى سُفْيَانَ فَمَا زَادَنِي عَلَى أَنْ قَالَ: الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِنْ كَثِيرٍ مِمَّا ابْتَلَى بِهِ كَثِيرًا مِنَ النَّاسِ، قَالَ: فَعَجِبْتُ مِنْهُ "

289. Hārūn ibn Sufyān narrated to me and said: I heard Abū 'Āsim say: I announced the death of Abū Hanīfah to Sufyān. He didn't add anything to what I said except that he said: *"All praise is due to Allāh who made me safe from much of what many of the people have been afflicted with."* He said: So I was surprised by him.

290 – حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْمُخَرِّمِيُّ، قَالَ: حَدَّثَنِي نُصَيْرٌ أَبُو هَاشِمٍ، أَخُو مَازَنْدَرَ سَمِعْتُ: الْمُبَارَكَ بْنَ سَعِيدٍ، سَمِعْتُ أَخِيَ، سُفْيَانَ بْنَ سَعِيدٍ يَقُولُ: «مَا ابْنُ يَخْطِبُ بِسَيْفِهِ أَقْطَعُ لِعُرَى الْإِسْلَامِ مِنْ هَذَا بِرَأْيِهِ يَعْنِي أَبَا حَنِيفَةَ»

290. Muhammad ibn 'Abdillāh Al-Mukharrimī narrated to me and said: Nusayr Abū Hāshim – the brother of Māzandar – narrated to me (and said): I heard Al-Mubārak ibn Sa'īd (say): I heard my brother Sufyān ibn Sa'īd (Ath-Thawrī) say: *"Ibn Qahtabah*[52] *with his sword is not more destructive towards the knots of Islām than this with his opinion."* Meaning Abū Hanīfah.

[52] Al-Hasan ibn Al-Qahtabah. The army leader who led the 'Abbāsī uprising along with Abū Muslim Al-Khurasānī against the *Ummawī khilāfah* that ended up overthrowing them.

291 – حَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدِ بْنِ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانُ، ثنا أَبُو نُعَيْمٍ، قَالَ: كُنَّا مَعَ سُفْيَانَ جُلُوسًا فِي الْمَسْجِدِ الْحَرَامِ فَأَقْبَلَ أَبُو حَنِيفَةَ يُرِيدُهُ فَلَمَّا رَآهُ سُفْيَانُ قَالَ: «قُومُوا بِنَا لَا يُعْدِنَا هَذَا بِجَرَبِهِ» ، فَقُمْنَا وَقَامَ سُفْيَانُ، وَكُنَّا مَرَّةً أُخْرَى جُلُوسًا مَعَ سُفْيَانَ فِي الْمَسْجِدِ الْحَرَامِ فَجَاءَهُ أَبُو حَنِيفَةَ فَجَلَسَ فَلَمْ نَشْعُرْ بِهِ فَلَمَّا رَآهُ سُفْيَانُ اسْتَدَارَ فَجَعَلَ ظَهْرَهُ إِلَيْهِ

290. Ahmad ibn Muhammad ibn Yahyā ibn Sa'īd Al-Qattān narrated to me and said: Abū Nu'aym narrated to us and said: We were sitting with Sufyān in Masjid Al-Haram when Abū Hanīfah came, wanting to speak with him. So when Sufyān saw him, he said: *"Let us get up so he doesn't afflict us with his mistakes."* So we got up and Sufyān got up. And another time we were sitting with Sufyān in Masjid Al-Haram when Abū Hanīfah came to him and sat down, while we were not aware of him. So when Sufyān saw him he turned around and made his back face him.

مَالِكُ بْنُ أَنَسٍ رَحِمَهُ اللَّهُ

Mālik ibn Anas *rahimahullāh*

292 – حَدَّثَنِي مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ، سَمِعْتُ مَالِكَ بْنَ أَنَسٍ، ذَكَرَ أَبَا حَنِيفَةَ فَذَكَرَهُ بِكَلَامِ سُوءٍ وَقَالَ: "كَادَ الدِّينَ، وَقَالَ: مَنْ كَادَ الدِّينَ فَلَيْسَ مِنَ الدِّينِ "

292. Mansūr ibn Abū Muzāhim narrated to me (and said): I heard Mālik ibn Anas mention Abū Hanīfah, and he mentioned him with bad words and said: *"He conspired against the religion."* And he said: *"Whoever conspires against the religion he is not from the religion."*

293 – حَدَّثَنِي مَنْصُورٌ، مَرَّةً أُخْرَى قَالَ: سَمِعْتُ مَالِكًا، يَقُولُ فِي أَبِي حَنِيفَةَ قَوْلًا يُخْرِجُهُ مِنَ الدِّينِ، وَقَالَ: «مَا كَادَ أَبُو حَنِيفَةَ إِلَّا الدِّينَ»

293. Mansūr narrated to me another time and said: I heard Mālik say words regarding Abū Hanīfah which put him out of the religion. And he said: *"Abū Hanīfah did not conspire against anything but the religion."*

294 – حَدَّثَنِي أَبُو مَعْمَرٍ، عَنِ الْوَلِيدِ بْنِ مُسْلِمٍ، قَالَ: قَالَ مَالِكُ بْنُ أَنَسٍ «أَيُذْكَرُ أَبُو حَنِيفَةَ بِبَلَدِكُمْ؟» قُلْتُ: نَعَمْ، قَالَ: «مَا يَنْبَغِي لِبَلَدِكُمْ أَنْ يُسْكَنَ»

294. Abū Ma'mar narrated to me, from Al-Walīd ibn Muslim who said: Mālik ibn Anas said: *"Is Abū Hanīfah mentioned in your country?"* I said: *"Yes."* He said: *"One should not live in your country."*

295 – حَدَّثَنِي أَبُو الْفَضْلِ الْخُرَاسَانِيُّ، ثنا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ، قَالَ: قَالَ لِي خَالِي مَالِكُ بْنُ أَنَسٍ " أَبُو حَنِيفَةَ مِنَ الدَّاءِ الْعُضَالِ وَقَالَ مَالِكٌ: أَبُو حَنِيفَةَ يَنْقُضُ السُّنَنَ "

295. Abū Al-Fadl Al-Khurasānī narrated to me and said: Ismā'īl ibn Abī Uways narrated to us and said: My uncle Mālik ibn Anas said to me: *"Abū Hanīfah is from the chronic diseases."* And Mālik said: *"Abū Hanīfah invalidates the Sunan (pl. Sunnah)."*

296 – حَدَّثَنِي الْحَسَنُ بْنُ الصَّبَّاحِ الْبَزَّارُ، حَدَّثَنِي الْحُنَيْنِيُّ، عَنْ مَالِكِ بْنِ أَنَسٍ، قَالَ: «مَا وُلِدَ فِي الْإِسْلَامِ مَوْلُودٌ أَضَرَّ عَلَى أَهْلِ الْإِسْلَامِ مِنْ أَبِي حَنِيفَةَ» ، وَكَانَ يَعِيبُ الرَّأْيَ

296. Al-Hasan ibn As-Sabbāh Al-Bazzār narrated to me (and said): Al-Hunaynī narrated to me, from Mālik ibn Anas who said: *"Nobody was born in Islām worse for the people of Islām than Abū Hanīfah."* And he (i.e. Mālik) used to criticize the *raī* (opinion).

حَمَّادُ بْنُ زَيْدٍ

Hammād ibn Zayd

297 – حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَجَّاجِ النَّاجِيُّ، ثنا حَمَّادُ بْنُ زَيْدٍ، قَالَ: جَلَسْتُ إِلَى أَبِي حَنِيفَةَ بِمَكَّةَ فَجَاءَهُ رَجُلٌ فَقَالَ: لَبِسْتُ النَّعْلَيْنِ أَوْ قَالَ: لَبِسْتُ السَّرَاوِيلَ وَأَنَا مُحْرِمٌ أَوْ قَالَ: لَبِسْتُ الْخُفَّيْنِ وَأَنَا مُحْرِمٌ – شَكَّ إِبْرَاهِيمُ – فَقَالَ أَبُو حَنِيفَةَ: عَلَيْكَ دَمٌ، فَقُلْتُ لِلرَّجُلِ وَجَدْتَ نَعْلَيْنِ أَوْ وَجَدْتَ إِزَارًا؟ قَالَ: لَا، فَقُلْتُ: يَا أَبَا حَنِيفَةَ إِنَّ هَذَا يَزْعُمُ أَنَّهُ لَمْ يَجِدْ قَالَ: سَوَاءٌ وَجَدَ أَوْ لَمْ يَجِدْ، قَالَ حَمَّادٌ: فَقُلْتُ حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «السَّرَاوِيلُ لِمَنْ لَمْ يَجِدْ الْإِزَارَ وَالْخُفَّيْنِ لِمَنْ لَمْ يَجِدِ النَّعْلَيْنِ»

297.[53] Ibrāhīm ibn Al-Hajjāj An-Nājī narrated to us and said: Hammād ibn Zayd narrated to us and said: I was sitting with Abū Hanīfah in Makkah when a man came to him and said: *"I have worn sandals."* Or he said: *"I have worn trousers while I was in ihram."* Or he said: *"I have worn khuff (thick socks from leather) while I was in ihram."* Ibrāhīm (the narrator) doubted (with regards to what the man said). So Abū Hanīfah said: *"You must offer a sacrifice."* So I (Hammād) said to the man: *"Did you find any sandals or did you find a waist cloth?"* He said: *"No."* So I said: *'O Abū Hanīfah, this man claims that he could not find."* He (Abū Hanīfah) said: *"It doesn't matter if he could find or could not find."* Hammād said: So I said: Amr ibn Dīnār narrated to us from Jābir ibn Zayd, from Ibn 'Abbās (*radiAllāhu 'anhu*) that he said: I heard the Messenger of Allāh (*sallAllāhu alayhi wa sallam*) say: ***"Trousers for the one who cannot find a waist cloth, and the khuff for the one who cannot find sandals."***

298 – وَحَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «السَّرَاوِيلُ لِمَنْ لَمْ يَجِدِ الْإِزَارَ وَالْخُفَّيْنِ لِمَنْ لَمْ يَجِدِ النَّعْلَيْنِ» فَقَالَ بِيَدِهِ وَحَرَّكَ إِبْرَاهِيمُ بْنُ الْحَجَّاجِ يَدَهُ أَيْ لَا شَيْءَ، فَقُلْتُ لَهُ: فَأَنْتَ عَنْ مَنْ؟

[53] Narrations **297-301** are one long narration divided by the *muhaqqiq*.

قَالَ: نا حَمَّادُ بْنُ إِبْرَاهِيمَ قَالَ: عَلَيْهِ دَمٌ وَجَدَ أَوْ لَمْ يَجِدْ، قَالَ: فَقُمْتُ مِنْ عِنْدِهِ فَتَلَقَّانِي الْحَجَّاجُ بْنُ أَرْطَأَةَ دَاخِلَ الْمَسْجِدِ فَقُلْتُ لَهُ: يَا أَبَا أَرْطَأَةَ مَا تَقُولُ فِي مُحْرِمٍ لَبِسَ السَّرَاوِيلَ وَلَمْ يَجِدِ الْإِزَارَ وَلَبِسَ الْخُفَّيْنِ وَلَمْ يَجِدِ النَّعْلَيْنِ، فَقَالَ

298. (Hammād continued:) And Ayyūb narrated to us, from Nāfi', from Ibn 'Umar (*radiAllāhu 'anhu*) that the Messenger of Allāh (*sallAllāhu alayhi wa sallam*) said: ***"Trousers for the one who cannot find a waist cloth, and the khuff for the one who cannot find sandals."*** So he (Abū Hanīfah) said with his hand – and Ibrāhīm ibn Al-Hajjāj (the narrator) moved his hand showing it – i.e. that is nothing. So I said to him: *"Then who do you narrate from (i.e. what do you base your opinion on)?"* He (Abū Hanīfah) said: *"From Hammād ibn Ibrāhīm."* He (Abū Hanīfah) said: *"He must offer a sacrifice whether he finds or does not find."* He (Hammād) said: So I got up from him. Then I met Al-Hajjāj ibn Artaah on the way into the masjid. So I said to him: *"O Abū Artaah. What do you say regarding a person who is in ihrām and he wore trousers when he could not find a waist cloth, and he wore khuff when he couldn't find sandals?"* So he said:

299 – حَدَّثَنِي عَمْرُو بْنُ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «السَّرَاوِيلُ لِمَنْ لَمْ يَجِدِ الْإِزَارَ وَالْخُفَّيْنِ لِمَنْ لَمْ يَجِدِ النَّعْلَيْنِ» قَالَ فَقُلْتُ لَهُ: يَا أَبَا أَرْطَأَةَ: أَمَا تَحْفَظُ أَنَّهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: لَا

299. 'Amr ibn Dīnār narrated to us from Jābir ibn Zayd, from Ibn 'Abbās (*radiAllāhu 'anhumā*) that the Messenger of Allāh (*sallAllāhu alayhi wa sallam*) said: ***"Trousers for the one who cannot find a waist cloth, and the khuff for the one who cannot find sandals."*** So I said to him: *"O Abū Artaah, did you not memorize that he (Ibn 'Abbās) said: 'I heard the Messenger of Allāh (sallAllāhu alayhi wa sallam)?'"* He said: *"No."*

300 – قَالَ: وَحَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «السَّرَاوِيلُ لِمَنْ لَمْ يَجِدِ الْإِزَارَ وَالْخُفَّيْنِ لِمَنْ لَمْ يَجِدِ النَّعْلَيْنِ»

300. He said: And Nāfi' narrated to me, from Ibn 'Umar (*radiAllāhu 'anhumā*) that the Messenger of Allāh (*sallAllāhu alayhi wa sallam*) said: ***"Trousers for the one who cannot find a waist cloth, and the two khuff for the one who cannot find sandals."***

301 – قَالَ: وَحَدَّثَنِي أَبُو إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: «السَّرَاوِيلُ لِمَنْ لَمْ يَجِدِ الْإِزَارَ وَالْخُفَّيْنِ لِمَنْ لَمْ يَجِدِ النَّعْلَيْنِ» قَالَ: فَقُلْتُ لَهُ مَا بَالُ صَاحِبِكُمْ قَالَ كَذَا وَكَذَا؟ قَالَ: فَفِي ذَاكَ وَصَاحِبُ مَنْ ذَاكَ قَبَّحَ اللَّهُ ذَاكَ

301. He said: 'And Abū Ishāq narrated to me, from Al-Hārith, from 'Alī (*radiAllāhu 'anhu*) that he said: *"Trousers for the one who cannot find a waist cloth, and the khuff for the one who cannot find sandals."* So I said: *"Then what is it with your companion that*

he says so and so?" He said: *"This is in him. And who is he the companion of? May Allāh make him ugly."*

302 – حَدَّثَنِي مَنْصُورُ بْنُ مُزَاحِمٍ، قَالَ: سَمِعْتُ أَبَا عَلِيٍّ الْعُذْرِيَّ، يَقُولُ: قِيلَ لِحَمَّادِ بْنِ زَيْدٍ مَاتَ أَبُو حَنِيفَةَ قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي كَبَسَ بِهِ بَطْنَ الْأَرْضِ»

302. Mansūr ibn Muzāhim narrated to me and said: I heard Abū ʻAlī Al-ʻUdhrī say: It was said to Hammād ibn Zayd that Abū Hanīfah had died. So he said: *"All praise is due to the One who attacked the inside of the earth with him."*

303 – حَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ أَبُو مُوسَى، ثنا سُلَيْمَانُ بْنُ حَرْبٍ، عَنْ حَمَّادِ بْنِ زَيْدٍ، قَالَ: جَلَسْتُ إِلَى أَبِي حَنِيفَةَ بِمَكَّةَ فَذَكَرَ سَعِيدَ بْنَ جُبَيْرٍ فَانْتَحَلَهُ فِي الْإِرْجَاءِ فَقُلْتُ مَنْ يُحَدِّثُكَ يَا أَبَا حَنِيفَةَ؟ قَالَ: سَالِمٌ الْأَفْطَسُ، فَقُلْتُ لَهُ: فَإِنَّ سَالِمًا يَرَى رَأْيَ الْمُرْجِئَةِ ، وَلَكِنْ حَدَّثَنَا أَيُّوبُ قَالَ: رَآنِي سَعِيدُ بْنُ جُبَيْرٍ جَلَسْتُ إِلَى طَلْقِ بْنِ حَبِيبٍ فَقَالَ: أَلَمْ أَرَكَ جَلَسْتَ إِلَى طَلْقٍ؟ لَا تُجَالِسْهُ، قَالَ: فَكَانَ كَذَلِكَ، قَالَ: فَنَادَاهُ رَجُلٌ: يَا أَبَا حَنِيفَةَ وَمَا كَانَ رَأْيُ طَلْقٍ فَأَعْرَضَ عَنْهُ ثُمَّ نَادَاهُ فَأَعْرَضَ عَنْهُ، فَلَمَّا أَكْثَرَ عَلَيْهِ قَالَ: وَيْحَكَ كَانَ يَرَى الْعَدْلَ "

303. Hārūn ibn ʻAbdullāh Abū Yūnus narrated to me and said: Sulaymān ibn Harb narrated to us, from Hammād ibn Zayd who said: I said with Abū Hanīfah in Makkah when he mentioned Saʻīd ibn Jubayr and said he ascribed himself to *irjā*. So I said to him: *"And who told you that, O Abū Hanīfah?"* He said: *"Salīm Al-Aftas."* So I said to him: *"Verily Salīm himself believes in the opinion of the Murjiah. Rather, Ayyūb narrated to us and said: Saʻīd ibn Jubayr saw me sitting with Talq ibn Habīb. So he said: 'Did I not see you sitting with Talq? Do not sit with him.'"* He said: *"That was how he (i.e. Saʻīd ibn Jubayr) was."* He said: So a man called out to him: *"O Abū Hanīfah, what did Talq believe in?"* So he turned away from him. Then he called him again, but he turned away from him. But when he kept on calling him he said: *"Woe to you. He used to believe in justice."*

304 – حَدَّثَنِي أَبُو مَعْمَرٍ، عَنْ إِسْحَاقَ بْنِ عِيسَى الطَّبَّاعِ، قَالَ: سَأَلْتُ حَمَّادَ بْنَ زَيْدٍ عَنْ أَبِي حَنِيفَةَ، فَقَالَ: «إِنَّمَا ذَاكَ يُعْرَفُ بِالْخُصُومَةِ فِي الْإِرْجَاءِ»

304. Abū Maʼmar narrated to me, from Ishāq ibn ʻĪsā At-Tabbāʻ who said: I asked Hammād ibn Zayd regarding Abū Hanīfah, so he said: *"Verily that man was known for disputing regarding irjā."*

شَرِيكُ بْنُ عَبْدِ اللَّهِ وَغَيْرُهُ

Sharīk ibn ʻAbdillāh and others than him

305 – حَدَّثَنِي مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ، قَالَ: سَمِعْتُ شَرِيكًا، يَقُولُ: «لَأَنْ يَكُونَ فِي كُلِّ رَبْعٍ مِنْ أَرْبَاعِ الْكُوفَةِ خَمَّارٌ يَبِيعُ الْخَمْرَ خَيْرٌ مِنْ أَنْ يَكُونَ فِيهِ مَنْ يَقُولُ بِقَوْلِ أَبِي حَنِيفَةَ»

305. Mansūr ibn Abū Muzāhim narrated to me and said: I heard Sharīk say: *"That there in every area from the areas of Kūfah was a wineshop keeper who would sell wine would be better than there in them is one who says the opinion of Abū Hanīfah."*

306 – حَدَّثَنِي مُحَمَّدُ بْنُ عَمْرٍو الْبَاهِلِيُّ، ثنا الْأَصْمَعِيُّ، عَنْ شَرِيكٍ، قَالَ: «أَصْحَابُ أَبِي حَنِيفَةَ أَشَدُّ عَلَى الْمُسْلِمِينَ مِنْ عِدَّتِهِمْ مِنْ لُصُوصِ تَاجِرٍ قَمِيٍّ»

306. Muhammad ibn ʻAmr Al-Bāhilī narrated to me (and said): Al-Asmaʻī narrated to us, from Sharīk who said: *"The companions of Abū Hanīfah are worse for the Muslims than the same number of them of merchant thieves from Qumm (a city in Īrān)."*

307 – حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، ثنا هَيْثَمُ بْنُ جَمِيلٍ، قَالَ: قُلْتُ لِشَرِيكِ بْنِ عَبْدِ اللَّهِ اسْتُتِيبَ أَبُو حَنِيفَةَ؟ قَالَ: «عَلِمَ ذَلِكَ الْعَوَاتِقُ فِي خُدُورِهِنَّ»

307. Ahmad ibn Ibrāhīm Ad-Dawraqī narrated to me and said: Haytham ibn Jamīl narrated to us and said: I said to Sharīk Ibn ʻAbdillāh: *"Was Abū Hanīfah asked to repent?"* He said: *"Even the young girls in their veils know this."*

308 – حَدَّثَنِي أَبُو الْفَضْلِ الْخُرَاسَانِيُّ، ثنا أَبُو نُعَيْمٍ قَالَ: كَانَ شَرِيكٌ سَيِّئَ الرَّأْيِ جِدًّا فِي أَبِي حَنِيفَةَ وَأَصْحَابِهِ وَيَقُولُ: مَذْهَبُهُمْ رَدُّ الْأَثَرِ عَنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ "

308. Abū Al-Fadl Al-Khurasānī narrated to me (and said): Abū Nu'aym narrated to us and said: Sharīk would have a very bad opinion about Abū Hanīfah and his companions, and he would say: *"Their madhhab is to refute the narrations from the Messenger of Allāh (sallAllāhu alayhi wa sallam)."*

309 – حَدَّثَنِي هَارُونُ بْنُ سُفْيَانَ، حَدَّثَنِي الْوَلِيدُ بْنُ صَالِحٍ، قَالَ: سَمِعْتُ شَرِيكًا، يَقُولُ: «اسْتُتِيبَ أَبُو حَنِيفَةَ مِنْ كُفْرِهِ مَرَّتَيْنِ مِنْ كَلَامِ جَهْمٍ وَمِنَ الْإِرْجَاءِ»

309. Hārūn ibn Sufyān narrated to me (and said): Al-Walīd ibn Sālih narrated to me and said: I heard Sharīk say: *"Abū Hanīfah was asked to repent from his kufr two times. From the words of Jahm and from irjā."*

310 – حَدَّثَنِي هَارُونُ، حَدَّثَنِي شَاذَانُ، سَمِعْتُ شَرِيكًا، يَقُولُ: «أَصْحَابُ أَبِي حَنِيفَةَ جَرَبٌ»

310. Hārūn narrated to me (and said): Shādhān narrated to me (and said): I heard Sharīk say: *"The companions of Abū Hanīfah are an itch."*

311 – حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعِيدٍ الطَّبَرِيُّ، قَالَ: سَمِعْتُ مُعَاذَ بْنَ مُعَاذٍ، يَقُولُ: سَمِعْتُ سُفْيَانَ الثَّوْرِيَّ، يَقُولُ: «اسْتُتِيبَ أَبُو حَنِيفَةَ مِنَ الْكُفْرِ مَرَّتَيْنِ»

311. Ibrāhīm ibn Sa'īd At-Tabarī narrated to me and said: I heard Mu'ādh ibn Mu'ādh say: I heard Sufyān Ath-Thawrī say: *"Abū Hanīfah was asked to repent from kufr two times."*

312 – حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعِيدٍ، ثنا مُحَمَّدُ بْنُ مُصْعَبٍ، سَمِعْتُ الْأَوْزَاعِيَّ، يَقُولُ: «مَا وُلِدَ فِي الْإِسْلَامِ مَوْلُودٌ أَشْأَمَ عَلَيْهِمْ مِنْ أَبِي حَنِيفَةَ»

312. Ibrāhīm ibn Sa'īd narrated to me and said: Muhammad ibn Mus'ab narrated to us and said: I heard Al-Awzā'ī say: *"There was not born anybody in Islām more calamitous for them than Abū Hanīfah."*

313 – حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعِيدٍ، ثنا أَبُو تَوْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ سُفْيَانَ الثَّوْرِيِّ، وَالْأَوْزَاعِيِّ، مِثْلَ قَوْلِ مُحَمَّدِ بْنِ مُصْعَبٍ

313. And Ibrāhīm ibn Sa'īd narrated to me and said: Abū Tawbah narrated to us, from Abū Ishāq, from Sufyān Ath-Thawrī and Al-Awzā'ī, the same as Muhammad ibn Mus'ab said.

314 – حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعِيدٍ، ثنا مُحَمَّدُ بْنُ بِشْرٍ، وَأَبُو أُسَامَةَ، قَالَا: مَرَّ رَجُلٌ عَلَى رَقَبَةَ قَالَ: " مِنْ أَيْنَ أَقْبَلْتَ؟ قَالَ: مِنْ عِنْدِ أَبِي حَنِيفَةَ قَالَ: «يُمْكِنُكَ مِنْ رَأْيِ مَا مَضَغْتَ وَتَرْجِعُ إِلَى أَهْلِكَ بِغَيْرِ ثِقَةٍ»

314. Ibrāhīm ibn Sa'īd narrated to me and said: Muhammad ibn Bishr narrated to us and (also) Abū Usāmah. They both said: A man passes by Raqabah, so he said: *"From where did you come?"* He said: *"From Abū Hanīfah."* He said: *"He makes an opinion easy for you which you did not chew, and you return to your family without any reliability."*

315 – حَدَّثَنِي إِبْرَاهِيمُ، ثنا سَعِيدُ بْنُ عَامِرٍ، عَنْ سَلَّامِ بْنِ أَبِي مُطِيعٍ، قَالَ: "كُنَّا فِي حَلْقَةِ أَيُّوبَ بِمَكَّةَ فَبَصُرَ بِأَبِي حَنِيفَةَ فَقَالَ: قُومُوا بِنَا لَا يُعْدِنَا بِجَرَبِهِ "

315. Ibrāhīm narrated to me and said: Sa'īd ibn 'Āmir narrated to us, from Salām ibn Abī Mutī' who said: We were in the study-circle of Ayyūb in Makkah. Then he saw Abū Hanīfah, so he said: *"Let us get up so he doesn't afflict us with his mistakes."*

316 – حَدَّثَنِي إِبْرَاهِيمُ، سَمِعْتُ عُمَرَ بْنَ حَفْصِ بْنِ غِيَاثٍ، يُحَدِّثُ عَنْ أَبِيهِ، قَالَ: «كُنْتُ أَجْلِسُ إِلَى أَبِي حَنِيفَةَ فَأَسْمَعُهُ يُفْتِي فِي الْمَسْأَلَةِ الْوَاحِدَةِ بِخَمْسَةِ أَقَاوِيلَ فِي الْيَوْمِ الْوَاحِدِ، فَلَمَّا رَأَيْتُ ذَلِكَ تَرَكْتُهُ وَأَقْبَلْتُ عَلَى الْحَدِيثِ»

316. Ibrāhīm narrated to me (and said): I heard 'Umar ibn Hafs ibn Ghiyāth narrate from his father who said: *"I used to sit with Abū Hanīfah and hear him give fatwā in one issue with five different opinions in one day. So when I saw that, I left him and turned to the hadīth."*

317 – حَدَّثَنِي إِبْرَاهِيمُ، حَدَّثَنِي عَمِّي، عَنْ أَبِيهِ، قَالَ: " رَأَيْتُ أَبَا حَنِيفَةَ فِي الْمَنَامِ فَسَأَلْتُهُ عَنِ الرَّأْيِ، فَكَلَحَ فَقُلْتُ: " فَمَنْ قَالَ: حُذَيْفَةُ كَانَ شَحِيحًا عَلَى دِينِهِ وَذَكَرَ ابْنَ مَسْعُودٍ؟ "

317. Ibrāhīm narrated to me (and said): ‘Umar narrated to me, from his father who said: I saw Abū Hanīfah in a dream and I asked him regarding *raī* (opinion), so he frowned. So I said: *“Then who?”* He said: *“Hudhaifah was adherent to his religion.”* And he mentioned ibn Mas’ūd.

318 – حَدَّثَنِي إِبْرَاهِيمُ، ثنا أَبُو صَالِحٍ مَحْبُوبُ بْنُ مُوسَى الْفَرَّاءُ، عَنْ يُوسُفَ بْنِ أَسْبَاطٍ، قَالَ: " قَالَ أَبُو حَنِيفَةَ: لَوْ أَدْرَكَنِي رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَأَخَذَ بِكَثِيرٍ مِنْ قَوْلِي "

318. Ibrāhīm narrated to me and said: Abū Sālih Mahbūb ibn Mūsā Al-Farrā narrated to us, from Yūsuf ibn Asbāt who said: Abū Hanīfah said: *“If the Messenger of Allāh ﷺ met me, he would have taken much from what I say.”*

319 – حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعِيدٍ، ثنا أَبُو تَوْبَةَ، عَنْ أَبِي إِسْحَاقَ الْفَزَارِيِّ، قَالَ: " قَالَ أَبُو حَنِيفَةَ أَيْنَ تَسْكُنُ؟ قُلْتُ الْمِصِّيصَةَ، قَالَ: أَخُوكَ كَانَ خَيْرًا مِنْكَ قَالَ وَكَانَ قُتِلَ مَعَ الْمُبَيِّضَةِ "

319. Ibrāhīm ibn Sa’īd narrated to me and said: Abū Tawbah narrated to us, from Abū Ishāq Al-Fazārī who said: Abū Hanīfah said: *“Where do you live?”* I said: *“Al-Missīsah.”*[54] So he said: *“Your brother was better than you.”* He said: And he (i.e. the brother) was killed with the Mubayyidah.[55]

320 – حَدَّثَنِي إِبْرَاهِيمُ، ثنا أَبُو سَلَمَةَ التَّبُوذَكِيُّ، حَدَّثَنِي مَنْ، سَمِعَ هَمَّامًا، قَالَ: "سُئِلَ أَبُو حَنِيفَةَ عَنْ خِنْزِيرٍ بَرِّيٍّ قَالَ: لَا بَأْسَ بِأَكْلِهِ "

320. Ibrāhīm narrated to me and said: Abū Salamah At-Tabūdhakī narrated to us (and said): Someone who heard Hammām narrated to me and said: Abū Hanīfah was asked about the wild pig, so he said: *“There is no harm in eating it.”*

321 – حَدَّثَنِي إِبْرَاهِيمُ، ثنا أَبُو سَلَمَةَ، عَنْ أَبِي عَوَانَةَ، قَالَ: " سُئِلَ أَبُو حَنِيفَةَ عَنِ الْأَشْرِبَةِ، فَمَا سُئِلَ عَنْ شَيْءٍ، إِلَّا قَالَ: لَا بَأْسَ بِهِ، وَسُئِلَ عَنِ الْمُسْكِرِ فَقَالَ: حَلَالٌ "

321. Ibrāhīm narrated to me and said: Abū Salamah narrated to us, from Abū ‘Awānah who said: Abū Hanīfah was asked about the different drinks. And he was not asked about anything except that he said: *“There is no harm in it.”* And he was asked about that which intoxicates, so he said: *“Halāl.”*

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[54] A city on the shore between Antakya and the land of the Romans.

[55] The Hāruriyyah (early *khawārij*) were called Mubayyidah due to their flag in war being white (*abyad*).

322 – حَدَّثَنِي إِبْرَاهِيمُ، ثنا أَبُو تَوْبَةَ، عَنْ أَبِي إِسْحَاقَ الْفَزَارِيِّ، قَالَ " حَدَّثْتُ أَبَا حَنِيفَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِحَدِيثٍ فِي رَدِّ السَّيْفِ فَقَالَ: هَذَا حَدِيثُ خُرَافَةٍ "

322. Ibrāhīm narrated to me and said: Abū Tawbah narrated to us, from Abū Ishāq Al-Fazārī who said: I narrated a hadīth from the Messenger of Allāh (*sallAllāhu alayhi wa sallam*) to Abū Hanīfah regarding keeping the sword (from the Muslims), so he said: *"That hadīth is superstition."*

323 – حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعِيدٍ، قَالَ: سَمِعْتُ وَكِيعًا، يَقُولُ: "كَانَ أَبُو حَنِيفَةَ يَقُولُ: «لَوْ أَنَّ رَجُلًا، كَسَرَ طُنْبُورًا ضُمِّنَ»

323. Ibrāhīm ibn Sa'īd narrated to me and said: I heard Wakī' say: Abū Hanīfah used to say: *"If a man breaks an instrument, he is held responsible."*

324 – حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعِيدٍ، ثنا أَبُو تَوْبَةَ، عَنْ سَلَمَةَ بْنِ كُلْثُومٍ، عَنِ الْأَوْزَاعِيِّ، أَنَّهُ لَمَّا مَاتَ أَبُو حَنِيفَةَ، قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَمَاتَهُ فَإِنَّهُ كَانَ يَنْقُضُ عُرَى الْإِسْلَامِ عُرْوَةً عُرْوَةً»

324. Ibrāhīm ibn Sa'īd narrated to me and said: Abū Tawbah narrated to us, from Salamah ibn Kulthūm, from Al-Awzā'ī, that when Abū Hanīfah died he said: *"All praise is due to the One who made him die, because he was verily invalidating the knots of Islām, knot after knot."*

325 – حَدَّثَنِي إِبْرَاهِيمُ، ثنا أَبُو تَوْبَةَ، عَنْ أَبِي إِسْحَاقَ، قَالَ: «كَانَ أَبُو حَنِيفَةَ مُرْجِئًا يَرَى السَّيْفَ»

325 – Ibrāhīm narrated to me and said: Abū Tawbah narrated to us, from Abū Ishāq who said: *"Abū Hanīfah was a murjī who would see the sword."*

326 – حَدَّثَنِي إِبْرَاهِيمُ، ثنا أَبُو تَوْبَةَ، عَنْ أَبِي إِسْحَاقَ الْفَزَارِيِّ، قَالَ: قَالَ الْأَوْزَاعِيُّ: «إِنَّا لَا نَنْقِمُ عَلَى أَبِي حَنِيفَةَ الرَّأْيَ كُلُّنَا نَرَى، إِنَّمَا نَنْقِمُ عَلَيْهِ أَنَّهُ يُذْكَرُ لَهُ الْحَدِيثُ عَنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَيُفْتِي بِخِلَافِهِ»

326. Ibrāhīm narrated to me and said: Abū Tawbah narrated to us, from Abū Ishāq Al-Fazārī who said: Al-Awzā'ī said: *"Verily we do not have anything against the opinion of Abū Hanīfah, because we all have an opinion. But we verily have against him that if a hadīth from the Messenger ﷺ is mentioned to him, and then he gives a fatwā of the opposite of it."*

327 – حَدَّثَنِي أَبُو عَقِيلٍ يَحْيَى بْنُ حَبِيبِ بْنِ إِسْمَاعِيلَ بْنِ عَبْدِ اللَّهِ بْنِ حَبِيبِ بْنِ أَبِي ثَابِتٍ، ثنا غَالِبُ بْنُ فَائِدٍ، ثنا شَرِيكُ بْنُ عَبْدِ اللَّهِ، قَالَ: «رَأَيْتُ أَبَا حَنِيفَةَ يُطَافُ بِهِ عَلَى حِلَقِ الْمَسْجِدِ يُسْتَتَابُ أَوْ قَدِ اسْتُتِيبَ»

327. Abū 'Aqīl Yahyā ibn Habīb ibn Ismā'īl ibn 'Abdillāh ibn Habīb ibn Abī Thābit narrated to me and said: Ghālib ibn Fāid narrated to us (and said): Sharīk ibn 'Abdillāh narrated to us and said: *"I saw Abū Hanīfah where people were circling*

around him in the study-circles of the masjid where he was asked to repent, or he had been asked to repent."

328 – حَدَّثَنِي أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ حَنْبَلٍ ابْنُ عَمِّي، ثنا مُحَمَّدُ بْنُ حُمَيْدٍ، ثنا أَبُو ثُمَيْلَةَ، سَمِعْتُ أَبَا عِصْمَةَ، وَسُئِلَ: كَيْفَ كَلَّمَ اللَّهُ عَزَّ وَجَلَّ مُوسَى تَكْلِيمًا؟ قَالَ: «مُشَافَهَةً»

328. Ahmad ibn 'Abdullāh ibn Hanbal – the son of my uncle – narrated to me and said: Muhammad ibn Humayd narrated to us and said: Abū Tumaylah narrated to us (and said): I heard Abū 'Ismah when he was asked: *"How did Allāh – 'azza wa jalla – speak with Mūsā directly?"* He said: *"Mushāfahah (in an oral manner)."*

329 – حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي عُمَرَ الدُّورِيُّ الْمُقْرِئُ، قَالَ: سَمِعْتُ أَبَا عُبَيْدٍ الْقَاسِمَ بْنَ سَلَّامٍ، يَقُولُ: كُنْتُ جَالِسًا وَمَعَنَا أَسْوَدُ بْنُ سَالِمٍ فَذَكَرُوا مَسْأَلَةً فَقُلْتُ: إِنَّ أَبَا حَنِيفَةَ يَقُولُ فِيهَا كَيْتَ وَكَيْتَ، فَالْتَفَتَ إِلَيَّ فَقَالَ: «تَذْكُرُ أَبَا حَنِيفَةَ فِي الْمَسْجِدِ فَلَمْ يُكَلِّمْنِي حَتَّى مَاتَ»

329. Muhammad ibn Abī 'Umar Ad-Dawrī Al-Muqrī narrated to me and said: I heard Abū 'Ubayd Al-Qāsim ibn Sallām say: I was sitting and with us was Aswad ibn Sālim, then they mentioned an issue, so I said: *"Verily Abū Hanīfah says regarding it so and so."* So he (i.e. Aswad) turned to me and said: *"Do you mention Abū Hanīfah in the masjid?"* And he did not speak to me until he died.

330 – أُخْبِرْتُ عَنِ الْفَضْلِ بْنِ جَعْفَرِ بْنِ سُلَيْمَانَ الْهَاشِمِيِّ، وَهُوَ عَمُّ جَعْفَرِ بْنِ عَبْدِ الْوَاحِدِ، حَدَّثَنِي أَبُو جَعْفَرِ بْنُ سُلَيْمَانَ، قَالَ: «كَانَ وَاللَّهِ أَبُو حَنِيفَةَ كَافِرًا جَهْمِيًّا يَرَى رَأْيَ بِشْرِ بْنِ مُوسَى وَكَانَ بِشْرُ بْنُ مُوسَى يَرَى رَأْيَ الْخَوَارِجِ»

330. I was informed by Al-Fadl ibn Ja'far ibn Sulaymān Al-Hāshimī – and he is the uncle of Ja'far ibn Abdil-Wāhid – (who said): Abū Ja'far ibn Sulaymān narrated to me and said: *"By Allāh, Abū Hanīfah was a kāfir jahmī. He had the opinion of Bishr ibn Mūsā, and Bishr ibn Mūsā had the opinion of the Khawārij."*

331 – حَدَّثَنِي أَبُو الْحَسَنِ الْعَطَّارُ مُحَمَّدُ بْنُ مُحَمَّدٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ الْمَلِكِ بْنَ الْفَارِسِيِّ، قَالَ أَبُو الْحَسَنِ: وَكَانَ أَبُو عُبَيْدٍ يَسْتَعْقِلُهُ يَقُولُ سَمِعْتُ أَبَا هَزَّانَ، يَقُولُ: سَمِعْتُ الْأَوْزَاعِيَّ، يَقُولُ: «اسْتُتِيبَ أَبُو حَنِيفَةَ مِنَ الْكُفْرِ مَرَّتَيْنِ»

331. Abū Al-Hasan Al-'Attār Muhammad ibn Muhammad narrated to me and said: I heard 'Abdul-Mālik ibn Al-Fārisī (say): Abū Al-Hasan said: I heard Abū Hazzān say: I heard Al-Awzā'ī say: *"Abū Hanīfah was asked to repent from kufr two times."*

332 – حَدَّثَنِي أَبُو مَعْمَرٍ، عَنْ إِسْحَاقَ الطَّبَّاعِ، قَالَ: سَأَلْتُ شَرِيكًا عَنْ أَبِي حَنِيفَةَ، فَقَالَ: «وَهَلْ تَلْتَقِي شَفَتَانِ بِذِكْرِ أَبِي حَنِيفَةَ»

332. Abū Ma'mar narrated to me, from Ishāq At-Tabbā' who said: I asked Sharīk about Abū Hanīfah, so he said: *"And do two lips meet to mention Abū Hanīfah?"*

333 – حَدَّثَنِي أَبُو مَعْمَرٍ، حَدَّثَنَا حَاتِمُ بْنُ أَحْنَفَ، قَالَ: قُلْتُ لِشَرِيكٍ كَيْفَ كَانَ أَبُو حَنِيفَةَ فِيكُمْ؟ قَالَ: «كَانَ فِينَا فَاسِدًا»

333. Abū Ma'mar narrated to me (and said): Hātim ibn Ahnaf narrated to us and said: I said to Sharīk: *"How was Abū Hanīfah among you?"* He said: *"He was corrupt among us."*

334 – حَدَّثَنِي أَبُو مَعْمَرٍ، عَنْ يَحْيَى بْنِ يَمَانٍ، قَالَ: سَمِعْتُ شَرِيكًا، يَقُولُ: «أَخْرِجُوا مَنْ كَانَ هَاهُنَا مِنْ أَصْحَابِ أَبِي حَنِيفَةَ وَاعْرِفُوا وُجُوهَهُمْ»

334. Abū Ma'mar narrated to me, from Yahyā ibn Yamān who said: I heard Sharīk say: *"Expel whoever is here from the companions of Abū Hanīfah and remember their faces."*

335 – حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي عَتَّابٍ الْأَعْيَنُ، حَدَّثَنِي أَبُو نُعَيْمٍ، قَالَ: سَمِعْتُ شَرِيكًا، يَقُولُ: «مَا شَبَّهْتُ أَصْحَابَ أَبِي حَنِيفَةَ إِلَّا بِمَنْزِلَةِ الدَّفَّافِينَ لَوْ أَنَّ رَجُلًا كَشَفَ اسْتَهُ فِي الْمَسْجِدِ مَا بَالَى مَنْ رَآهُ مِنْهُمْ»

335. Muhammad ibn Abū 'Attāb Al-A'yan narrated to me (and said): Abū Nu'aym narrated to me and said: I heard Sharīk say: *"I do not compare the companions of Abū Hanīfah to anything except those who play tambourines. If a man uncovers his anus in the masjid he doesn't care about whoever among them sees him."*

336 – حَدَّثَنِي أَبُو مَعْمَرٍ، قَالَ: قِيلَ لِشَرِيكِ بْنِ عَبْدِ اللَّهِ مِمَّا اسْتَتَبْتُمْ أَبَا حَنِيفَةَ قَالَ: «مِنَ الْكُفْرِ»

336. Abū Ma'mar narrated to me and said: It was said to Sharīk ibn 'Abdillāh: *"From what did you ask Abū Hanīfah to repent?"* He said: *"From kufr."*

337 – حَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدِ بْنِ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانُ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا شَرِيكٌ، وَحَسَنُ بْنُ صَالِحٍ، أَنَّهُمَا شَهِدَا أَبَا حَنِيفَةَ وَقَدِ اسْتُتِيبَ مِنَ الزَّنْدَقَةِ مَرَّتَيْنِ

337. Ahmad ibn Muhammad ibn Yahyā ibn Sa'īd Al-Qattān narrated to me (and said): Yahyā ibn Ādam narrated to us (and said): Sharīk and Hasan ibn Sālih both narrated to us that they witnessed Abū Hanīfah being asked to repent from *zandaqah* two times.

338 – حَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدٍ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا سُفْيَانُ، وَشَرِيكٌ، وَحَسَنُ بْنُ صَالِحٍ، قَالُوا: «أَدْرَكْنَا أَبَا حَنِيفَةَ وَمَا يُعْرَفُ بِشَيْءٍ مِنَ الْفِقْهِ مَا يُعْرَفُ إِلَّا بِالْخُصُومَاتِ»

338. Ahmad ibn Muhammad narrated to me (and said): Yahyā ibn Ādam narrated to us (and said): Sufyān, Sharīk and Hasan ibn Sālih narrated to us and said: *"We have met Abū Hanīfah and he was not known for anything of fiqh. He was only known for disputes."*

339 – أُخْبِرْتُ عَنِ الْأَصْمَعِيِّ، قَالَ: «اسْتُتِيبَ وَاللَّهِ أَبُو حَنِيفَةَ مِنَ الْكُفْرِ»

339. I was informed by Al-Asma'ī who said: *"By Allāh, Abū Hanīfah was asked to repent from kufr."*

340 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، حَدَّثَنَا مُؤَمَّلُ بْنُ إِسْمَاعِيلَ، قَالَ: سَمِعْتُ حَمَّادَ بْنَ سَلَمَةَ، وَذَكَرَ أَبَا حَنِيفَةَ، فَقَالَ: «إِنَّ أَبَا حَنِيفَةَ اسْتَقْبَلَ الْآثَارَ وَالسُّنَنَ بِرَدِّهَا بِرَأْيِهِ»

340. My father – *rahimahullāh* – narrated to me (and said): Muammal ibn Ismā'īl narrated to us and said: I heard Hammād ibn Salamah when he mentioned Abū Hanīfah, then he said: *"Verily Abū Hanīfah met the narrations and the Sunan with his refutation of them using his opinion."*

341 – حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رِزْمَةَ، قَالَ: سَمِعْتُ أَبِي يَقُولُ: كُنَّا عِنْدَ حَمَّادِ بْنِ سَلَمَةَ " فَذَكَرُوا مَسْأَلَةً فَقِيلَ أَبُو حَنِيفَةَ يَقُولُ بِهَا فَقَالَ: «هَذَا وَاللَّهِ قَوْلُ ذَاكَ الْمَارِقِ»

341. Muhammad ibn 'Abdil-'Azīz ibn Abī Rizmah narrated to me (and said): I heard my father say: We were with Hammād ibn Salamah when they mentioned an issue. Then it was said: *"Abū Hanīfah says so about it."* So he said: *"That, by Allāh, is the opinion of that māriq (apostate)."*

342 – حَدَّثَنِي هَارُونُ بْنُ سُفْيَانَ، حَدَّثَنِي الْوَلِيدُ بْنُ صَالِحٍ، سَمِعْتُ حَمَّادَ بْنَ سَلَمَةَ، إِذَا ذُكِرَ أَبُو حَنِيفَةَ قَالَ: «ذَاكَ أَبُو جِيفَةَ» قَالَ وَبَلَغَنِي أَن عُثْمَانَ الْبَتِّيَّ، كَانَ يَقُولُ: «ذَاكَ أَبُو جِيفَةَ»

342. Hārūn ibn Sufyān narrated to us (and said): Al-Walīd ibn Sālih narrated to me (and said): I heard Hammād ibn Salamah when Abū Hanīfah was mentioned, he said: *"Dhāka (i.e. that) Abū Jīfah (dead body)."* He said: And it has reached me that 'Uthmān Al-Battī used to say: *"Dhāka (i.e. that) Abū Jīfah."*

343 – حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، ثنا الْهَيْثَمُ بْنُ جَمِيلٍ، قَالَ: سَمِعْتُ حَمَّادَ بْنَ سَلَمَةَ، يَقُولُ عَنْ أَبِي حَنِيفَةَ: «هَذَا لَيُكَبَّنَّهُ اللَّهُ فِي النَّارِ»

343. Ahmad ibn Ibrāhīm Ad-Dawraqī narrated to me, from Al-Haytham ibn Jamīl who said: I heard Hammād ibn Salamah say regarding Abū Hanīfah: *"Allāh will verily throw that one in Hellfire."*

344 – حَدَّثَنِي أَبُو مَعْمَرٍ، عَنْ إِسْحَاقَ بْنِ عِيسَى، قَالَ: سَأَلْتَ حَمَّادَ بْنَ سَلَمَةَ عَنْ أَبِي حَنِيفَةَ، قَالَ: «ذَاكَ أَبُو جِيفَةَ، ذَاكَ أَبُو جِيفَةَ سَدَّ اللَّهُ عَزَّ وَجَلَّ بِهِ الْأَرْضَ»

344. Abū Ma'mar narrated to me, from Ishāq ibn 'Īsā who said: I asked Hammād ibn Salamah regarding Abū Hanīfah, so he said: *"That Abū Jīfah. That Abū Jīfah. Allāh – 'azza wa jalla – blocked the earth with him."*

345 – حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي عَتَّابٍ الْأَعْيَنَ، ثنا مَنْصُورُ بْنُ سَلَمَةَ الْخُزَاعِيُّ، قَالَ: سَمِعْتُ حَمَّادَ بْنَ سَلَمَةَ، «يَلْعَنُ أَبَا حَنِيفَةَ» ، قَالَ أَبُو سَلَمَةَ: وَكَانَ شُعْبَةُ " يَلْعَنُ أَبَا حَنِيفَةَ

345. Muhammad ibn Abī ‘Attāb Al-A’yan narrated to me, from Mansūr ibn Salamah Al-Khuzā’ī who said: *“I heard Hammād ibn Salamah curse Abū Hanīfah.”* Abū Salamah said: *“And Shu’bah (ibn Al-Hajjāj) used to curse Abū Hanīfah.”*

عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ رَحِمَهُ اللَّهُ

‘Abdullāh ibn Al-Mubārak *rahimahullāh*

346 – حَدَّثَنِي عَبْدَةُ بْنُ عَبْدِ الرَّحِيمِ مَرْوَزِيُّ شَيْخٌ صَالِحٌ أَنَا سَلَمَةُ بْنُ سُلَيْمَانَ، قَالَ: دَخَلَ حَمْزَةُ الْبَزَّارُ عَلَى ابْنِ الْمُبَارَكِ فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمَنِ لَقَدْ بَلَغَنِي مِنْ بَصَرِ أَبِي حَنِيفَةَ فِي الْحَدِيثِ وَاجْتِهَادِهِ فِي الْعِبَادَةِ حَتَّى لَا أَدْرِي مَنْ كَانَ يُدَانِيهِ فَقَالَ ابْنُ الْمُبَارَكِ: " أَمَّا مَا قُلْتَ بَصُرَ بِالْحَدِيثِ فَمَا لِذَلِكَ بِخَلِيقٍ لَقَدْ كُنْتُ آتِيهِ سِرًّا مِنْ سُفْيَانَ وَإِنَّ أَصْحَابِي كَانُوا لَيَلُومُونَنِي عَلَى إِتْيَانِهِ وَيَقُولُونَ أَصَابَ كُتُبَ مُحَمَّدِ بْنِ جَعْفَرٍ فَرَوَاهَا، وَأَمَّا مَا قُلْتَ مِنَ اجْتِهَادِهِ فِي الْعِبَادَةِ فَمَا كَانَ بِخَلِيقٍ لِذَلِكَ لَقَدْ كَانَ يُصْبِحُ نَشِيطًا فِي الْمَسَائِلِ وَيَكُونُ ذَلِكَ دَأْبَهُ حَتَّى رُبَّمَا فَاتَتْهُ الْقَائِلَةُ ثُمَّ يُمْسِي وَهُو نَشِيطٌ وَصَاحِبُ الْعِبَادَةِ وَالسَّهَرِ يُصْبِحُ وَلَهُ فَتْرَةٌ

346. ‘Abdah ibn ‘Abdir-Rahīm Marwazī Shaykh Sālih narrated to me, from Salamah ibn Sulaymān who said: Hamzah Al-Bazzār entered upon Ibn Al-Mubārak and said: *“O Abū ‘Abdur-Rahman, the insight of Abū Hanīfah in the hadīth and his efforts in worship have reached so much that I don’t know who would come close to him (in this).”* So Ibn Al-Mubārak said: *“Regarding what you said that he has insight in hadīth, then he is not befitting for that (i.e. that praise). I verily used to come to him in secret from Sufyān, and verily my companions would blame me for going to him and they said that he came upon the books of Muhammad ibn Ja’far and he narrated them. And regarding what you said of his efforts in worship, then he is not befitting for that. He verily used to wake up working hard with the masāil and this would be his habit until he maybe would lose the midday nap. And then he would go into the evening still working hard. But the owner of worship and staying up (for prayer) wakes up and has a time (specific for worship).”*

347 – حَدَّثَنِي عَبْدَةُ بْنُ عَبْدِ الرَّحِيمِ، قَالَ: سَمِعْتُ مُعَاذَ بْنَ خَالِدِ بْنِ شَقِيقٍ ابْنَ عَمِّ، عَلِيِّ بْنِ الْحَسَنِ بْنِ شَقِيقٍ يَقُولُ: قَدِمْتُ مِنَ الْحَجِّ فَأَدْرَكْتُ ابْنَ الْمُبَارَكِ بِالْعِرَاقِ فَسَأَلْتُهُ فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمَنِ فَضَلَ مَعِي مِنْ نَفَقَةِ الْحَجِّ شَيْءٌ تَرَى إِلَى أَنْ أَكْتُبَ بِرَأْيِ أَبِي حَنِيفَةَ؟ فَقَالَ: «لَا» ، فَقُلْتُ: لِمَ؟ قَالَ: «لِأَنَّهُ عَقْلُ رَجُلٍ لَيْسَ بِذَاكَ»

347. ‘Abdah ibn ‘Abdir-Rahim narrated to me and said: I heard Mu’ādh ibn Khālid ibn Shaqīq, the son of the uncle of ‘Alī ibn Al-Hasan ibn Shaqīq, say: I came back from Hajj and I met Ibn Al-Mubārak in ‘Irāq, so I asked him saying: *“O Abū ‘Abdur-Rahmān, some of the spending on Hajj has remained with me, do you see that I should*

write the opinion of Abū Hanīfah?" He said: *"No."* So I said: *"How come?"* He said: *"Because the mind of the man is not that good."*

348 – حَدَّثَنِي أَبُو الْفَضْلِ الْخُرَاسَانِيُّ، ثنا إِبْرَاهِيمُ بْنُ شَمَّاسٍ السَّمَرْقَنْدِيُّ، ثنا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، بِالثَّغْرِ عَنْ أَبِي حَنِيفَةَ، قَالَ: فَقَامَ إِلَيْهِ رَجُلٌ يُكْنَى أَبَا خِدَاشٍ، فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمَنِ لَا تَرْوِ لَنَا عَنْ أَبِي حَنِيفَةَ، فَإِنَّهُ كَانَ مُرْجِئًا فَلَمْ يُنْكِرْ ذَلِكَ عَلَيْهِ ابْنُ الْمُبَارَكِ، وَكَانَ بَعْدُ إِذَا جَاءَ الْحَدِيثُ عَنْ أَبِي حَنِيفَةَ وَرَأْيِهِ ضَرَبَ عَلَيْهِ ابْنُ الْمُبَارَكِ مِنْ كُتُبِهِ وَتَرَكَ الرِّوَايَةَ عَنْهُ، وَذَلِكَ آخِرُ مَا قَرَأَ عَلَى النَّاسِ بِالثَّغْرِ، ثُمَّ انْصَرَفَ وَمَاتَ، قَالَ: وَكُنْتُ فِي السَّفِينَةِ مَعَهُ لَمَّا انْصَرَفَ مِنَ الثَّغْرِ، وَكَانَ يُحَدِّثُنَا فَمَرَّ عَلَى شَيْءٍ مِنْ حَدِيثِ أَبِي حَنِيفَةَ، فَقَالَ لَنَا: اضْرِبُوا عَلَى حَدِيثِ أَبِي حَنِيفَةَ فَإِنِّي قَدْ خَرَجْتُ عَلَى حَدِيثِهِ وَرَأْيِهِ، قَالَ: وَمَاتَ ابْنُ الْمُبَارَكِ فِي مُنْصَرَفِهِ مِنْ ذَلِكَ الثَّغْرِ، قَالَ: وَقَالَ رَجُلٌ لِابْنِ الْمُبَارَكِ وَنَحْنُ عِنْدَهُ: إِنَّ أَبَا حَنِيفَةَ كَانَ مُرْجِئًا يَرَى السَّيْفَ فَلَمْ يُنْكِرْ ذَلِكَ عَلَيْهِ ابْنُ الْمُبَارَكِ

348. Abū Al-Fadl Al-Khurasānī narrated to me (and said): Ibrāhīm ibn Shammās As-Samarqandī narrated to us (and said): 'Abdullāh ibn Al-Mubārak narrated to us in *thaghr* (a place belonging to the Muslims that borders the *kuffār*) about Abū Hanīfah. He said: So a man with the *kunyā* Abū Khidash got up and said: *"O Abū 'Abdir-Rahmān, do not narrate to us about Abū Hanīfah, for he was verily a murjī."* And Ibn Al-Mubārak did not reject him saying that. And after that if the *hadīth* came from Abū Hanīfah, Ibn Al-Mubārak would refuse to write it in his books and leave narrating from him. And this is last of what he read for the people in *thaghr*. After that he left and died. He said: And I was with him in the ship when he left the *thaghr*, and he would narrate to us. Then he passed by some of the *hadīth* of Abū Hanīfah, so he said to us: *"Do not write the hadīth of Abū Hanīfah, for I have verily left his hadīth and his opinion."* He said: And Ibn Al-Mubārak died in his return from that *thaghr*. He said: And a man said to Ibn Al-Mubārak while we were with him: *"Verily Abū Hanīfah was a murjī who would consider the sword (against the Muslims permissible)."* And Ibn Al-Mubārak did not reject him saying that.

349 – حَدَّثَنِي عَبْدَةُ بْنُ عَبْدِ الرَّحِيمِ، سَمِعْتُ أَبَا الْوَزِيرِ مُحَمَّدُ بْنُ أَعْيَنَ رَضِيَ اللَّهُ عَنْهُ وَصِيَّ ابْنِ الْمُبَارَكِ قَالَ: دَخَلَ رَجُلٌ مِنْ أَصْحَابِ عَبْدِ الْكَرِيمِ عَلَى ابْنِ الْمُبَارَكِ وَالدَّارُ غَاصَّةٌ بِأَصْحَابِ الْحَدِيثِ، فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمَنِ مَسْأَلَةٌ كَذَا وَكَذَا، قَالَ: فَرَوَى ابْنُ الْمُبَارَكِ فِيهِ أَحَادِيثَ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابِهِ فَقَالَ الرَّجُلُ: يَا أَبَا عَبْدِ الرَّحْمَنِ قَالَ أَبُو حَنِيفَةَ خِلَافَ هَذَا فَغَضِبَ ابْنُ الْمُبَارَكِ وَقَالَ: أَرْوِي لَكَ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابِهِ تَأْتِينِي بِرَجُلٍ كَانَ يَرَى السَّيْفَ عَلَى أُمَّةِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

349. 'Abdah ibn 'Abdur-Rahīm narrated to me (and said): I heard Abū Al-Wazīr Muhammad ibn A'yun (*radiAllāhu 'anhu*) – the caretaker of Ibn Al-Mubārak – say: A man from the companions of 'Abdul-Karīm entered upon Ibn Al-Mubārak while the house was full of people from the people of *hadīth*. So he said: *"O Abū 'Abdur-Rahmān, my question is such and such."* So Ibn Al-Mubārak narrated regarding it several *ahādīth* from the Prophet ﷺ and his companions. So the man said: *"O Abū*

'Abdur-Rahmān, Abū Hanīfah has said the opposite of this." So Ibn Al-Mubārak got angry and said: *"I narrate to you from the Prophet (sallAllāhu alayhi wa sallam) and his companions, and you bring me (the opinion of) a man who used to consider the sword against the Ummah of Muhammad ﷺ."*

350 – حَدَّثَنِي الْقَاسِمُ بْنُ مُحَمَّدٍ الْخُرَاسَانِيُّ، ثنا عَبْدَانُ، عَنِ ابْنِ الْمُبَارَكِ، قَالَ: «مَا كَانَ عَلَى ظَهْرِ الْأَرْضِ مَجْلِسٌ أَحَبُّ إِلَيَّ مِنْ مَجْلِسِ سُفْيَانَ الثَّوْرِيِّ كُنْتُ إِذَا شِئْتَ أَنْ تَرَاهُ مُصَلِّيًا رَأَيْتَهُ وَإِذَا شِئْتَ أَنْ تَرَاهُ فِي ذِكْرِ اللَّهِ عَزَّ وَجَلَّ رَأَيْتَهُ، وَكُنْتَ إِذَا شِئْتَ أَنْ تَرَاهُ فِي الْغَامِضِ مِنَ الْفِقْهِ رَأَيْتَهُ، وَأَمَّا مَجْلِسٌ لَا أَعْلَمُ أَنِّي شَهِدْتُهُ صَلَّى فِيهِ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَطُّ فَمَجْلِسُ» ثُمَّ سَكَتَ وَلَمْ يَذْكُرْ فَقَالَ: يَعْنِي مَجْلِسَ أَبِي حَنِيفَةَ

350. Al-Qāsim ibn Muhammad Al-Khurasānī narrated to me and said: 'Abdān narrated to us, from Ibn Al-Mubārak who said: *"On the face of the earth there is not a gathering which is more beloved to me, than the gathering of Sufyān Ath-Thawrī. You used to, if you wanted to see him pray, you would (be able to) see him pray, and if you wanted to see him remembering Allāh, then you would (be able to) see him (do that), and if you wanted to see him dealing with the difficult of fiqh, then you would (be able to) see him (do that). But a gathering, in which I don't know if I ever witnessed him sending blessings upon the Prophet ﷺ, then it's the gathering."* And he became quiet and didn't mention (any name). So he ('Abdān) said: That is the gathering of Abū Hanīfah.

351 – حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي عَتَّابٍ الْأَعْيَنُ، نا إِبْرَاهِيمُ بْنُ شَمَّاسٍ، قَالَ: صَحِبْتُ ابْنَ الْمُبَارَكِ فِي السَّفِينَةِ، فَقَالَ: «اضْرِبُوا عَلَى حَدِيثِ أَبِي حَنِيفَةَ قَالَ قَبْلَ أَنْ يَمُوتَ ابْنُ الْمُبَارَكِ بِبَضْعَةَ عَشَرَ يَوْمًا»

351. Muhammad ibn Abī 'Attāb Al-A'yun narrated to me (and said): Ibrāhīm ibn Shammās narrated to us and said: I accompanied Ibn Al-Mubārak on a ship. Then he said: *"Do not write the hadīth of Abū Hanīfah."* He said: This was ten days before Ibn Al-Mubārak died.

352 – حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ شَبُّوَيْهِ، قَالَ: سَمِعْتُ إِسْحَاقَ بْنَ رَاهَوَيْهِ، يَقُولُ: سَمِعْتُ مُعَاذَ بْنَ خَالِدِ بْنِ شَقِيقٍ، يَقُولُ لِعَبْدِ اللَّهِ بْنِ الْمُبَارَكِ: أَيُّهُمْ أَسْرَعُ خُرُوجًا الدَّجَّالُ أَوْ الدَّابَّةُ؟ فَقَالَ عَبْدُ اللَّهِ: «اسْتِقْضَاءُ فُلَانٍ الْجَهْمِيِّ عَلَى بُخَارَى أَشَدُّ عَلَى الْمُسْلِمِينَ مِنْ خُرُوجِ الدَّابَّةِ أَوْ الدَّجَّالِ»

352. 'Abdullāh ibn Ahmad ibn Shabbuwayh narrated to me and said: I heard Ishāq ibn Rāhūyah say: I heard Mu'ādh ibn Khālid ibn Shaqīq say to 'Abdullāh ibn Al-Mubārak: *"Who will emerge first of these; the Dajjāl or the beast?"* So 'Abdullāh said: *"Appointing fulān the jahmī as a judge over Bukhārā, is worse for the Muslims than the emergence of the beast or the Dajjāl."*

353 – حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ شَبُّوَيْهِ، قَالَ: سَمِعْتُ عَبْدَانَ، يَقُولُ: سَمِعْتُ سُفْيَانَ بْنَ عَبْدِ الْمَلِكِ، يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الْمُبَارَكِ، يَقُولُ فِي مَسْأَلَةٍ لِأَبِي حَنِيفَةَ: «قَطْعُ الطَّرِيقِ أَحْيَانًا أَحْسَنُ مِنْ هَذَا»

353. ‘Abdullāh ibn Ahmad ibn Shubbawayh narrated to me and said: I heard ‘Abdān say: I heard Sufyān ibn ‘Abdul-Mālik say: I heard ‘Abdullāh ibn Al-Mubārak say regarding an issue to Abū Hanīfah: *“Sometimes blocking the road is better than that.”*

354 – حَدَّثَنِي أَبُو الْحَسَنِ بْنُ الْعَطَّارِ مُحَمَّدُ بْنُ مُحَمَّدٍ سَمِعْتُ أَحْمَدَ بْنَ شَبُّوَيْهِ، يَقُولُ: أَنْبَأَنَا أَبُو صَالِحٍ سُلَيْمَانُ بْنُ صَالِحٍ، قَالَ: قِيلَ لِابْنِ الْمُبَارَكِ تَرْوِي عَنْ أَبِي حَنِيفَةَ، قَالَ: «ابْتُلِيتُ بِهِ»

354. Abū Al-Hassan ibn Al-’Attār Muhammad ibn Muhammad narrated to me (and said): I heard Ahmad ibn Shubbawayh say: Abū Sālih Sulaymān ibn Sālih informed us and said: It was said to Ibn Al-Mubārak: *“Do you narrate from Abū Hanīfah?”* So he said: *“I was tested with it.”*

سُفْيَانُ بْنُ عُيَيْنَةَ رَحِمَهُ اللَّهُ

Sufyān ibn ‘Uyaynah *rahimahullāh*

355 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، قَالَ: سَمِعْتُ ابْنَ عُيَيْنَةَ، يَقُولُ: «اسْتُتِيبَ أَبُو حَنِيفَةَ مَرَّتَيْنِ»

355. My father – *rahimahullāh* – narrated to me and said: I heard Sufyān ibn ‘Uyaynah say: *“Abū Hanīfah was asked to repent two times.”*

356 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، قَالَ: سَمِعْتُ سُفْيَانَ بْنَ عُيَيْنَةَ، يَقُولُ: «عَلِمْتُ أَنَّهُمُ اسْتَتَابُوهُ غَيْرَ مَرَّةٍ يَعْنِي أَبَا حَنِيفَةَ» قَالَ أَبِي: فَقَالَ ابْنُ زَيْدٍ يَعْنِي حَمَّادًا: قِيلَ لِسُفْيَانَ فِي مَاذَا؟ قَالَ: " تَكَلَّمَ بِكَلَامٍ فَقَالُوا هَذَا كُفْرٌ فَرَأَى أَصْحَابُهُ أَنْ يَسْتَتِيبُوهُ فَقَالَ: أَتُوبُ "

356. My father – *rahimahullāh* – narrated to me and said: I heard Sufyān ibn ‘Uyaynah say: *“I know that they asked him to repent more than once (i.e. Abū Hanīfah).”* My father said: So Abū Zayd – i.e. Hammād – said: It was said to Sufyān: *“Regarding what?”* He said: *“He said some words, so they said: ‘This is kufr’. So his companions saw that they should ask him to repent, so he said: ‘I repent’.”*

357 – حَدَّثَنِي مُحَمَّدُ بْنُ عَلِيٍّ الْوَرَّاقُ، نا إِبْرَاهِيمُ بْنُ بَشَّارٍ، ثنا سُفْيَانُ، قَالَ: " مَا رَأَيْتُ أَحَدًا أَجْرَأَ عَلَى اللَّهِ مِنْ أَبِي حَنِيفَةَ، أَتَاهُ رَجُلٌ مِنْ أَهْلِ خُرَاسَانَ فَقَالَ: جِئْتُكَ عَلَى أَلْفِ أَلْفِ مِائَةِ أَلْفِ مَسْأَلَةٍ أُرِيدُ أَنْ أَسْأَلُكَ عَنْهَا، فَقَالَ: هَاتِهَا، قَالَ سُفْيَانُ: فَهَلْ رَأَيْتُمْ أَحَدًا أَجْرَأَ عَلَى اللَّهِ مِنْ هَذَا؟

358. Muhammad ibn ‘Alī Al-Warrāq narrated to me, from Ibrāhīm ibn Bashār (who said): Sufyān narrated to us and said: *“I have never seen anyone more daring towards Allāh than Abū Hanīfah. A man came to him from the people of Khurasān and said: ‘I have come to you with hundred-thousand questions which I wish to ask you about.’ So he said: ‘Come with them.’”* So Sufyān said: *“So have you ever seen anyone more daring towards Allāh than this person?”*

358 – حَدَّثَنِي مُحَمَّدُ بْنُ عَلِيٍّ، نا سُفْيَانُ، قَالَ: كُنْتُ عِنْدَ أَبِي حَنِيفَةَ يَوْمًا فَأَتَاهُ رَجُلٌ فَسَأَلَهُ عَنْ مَسْأَلَةٍ، فِي الصَّرْفِ فَأَخْطَأَ فِيهَا، فَقُلْتُ: «يَا أَبَا حَنِيفَةَ هَذَا خَطَأٌ فَغَضِبَ وَقَالَ لِلَّذِي أَفْتَاهُ اذْهَبْ فَاعْمَلْ بِهَا وَمَا كَانَ فِيهَا مِنْ إِثْمٍ فَهُوَ فِي عُنُقِي»

359. Muhammad ibn ʻAlī narrated to me, from Sufyān who said: I was with Abū Hanīfah one day when a man asked him a question regarding sarf (morphology) and he made a mistake it in. So I said: *"O Abū Hanīfah, that is a mistake."* So he got angry and said to the one who asked him*: "Go and use this (answer) and whatever is in it of sin, then it is on my neck."*

359 – حَدَّثَنِي مُحَمَّدُ بْنُ عَلِيٍّ، نا إِبْرَاهِيمُ، سَمِعْتُ سُفْيَانَ، يَقُولُ: " مَرَرْتُ بِأَبِي حَنِيفَةَ وَهُوَ مَعَ أَصْحَابِهِ فِي الْمَسْجِدِ وَقَدِ ارْتَفَعَتْ أَصْوَاتُهُمْ فَقُلْتُ: يَا أَبَا حَنِيفَةَ هَذَا الْمَسْجِدُ وَالصَّوْتُ لَا يَنْبَغِي أَنْ يُرْفَعَ فِيهِ، فَقَالَ: دَعْهُمْ لَا يَتَفَقَّهُونَ إِلَّا بِهَذَا"

359. Muhammad ibn ʻAlī narrated to me (and said): Ibrāhīm narrated to us (and said): I heard Sufyān say: I passed by Abū Hanīfah while he was in the *masjid* with his companions and they were raising their voices. So I said: *"O Abū Hanīfah, this is the masjid and voices should not be raised in it."* So he said: *"Leave them. They do not understand except by this."*

360 – حَدَّثَنِي مُحَمَّدُ بْنُ عَلِيٍّ، ثنا إِبْرَاهِيمُ بْنُ بَشَّارٍ، قَالَ: سَمِعْتُ سُفْيَانَ بْنَ عُيَيْنَةَ، يَقُولُ: "كَانَ أَبُو حَنِيفَةَ يَضْرِبُ بِحَدِيثِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الْأَمْثَالَ فَيَرُدَّهَا. بَلَغَهُ أَنِّي أُحَدِّثُ بِحَدِيثٍ عَنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: «الْبَيِّعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا» فَقَالَ أَبُو حَنِيفَةَ: أَرَأَيْتُمْ إِنْ كَانَا فِي سَفِينَةٍ كَيْفَ يَتَفَرَّقَانِ؟ فَقَالَ سُفْيَانُ: فَهَلْ سَمِعْتُمْ بِأَشَرَّ مِنْ هَذَا "

360. Muhammad ibn ʻAlī narrated to me and said: Ibrāhīm ibn Bashār narrated to us and said: I heard Sufyān ibn ʻUyaynah say: Abū Hanīfah used to put forth similitudes (or examples) to the *hadīth* of the Messenger of Allāh ﷺ and then oppose it. It reached him that I narrated a *hadīth* from the Messenger of Allāh (*sallAllāhu alayhi wa sallam*) where he said: ***"Both parties in a business transaction have a right to annul it so long as they have not separated."*** So Abū Hanīfah said: *"Then what if they are on a ship, how will they separate?"* So Sufyān said: So have you ever heard anything more evil than this?

361 – حَدَّثَنِي أَبُو الْفَضْلِ الْخُرَاسَانِيُّ، نا مُحَمَّدُ بْنُ أَبِي عُمَرَ، قَالَ: سَمِعْتُ سُفْيَانَ بْنَ عُيَيْنَةَ، يَقُولُ: «مَا وُلِدَ فِي الْإِسْلَامِ مَوْلُودٌ أَضَرُّ عَلَى الْإِسْلَامِ مِنْ أَبِي حَنِيفَةَ»

361. Abū Al-Fadl Al-Khurasānī narrated to me (and said): Muhammad ibn Abī ʻUmar narrated to us and said: I heard Sufyān ibn ʻUyaynah say: *"No newborn was born in Islām more harmful for Islām than Abū Hanīfah."*

362 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نا سُفْيَانُ بْنُ عُيَيْنَةَ، ثنا ابْنُ جُرَيْجٍ، قَالَ: أَمْلَاهُ عَلَيْنَا نَافِعٌ قَالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «الْمُتَبَايِعَانِ بِالْخِيَارِ» فَذَكَرَ الْحَدِيثَ قَالَ: فَكَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُ إِذَا أَرَادَ أَنْ يُفَارِقَهُ مَشَى قَلِيلًا ثُمَّ رَجَعَ

362. My father narrated to me (and said): Sufyān ibn ʻUyaynah narrated to us (and said): Ibn Jurayj narrated to us and said: Nāfiʻ dictated for us and said: I heard Ibn ʻUmar (*radiAllāhu ʻanhumā*) say: The Messenger of Allāh ﷺ said: ***"The two engaging in a sales transaction have a choice."*** And he mentioned (the rest of) the *hadīth*. He said: So Ibn ʻUmar (*radiAllāhu ʻanhu*) used to when he wanted to separate from him to walk a little and then return.[56]

363 – حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُمَرَ أَبُو عَبْدِ الرَّحْمَنِ، ثنا أَبُو أُسَامَةَ، عَنْ أَبِي إِسْحَاقَ الْفَزَارِيِّ، قَالَ: سَمِعْتُ سُفْيَانَ، وَالْأَوْزَاعِيَّ، يَقُولَانِ: «إِنَّ قَوْلَ الْمُرْجِئَةِ يَخْرُجُ إِلَى السَّيْفِ»

363. ʻAbdullāh ibn ʻUmar Abū ʻAbdir-Rahmān narrated to me (and said): Abū Usāmah narrated to us, from Abū Ishāq Al-Fazārī who said: I heard Sufyān and Al-Awzāʻī both say: *"Verily the opinion of the Murjiah ends up with the sword."*

364 – حَدَّثَنِي مُحَمَّدُ بْنُ هَارُونَ أَبُو نَشِيطٍ، نا نُعَيْمُ بْنُ حَمَّادٍ، ثنا ابْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، بِحَدِيثٍ قَالَ سُفْيَانُ: فَلَمَّا قَدِمْتُ الْكُوفَةَ سَأَلُونِي عَنِ الْحَدِيثِ فَقُلْتُ هُوَ جَابِرُ بْنُ زَيْدٍ، فَقَالُوا: إِنَّ أَبَا حَنِيفَةَ رَوَاهُ عَنْ عَمْرٍو، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، فَقُلْتُ: لَا إِنَّمَا هُوَ جَابِرُ بْنُ زَيْدٍ فَأَتَوْا أَبَا حَنِيفَةَ فَقَالُوا: إِنَّ هَاهُنَا رَجُلًا عَالِمًا بِحَدِيثِ عَمْرٍو، فَقَالَ: لَا تُبَالُوا إِنْ شِئْتُمْ صَيِّرُوهُ جَابِرَ بْنَ عَبْدِ اللَّهِ، وَإِنْ شِئْتُمْ صَيِّرُوهُ جَابِرَ بْنَ زَيْدٍ

364 – Muhammad ibn Hārūn Abū Nashīt narrated to me (and said): Nuʻaym ibn Hammād narrated to us (and said): Ibn ʻUyaynah narrated to us, from ʻAmr ibn Dīnār, from Jābir ibn Zayd a *hadīth*. Sufyān said: So when I came to Kūfah they asked me regarding the *hadīth*. So I said: *"It is (from) Jābir ibn Zayd."* So they said: *"Verily Abū Hanīfah narrated it from ʻAmr, from Jābir ibn ʻAbdullāh."* So I said: *"No, it is verily Jābir ibn Zayd."* So they went to Abū Hanīfah and said: *"There is a man here who is knowledgeable about the hadīth of ʻAmr."* So he said: *"Don't pay attention to that. If you want to, then make it Jābir ibn ʻAbdillāh and if you want to, then make it Jābir ibn Zayd."*

365 – حَدَّثَنَا شَيْخٌ لَنَا بَصْرِيٌّ، ثنا مُؤَمَّلُ بْنُ إِسْمَاعِيلَ، قَالَ: سَمِعْتُ سُفْيَانَ بْنَ عُيَيْنَةَ، وَقَالَ، لَهُ رَجُلٌ: يَا أَبَا مُحَمَّدٍ تَحْفَظُ عَنْ أَبِي حَنِيفَةَ، شَيْئًا؟ قَالَ: «لَا وَلَا نَعِمَتْ عَيْنِي»

[56] The *hadīth* referred to here is the one mentioned in narration number **360**. And the meaning is that in order to follow the *Sunnah* and invalidate the other persons right to regret the sales transaction, Ibn ʻUmar (*radiAllāhu ʻanhu*) would walk a little away from the one whom he had traded with, and then return if he wanted to continue buying or selling.

365. A *shaykh* of ours from Basrah narrated to us (and said): Muammal ibn Ismā'īl narrated to us and said: I heard Sufyān ibn 'Uyaynah when a man said to him: *"O Abū Muhammad, do you memorize anything from Abū Hanīfah?"* He said: *"No, and it would not please me to do so."*

366 – حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي عَوْنٍ الْمَدِينِيُّ، ثنا أَبُو بَكْرٍ الرَّدَّادِيُّ، عَنْ أَبِي حَمَّادٍ السَّقْلَبِيِّ، قَالَ: سَمِعْتُ سَعِيدًا الْأَزْرَقَ، يَقُولُ: رَأَيْتُ كَأَنِّيْ عَلَى قَبْرِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَأَنَا أُسَوِّي التُّرَابَ عَلَيْهِ إِذِ انْشَقَّ الْقَبْرُ فَخَرَجَ بِأَبِي وَأُمِّي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَجَلَسَ عَلَى شَفِيرِ الْقَبْرِ فَقُلْتُ يَا رَسُولَ اللَّهِ بِأَبِي أَنْتَ وَأُمِّي: ادْعُ اللَّهَ لِي بِالشَّهَادَةِ، فَقَالَ اللَّهُمَّ ارْزُقْ أَبَا عُثْمَانَ الشَّهَادَةَ، ثُمَّ سَكَتَ هُنَيَّةً ثُمَّ قُلْتُ بِأَبِي أَنْتَ وَأُمِّي يَا نَبِيَّ اللَّهِ ادْعُ لِي بِالشَّهَادَةِ، قَالَ: اللَّهُمَّ ارْزُقْ أَبَا عُثْمَانَ الشَّهَادَةَ، ثُمَّ سَكَتَ هُنَيَّةً ثُمَّ قُلْتُ بِأَبِي أَنْتَ وَأُمِّي يَا نَبِيَّ اللَّهِ ادْعُ لِي بِالشَّهَادَةِ، قَالَ: اللَّهُمَّ ارْزُقْ أَبَا عُثْمَانَ الشَّهَادَةَ، يَا سَعِيدُ إِنْ تَرَ أَنْ تَرِدَ عَلَى الْحَوْضِ فَلَا تَعْمَلَنَّ بِشَيْءٍ مِنْ قَوْلِ أَبِي حَنِيفَةَ

366. Abū Bakr ibn Abī 'Awn Al-Madanī narrated to me (and said): Abū Bakr Ar-Raddādī narrated to us, from Abū Hammād As-Saqlabī ho said: I heard Sa'īd Al-Azraq say: I saw (in a dream) as if I was standing over the grave of the Prophet ﷺ and I was leveling out the soil over him, when the grave split open and the Prophet ﷺ – may my father and mother be sacrificed for him – came out and sat on the edge of the grave. So I said: *"O Messenger of Allāh – may my father and mother be sacrificed for you – invoke Allāh to grant me shahādah."* So he said: *"O Allāh, grant Abū 'Uthmān the shahādah."* Then he remained quiet for a little while. Then I said: *"May my father and mother be sacrificed for you O Prophet of Allāh. Invoke Allāh to grant me the shahādah."* He said: *"O Allāh, grant Abū 'Uthmān the shahādah."* Then he remained quiet for a little while. Then I said: *"May my father and mother be sacrificed for you, O Prophet of Allāh. Invoke Allāh to grant me the shahādah."* He said: *"O Allāh, grant Abū 'Uthmān the shahādah. O Sa'īd, if you wish to reach the Basin, you should verily not act upon anything of the opinion of Abū Hanīfah."*

أَبُو إِسْحَاقَ الْفَزَارِيُّ رَحِمَهُ اللَّهُ

Abū Ishāq Al-Fazārī *rahimahullāh*

367 – حَدَّثَنِي مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ، نا يَزِيدُ بْنُ يُوسُفَ، عَنْ أَبِي إِسْحَاقَ الْفَزَارِيِّ، قَالَ: لَمَّا قُتِلَ أَخِي جِئْتُ الْكُوفَةَ فَسَأَلْتُ عَنْ أَخِي فَقَالُوا: اسْتَفْتَى أَبَا حَنِيفَةَ فِي الْخُرُوجِ مَعَ إِبْرَاهِيمَ فَأَفْتَاهُ فَقُلْتُ لَهُ تُفْتِي أَخِي بِالْخُرُوجِ مَعَهُ؟ يَعْنِي إِبْرَاهِيمَ فَقَالَ: نَعَمْ وَهُو خَيْرٌ مِنْكَ

367. Mansūr ibn Abī Muzāhim narrated to me (and said): Yazīd ibn Yūsuf narrated to us, from Abū Ishāq Al-Fazārī who said: When my brother was killed I went to Kūfah and asked about my brother. So they said: *"He asked Abū Hanīfah for a fatwā regarding rebelling with Ibrāhīm, so he gave him a fatwā."* So I said him: *"Did you give*

my brother a fatwā (allowing him) to rebel with him (i.e. Ibrāhīm)?" So he said: *"Yes, and he is better than you."*

368 – حَدَّثَنِي مُحَمَّدُ بْنُ هَارُونَ أَبُو نَشِيطٍ، حَدَّثَنِي أَبُو صَالِحٍ يَعْنِي الْفَرَّاءَ قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ الْفَزَارِيَّ، يَقُولُ: «كَانَ أَبُو حَنِيفَةَ مُرْجِئًا يَرَى السَّيْفَ»

368. Muhammad ibn Hārūn Abū Nashīt narrated to me (and said): Abū Sālih (i.e. Al-Farrā) narrated to me and said: I heard Abū Ishāq Al-Fazārī say: *"Abū Hanīfah used to consider the sword (against the Muslims permissible)."*

369 – حَدَّثَنَا مُحَمَّدُ بْنُ هَارُونَ، نا أَبُو صَالِحٍ، قَالَ: سَمِعْتُ الْفَزَارِيَّ، يَقُولُ «حَدَّثْتُ أَبَا حَنِيفَةَ، بِحَدِيثٍ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي رَدِّ السَّيْفِ فَقَالَ هَذَا حَدِيثُ خُرَافَةٍ»

369. Muhammad ibn Hārūn narrated to me (and said): Abū Sālih narrated to us and said: I heard Al-Fazārī say: *"I narrated the hadīth of the Prophet ﷺ to Abū Hanīfah about withholding the sword (from the Muslims), so he said: 'That hadīth is superstition.'"*

370 – حَدَّثَنِي مُحَمَّدُ بْنُ هَارُونَ، نا أَبُو صَالِحٍ، قَالَ: سَمِعْتُ الْفَزَارِيَّ

370. Muhammad ibn Hārūn narrated to me (and said): Abū Sālih narrated to us and said: I heard Al-Fazārī.

371 – وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعِيدٍ، نا أَبُو تَوْبَةَ، عَنْ أَبِي إِسْحَاقَ الْفَزَارِيِّ، قَالَ: "كَانَ أَبُو حَنِيفَةَ يَقُولُ إِيمَانُ إِبْلِيسَ وَإِيمَانُ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ وَاحِدٌ، قَالَ أَبُو بَكْرٍ: يَا رَبِّ , وَقَالَ إِبْلِيسُ: يَا رَبِّ "

371. And Ibrāhīm ibn Sa'īd narrated to me (and said): Abū Tawbah narrated to us, from Abū Ishāq Al-Fazārī who said: *"Abū Hanīfah used to believe that the īmān of Iblis and the īmān of Abū Bakr (radiAllāhu 'anhu) were the same. Abū Bakr said: 'O Lord' and Iblīs said: 'O Lord.'"*

372 – حَدَّثَنِي مُحَمَّدٌ، نا أَبُو صَالِحٍ، قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ الْفَزَارِيَّ، يَقُولُ: قَالَ أَبُو حَنِيفَةَ: «يَا أَبَا إِسْحَاقَ أَيْنَ تَسْكُنُ الْيَوْمَ؟» فَقُلْتُ لَهُ بِالْمِصِّيصَةِ، قَالَ: «لَوْ ذَهَبْتَ حَيْثُ ذَهَبَ أَخُوكَ كَانَ خَيْرًا لَكَ، وَكَانَ أَخُو أَبِي إِسْحَاقَ خَرَجَ مَعَ الْمُبَيِّضَةِ فَقَتَلَهُ الْمُسَوِّدَةُ»

372. Muhammad narrated to me (and said): Abū Sālih narrated to us and said: I heard Abū Ishāq Al-Fazārī say: Abū Hanīfah said: *"O Abū Ishāq, where do you live today?"* So I said to him: *"In Al-Missīsah."* He said: *"If you had went where your brother had went it would have been good for you."* And the brother of Abū Ishāq rebelled with the Mubayyidah and he was killed by the Musawwidah.

373 – حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ، حَدَّثَنِي خَلَفُ بْنُ تَمِيمٍ، حَدَّثَنِي أَبُو إِسْحَاقَ الْفَزَارِيُّ، قَالَ: قَالَ لِي أَبُو حَنِيفَةَ: «مَخْرَجُ أَخِيكَ أَحَبُّ إِلَيَّ مِنْ مَخْرَجِكَ قَالَ خَلَفٌ وَكَانَ الْفَزَارِيُّ خَرَجَ إِلَى الْمِصِّيصَةِ وَخَرَجَ أَخُوهُ مَعَ إِبْرَاهِيمَ حِينَ خَرَجَ بِالْبَصْرَةِ فِي الْفِتْنَةِ»

373. Ahmad ibn Ibrāhīm narrated to me (and said): Khalaf ibn Tamim narrated to me (and said): Abū Ishāq Al-Fazārī narrated to me and said: Abū Hanīfah said to me: *"The makhraj (place of going out towards) of your brother is more beloved to me, than your makhraj."* Khalaf said: And Al-Fazārī went out to Al-Missīsah and his brother went out with Ibrāhīm when he rebelled in Basrah during the *fitnah*.

جَمَاعَةٌ مِنَ الْفُقَهَاءِ رَحِمَهُمُ اللَّهُ

A group of the scholars *rahimahumullāh*

374 – حَدَّثَنَا مُوسَى الْأَنْصَارِيُّ، قَالَ: سَمِعْتُ أَبَا خَالِدٍ الْأَحْمَرَ، يَقُولُ: «اسْتُتِيبَ أَبُو حَنِيفَةَ مِنَ الْأَمْرِ الْعَظِيمِ مَرَّتَيْنِ»

374. Mūsā Al-Ansārī narrated to us and said: I heard Abū Khālid Al-Ahmar say: *"Abū Hanīfah was asked to repent from the major issue two times."*

375 – حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ صَالِحٍ، نا يَحْيَى بْنُ آدَمَ، قَالَ: ذَكَرَ أَبَا حَنِيفَةَ الْحَسَنُ بْنُ صَالِحٍ فَقَالَ: وَدِدْتُ أَنَّهُ وُفِّقَ فَأَخْبَرْتُ شَرِيكًا، فَقَالَ: لِمَ قَالَ وَدِدْتُ أَنَّهُ وُفِّقَ لَا يَتَعَلَّمُ مِمَّا يُحْسِنُونَ شَيْئًا»

375. 'Abdur-Rahmān ibn Sālih narrated to me (and said): Yahyā ibn Ādam narrated to us and said: Al-Hasan ibn Sālih mentioned Abū Hanīfah and said: *"I wish that he would be given success."* So I informed Sharīk, then he said: *"In what?"* He said: *"I wish that he would be given success. He did not learn anything of what the scholars are good at."*

376 – حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ صَالِحٍ، ثنا طَلْقُ بْنُ غَنَّامٍ، قَالَ: قُلْتُ لِحَفْصِ بْنِ غِيَاثٍ وَأَبْطَأَ فِي قَضِيَّةٍ فَقَالَ: «إِنَّمَا هُوَ رَأْيٌ لَيْسَ بِكِتَابٍ وَلَا سُنَّةٍ وَإِنَّمَا أَحَزُّهُ فِي لَحْمِي قَدْ رَأَيْتُ أَبَا حَنِيفَةَ يَقُولُ فِي شَيْءٍ عَشَرَةَ أَقْوَالٍ ثُمَّ يَرْجِعُ فَمَا عَجَلَتِي؟»

376. 'Abdur-Rahmān ibn Sālih narrated to me (and said): Talq ibn Ghannām narrated to us and said: I said (something) to Hafs ibn Ghiyāth when he was slow (in giving answer) regarding an issue. So he said: *"It is verily an opinion which is not in the Book, nor in the Sunnah and I verily cut it into my flesh. And I verily saw Abū Hanīfah say about a thing ten (different) opinions and then retract (these opinions), so why should I hasten?"*

377 – سَمِعْتُ أَبِي رَحِمَهُ اللَّهُ، يَقُولُ: قَالَ عَبْدُ اللَّهِ بْنُ إِدْرِيسَ: قُلْتُ لِمَالِكِ بْنِ أَنَسٍ: كَانَ عِنْدَنَا عَلْقَمَةُ وَالْأَسْوَدُ، فَقَالَ: «قَدْ كَانَ عِنْدَكُمْ مَنْ قَلَّبَ الْأَمْرَ هَكَذَا وَقَلَّبَ أَيْ بَطْنَ كَفِّهِ عَلَى ظَاهِرِهَا، يَعْنِي أَبَا حَنِيفَةَ»

377. I heard my father – *rahimahullāh* – say: ʻAbdur-Rahmān ibn Idrīs said: I said to Mālik ibn Anas: ʻAlqamah ibn Al-Aswad was with us, then he said: *"Verily with you was someone who turned the affairs like this."* And he turned his palm upside down. Meaning: Abū Hanīfah.

378 – حَدَّثَنِي هَارُونُ بْنُ سُفْيَانَ، نا طَلْقُ بْنُ غَنَّامٍ، ثنا حَفْصُ بْنُ غِيَاثٍ، يَقُولُ: «جَلَسْتُ إِلَى أَبِي حَنِيفَةَ فَقَالَ فِي مَسْأَلَةٍ بِعَشَرَةِ أَقَاوِيلَ لَا نَدْرِي بِأَيِّهَا نَأْخُذُ»

378. Hārūn ibn Sufyān narrated to me (and said): Talq ibn Ghannām narrated to us (and said): Hafs ibn Ghiyāth narrated to us saying: *"I sat with Abū Hanīfah while he said ten (different) opinions, and we didn't know which one to follow."*

379 – حَدَّثَنِي هَارُونُ، حَدَّثَنِي عَرَزَةُ بْنُ الْخُرَاسَانِيِّ، قَالَ: سَمِعْتُ أَبَا حَمْزَةَ السُّكَّرِيَّ، يَقُولُ: " قَدِمْتُ عَلَى أَبِي حَنِيفَةَ فَسَأَلْتُهُ عَنْ مَسَائِلَ، ثُمَّ غِبْتُ عَنْهُ نَحْوًا مِنْ عِشْرِينَ سَنَةً ثُمَّ أَتَيْتُهُ فَإِذَا هُوَ قَدْ رَجَعَ عَنْ تِلْكَ الْمَسَائِلِ، وَقَدْ أَفْتَيْتُ بِهَا النَّاسَ، فَقُلْتُ لَهُ فَقَالَ: إِنَّا نَرَى الرَّأْيَ ثُمَّ نَرَى غَدًا غَيْرَهُ فَنَرْجِعُ عَنْهُ، فَقَالَ: أَنْتَ بَعْدُ تَرْتَادُ لِدِينِكَ بِئْسَ الرَّجُلُ أَنْتَ أَوْ كَمَا قَالَ "

379. Hārūn narrated to me (and said): ʻArazah ibn Al-Khurasani narrated to me and said: I heard Abū Hamzah As-Sukkarī say: I came to Abū Hanīfah and asked him about some issues. Then I departed him for about twenty years. Then I came back to him and he verily had retracted (his opinion in) those issues, while I had given the people fatwā with it. So I said (something regarding this) to him. So he said: *"We verily have an opinion, then tomorrow we have another opinion, so we retract it (i.e. the first)."* Then he said: *"Are you still exploring your religion? What an evil man you are."* Or as he said.

380 – حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، نا عَفَّانُ بْنُ مُسْلِمٍ، ثنا أَبُو عَوَانَةَ، قَالَ: " شَهِدْتُ أَبَا حَنِيفَةَ وَكَتَبَ إِلَيْهِ رَجُلٌ فِي أَشْيَاءَ فَجَعَلَ يَقُولُ: يُقْطَعُ يُقْطَعُ حَتَّى سَأَلَهُ عَمَّنْ سَرَقَ مِنَ النَّخْلِ شَيْئًا فَقَالَ: يُقْطَعُ، فَقُلْتُ لِلرَّجُلِ: لَا تَكْتُبَنَّ هَذَا، هَذَا مِنْ زَلَّةِ الْعِلْمِ، قَالَ لِي: وَمَا ذَاكَ؟ قَالَ: قُلْتُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لَا قَطْعَ فِي ثَمَرٍ وَلَا كَثَرٍ» قَالَ: امْحُ ذَاكَ وَاكْتُبْ لَا يُقْطَعُ لَا يُقْطَعُ "

380. Ahmad ibn Ibrāhīm Ad-Dawraqī narrated to me (and said): ʻAffān ibn Muslim narrated to us (and said): Abū ʻAwānah narrated to us and said: I saw Abū Hanīfah when a man had written some things to him and he began saying: *"It is cut off, it is cut off."* Until he asked him about the one who steals something from a palm tree. So he (Abū Hanīfah) said: *"It is cut off."* So I said to the man: *"Do not write that, that is from the mistakes of knowledge."* He said to me: *"And why is that?"* He said: I said: The Messenger of Allāh ﷺ said: ***"The hand is not to be cut off for taking fruit or the pith of the palm-tree."*** He said: *"Delete this and write: It is not cut off, it is not cut off."*

381 – حَدَّثَنِي هَارُونُ بْنُ سُفْيَانَ، حَدَّثَنِي أَسْوَدُ بْنُ سَالِمٍ، قَالَ: كُنْتُ مَعَ أَبِي بَكْرِ بْنِ عَيَّاشٍ فِي مَسْجِدِ بَنِي أُسَيْدٍ مِمَّا يَلِي الْقِبْلَةَ فَسَأَلَهُ رَجُلٌ عَنْ مَسْأَلَةٍ فَقَالَ رَجُلٌ قَالَ أَبُو حَنِيفَةَ كَذَا وَكَذَا فَقَالَ أَبُو بَكْرِ بْنُ عَيَّاشٍ «سَوَّدَ اللَّهُ وَجْهَ أَبِي حَنِيفَةَ وَوَجْهَ مَنْ يَقُولُ بِهَذَا»

381. Hārūn ibn Sufyān narrated to me (and said): Aswad ibn Sālim narrated to me and said: I was with Abū Bakr ibn ‘Ayyāsh in the *masjid* of Banū Usayd close to the Qiblah (i.e. the place of the *Imām*), when a man asked him regarding an issue. So another man said: *“Abū Hanīfah said so and so.”* So Abū Bakr ibn ‘Ayyāsh said: *“May Allāh blacken the face of Abū Hanīfah, as well as the face of whoever says this (i.e. what you have mentioned).”*

382 – حَدَّثَنِي أَبُو الْفَضْلِ الْخُرَاسَانِيُّ، نا أَحْمَدُ بْنُ الْحَجَّاجِ، نا سُفْيَانُ بْنُ عَبْدِ الْمَلِكِ، حَدَّثَنِي ابْنُ الْمُبَارَكِ، قَالَ: ذَكَرْتُ أَبَا حَنِيفَةَ عِنْدَ الْأَوْزَاعِيِّ وَذَكَرْتُ عِلْمَهُ وَفِقْهَهُ فَكَرِهَ ذَلِكَ الْأَوْزَاعِيُّ وَظَهَرَ لِي مِنْهُ الْغَضَبُ وَقَالَ: " تَدْرِي مَا تَكَلَّمْتَ بِهِ تُطْرِي رَجُلًا يَرَى السَّيْفَ عَلَى أَهْلِ الْإِسْلَامِ، فَقُلْتُ: إِنِّي لَسْتُ عَلَى رَأْيِهِ وَلَا مَذْهَبِهِ، فَقَالَ: قَدْ نَصَحْتُكَ فَلَا تُكْرَهْ فَقُلْتُ قَدْ قَبِلْتُ"

382. Abū Al-Fadl Al-Khurasānī narrated to me (and said): Ahmad ibn Al-Hajjāj narrated to us (and said): Sufyān ibn ‘Abdil-Malik narrated to us (and said): Ibn Al-Mubārak narrated to me and said: I mentioned Abū Hanīfah in front of Al-Awzā’ī, and I mentioned his knowledge and *fiqh*, so Al-Awzā’ī disliked this and I could see the anger from him. And he said: *“Do you know, that what you have said is praise to a man who considers the sword (permissible) against the people of Islām?”* So I said: *“I am verily not upon his opinion, nor his madhhab.”* So he said: *“I have verily given you advice, so do not dislike it.”* So I said: *“I have verily accepted (your advice).”*

383 – حَدَّثَنِي أَبُو الْفَضْلِ، نا مُحَمَّدُ بْنُ مِهْرَانَ الْجَمَالُ الرَّازِيُّ، عَمَّنْ حَدَّثَهُ عَنِ ابْنِ الْمُبَارَكِ، أَنَّهُ سُئِلَ عَنْ مَسْأَلَةٍ، فَحَدَّثَ فِيهَا، بِأَحَادِيثَ فَقَالَ لَهُ رَجُلٌ: إِنَّ أَبَا حَنِيفَةَ يَقُولُ خِلَافَ هَذَا فَغَضِبَ ابْنُ الْمُبَارَكِ، وَقَالَ: «أَخْبَرْتُكَ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابِهِ وَتَأْتِينِي بِرَجُلٍ يَرَى السَّيْفَ عَلَى أُمَّةِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ»

383. Abū Al-Fadl narrated to me (and said): Muhammad ibn Mihrān Al-Jamāl Ar-Rāzī narrated to us, from someone who narrated to him from Ibn Al-Mubārak that he was asked about an issue, so he narrated some *ahādīth* about it. Then the man said to him: *“Verily Abū Hanīfah says the opposite of this.”* So Ibn Al-Mubārak became angry and said: *“I have informed you from the Prophet ﷺ and his companions, and you bring me a man who considers the sword (permissible) against the Ummah of Muhammad ﷺ.”*

384 – حَدَّثَنِي أَبُو الْفَضْلِ، نا سُفْيَانُ بْنُ وَكِيعٍ، عَنْ أَبِيهِ، قَالَ: لَمَّا تَكَلَّمَ أَبُو حَنِيفَةَ فِي الْإِرْجَاءِ وَخَاصَمَ فِيهِ قَالَ سُفْيَانُ الثَّوْرِيُّ: «يَنْبَغِي أَنْ يُنْفَى مِنَ الْكُوفَةِ أَوْ يُخْرَجَ مِنْهَا»

384. Abū Al-Fadl narrated to me (and said): Sufyān ibn Wakī' narrated to us, from his father who said: When Abū Hanīfah spoke about *irjā* and disputed regarding it, Sufyān Ath-Thawrī said: *"He should be expelled from Kūfah or brought out of it."*

385 – حَدَّثَنِي أَبُو الْفَضْلِ، نا الْحُسَيْنُ بْنُ الْفَرَجِ الْخَيَّاطُ، نا إِبْرَاهِيمُ بْنُ أَبِي سُوَيْدٍ، قَالَ: سَمِعْتُ حَمَّادَ بْنَ سَلَمَةَ، يَقُولُ: «أَبُو حَنِيفَةَ هَذَا وَاللَّهِ إِنِّي لَأَرْجُو أَنْ يُدْخِلَهُ اللَّهُ عَزَّ وَجَلَّ نَارَ جَهَنَّمَ»

385. Abū Al-Fadl narrated to me (and said): Al-Husayn ibn Al-Faraj Al-Khayyāt narrated to us (and said): Ibrāhīm ibn Suwayd narrated to us and said: I heard Hammād ibn Salamah say: *"Abū Hanīfah; by Allāh, I wish that Allāh – 'azza wa jalla – will enter him into the fire of Jahannam."*

386 – حَدَّثَنِي أَبُو الْفَضْلِ، نا إِبْرَاهِيمُ بْنُ شَمَّاسٍ، نا أَبُو عَبْدِ الرَّحْمَنِ الْمُقْرِئُ، قَالَ: «كَانَ وَاللَّهِ أَبُو حَنِيفَةَ مُرْجِئًا وَدَعَانِي إِلَى الْإِرْجَاءِ فَأَبَيْتُ عَلَيْهِ»

386. Abū Al-Fadl narrated to me (and said): Ibrāhīm ibn Shammās narrated to us (and said): Abū 'Abdir-Rahmān Al-Muqrī narrated to us and said: *"Abū Hanīfah was a murjī and he invited me to irjā, but i rejected his invitation."*

387 – أُخْبِرْتُ عَنْ مُطَرِّفٍ الْيَسَارِيِّ الْأَصَمِّ، عَنْ مَالِكِ بْنِ أَنَسٍ، قَالَ «الدَّاءُ الْعُضَالُ الْهَلَاكُ فِي الدِّينِ أَبُو حَنِيفَةَ الدَّاءُ الْعُضَالُ»

387. I was informed from Mutarrif Al-Yasārī Al-Asam, from Mālik ibn Anas who said: *"The chronic disease in the religion is destruction. Abū Hanīfah is the chronic disease."*

388 – حَدَّثَنِي أَبُو الْفَضْلِ الْخُرَاسَانِيُّ، نا يَحْيَى بْنُ أَيُّوبَ، عَنْ أَبِي الْجَهْمِ، وَكَانَ، ثِقَةً، قَالَ: «رَأَيْتُ سُفْيَانَ الثَّوْرِيَّ وَأَبَا حَنِيفَةَ فَرَأَيْتُ سُفْيَانَ أَعْلَمَ بِمَا كَانَ وَأَبُو حَنِيفَةَ أَعْلَمُ بِمَا لَمْ يَكُنْ»

388. Abū Al-Fadl Al-Khurasānī narrated to me (and said): Yahyā ibn Ayyūb narrated to us, from Abū Al-Jahm – and he was trustworthy – who said: *"I met both Sufyān Ath-Thawrī and Abū Hanīfah. So I saw that Sufyān was most knowledgeable of what was, and Abū Hanīfah most knowledgeable about what wasn't."*

389 – حَدَّثَنِي أَبُو الْفَضْلِ الْخُرَاسَانِيُّ، ثنا مَسْعُودُ بْنُ خَلَفٍ، قَالَ: ثنا وَلِيدُ بْنُ مُسْلِمٍ، قَالَ قَالَ لِي مَالِكُ بْنُ أَنَسٍ " يَظْهَرُ بِبَلَدِكُمْ كَلَامُ أَبِي حَنِيفَةَ؟ قُلْتُ: نَعَمْ قَالَ: مَا يَنْبَغِي لِبَلَدِكُمْ أَنْ يُسْكَنَ "

389. Abū Al-Fadl Al-Khurasānī narrated to me (and said): Mas'ūd ibn Khalaf narrated to us and said: Walīd ibn Muslim narrated to us and said: Mālik ibn Anas said to me: *"Do the words of Abū Hanīfah appear in your country*?" I said: *"Yes."* He said: *"Your country should not be lived in."*

390 – حَدَّثَنِي أَبُو الْفَضْلِ، حَدَّثَنِي أَسْوَدُ بْنُ سَالِمٍ، قَالَ: «إِذَا جَاءَ الْأَثَرُ أَلْقَيْنَا رَأْيَ أَبِي حَنِيفَةَ وَأَصْحَابِهِ فِي الْحُشِّ» ، ثُمَّ قَالَ لِي أَسْوَدُ: «عَلَيْكَ بِالْأَثَرِ فَالْزَمْهُ أَدْرَكْتُ أَهْلَ الْعِلْمِ يَكْرَهُونَ رَأْيَ أَبِي حَنِيفَةَ وَيَعِيبُونَهُ»

390. Abū Al-Fadl narrated to me (and said): Aswad ibn Sālim narrated to me and said: *"When the narration came, we threw the opinon of Abū Hanīfah and his companions in the grass."* Then Aswad said to me: *"It is upon you (to follow the) narration. So stick to it. I met the people of knowledge and they hate the opinion of Abū Hanīfah and they criticize him."*

391 – حَدَّثَنِي أَبُو الْفَضْلِ، حَدَّثَنِي مَسْعُودُ بْنُ خَلَفٍ، حَدَّثَنِي إِسْحَاقُ بْنُ عِيسَى، حَدَّثَنِي مُحَمَّدُ بْنُ جَابِرٍ، قَالَ: سَمِعْتُ أَبَا حَنِيفَةَ، يَقُولُ: «أَخْطَأَ عُمَرُ بْنُ الْخَطَّابِ فَأَخَذْتُ كَفًّا مِنْ حَصًى فَضَرَبْتُ بِهِ وَجْهَهُ»

391. Abū Al-Fadl narrated to me (and said): Mas'ūd ibn Khalaf narrated to me (and said): Ishāq ibn 'Īsā narrated to me (and said): Muhammad ibn Jābir narrated to me and said: I heard Abū Hanīfah say: *"'Umar ibn Al-Khattāb made a mistake."* So I took a handful of pebbles and threw them in his face.

392 – حَدَّثَنِي أَبُو الْفَضْلِ الْخُرَاسَانِيُّ، ثنا حَمَّادُ بْنُ أَبِي حَمْزَةَ السُّكَّرِيُّ، عَنْ سَلَمَةَ بْنِ سُلَيْمَانَ، عَنِ ابْنِ الْمُبَارَكِ، أَنَّهُ سَأَلَهُ رَجُلٌ عَنْ مَسْأَلَةٍ، فَحَدَّثَهُ فِيهَا، بِحَدِيثٍ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ الرَّجُلُ: قَالَ أَبُو حَنِيفَةَ بِخِلَافِ هَذَا فَغَضِبَ ابْنُ الْمُبَارَكِ غَضَبًا شَدِيدًا وَقَالَ: «أَرْوِي لَكَ عَنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَتَأْتِينِي بِرَأْيِ رَجُلٍ يَرُدُّ الْحَدِيثَ لَا حَدَّثْتُكُمُ الْيَوْمَ بِحَدِيثٍ، وَقَامَ»

392. Abū Al-Fadl Al-Khurasānī narrated to me (and said): Hammād ibn Abī Hamzah As-Sukkarī narrated to us, from Salamah ibn Sulaymān, from Ibn Al-Mubārak, that a man asked him regarding an issue. So he narrated a *hadīth* to him regarding it from the Prophet (*sallAllāhu alayhi wa sallam*). So the man said: *"Abū Hanīfah says the opposite of this."* So Ibn Al-Mubārak became very angry and said: *"I narrated to you from the Messenger of Allāh (sallAllāhu alayhi wa sallam) and you come to me with the opinion of a man who opposes the hadīth? I will not narrate any hadīth to you today."* And he got up (and left).

393 – أُخْبِرْتُ عَنْ مُوسَى بْنِ إِسْمَاعِيلَ، حَدَّثَنِي أَبُو عَوَانَةَ، قَالَ: سَمِعْتُ أَبَا حَنِيفَةَ ، وَسُئِلَ، عَنِ الْمُسْكِرِ، فَقَالَ: «حَلَالٌ» ، وَسُئِلَ عَنِ النَّبِيذِ الشَّدِيدِ، فَقَالَ: «حَلَالٌ» ، وَسُئِلَ عَنِ الذَّاذِيِّ، فَقَالَ: «حَلَالٌ»

393. I was informed Mūsā ibn Ismā'īl (who said): Abū 'Awānah narrated to me and said: I heard Abū Hanīfah when he was asked about the *muskir* (that which

intoxicates), so he said: *"Halāl (allowed)."* And he was asked about the strong *nabīdh*[57], so he said: *"Halāl."* And he was asked about the *dādhī*[58], so he said: *"Halāl."*

394 – حَدَّثَنِي أَبُو الْفَضْلِ الْخُرَاسَانِيُّ، حَدَّثَنِي حَمَّادُ بْنُ أَبِي حَمْزَةَ السُّكَّرِيُّ، قَالَ: قَالَ سُفْيَانُ بْنُ عَبْدِ الْمَلِكِ، قَالَ ابْنُ الْمُبَارَكِ وَذَكَرَ لَهُ مَسْأَلَةً مِنْ قَوْلِ أَبِي حَنِيفَةَ، فَقَالَ ابْنُ الْمُبَارَكِ: «قُطْعُ الطَّرِيقِ أَحْيَانًا أَحْسَنُ مِنْ هَذَا الْقِيَاسِ»

394. Abū Al-Fadl Al-Khurasānī narrated to me (and said): Hammād ibn Abī Hamzah As-Sukkarī narrated to me and said: Sufyān ibn ʻAbdil-Mālik said that Ibn Al-Mubārak said when an issue of the opinion of Abū Hanīfah was mentioned to him, then Ibn Al-Mubārak said: *"Cutting off the road is sometimes better than this qiyās."*

395 – حَدَّثَنِي هَارُونُ بْنُ سُفْيَانَ، قَالَ: سَأَلْتُ أَسْوَدَ بْنَ سَالِمٍ، عَنْ أَبِي زَائِدَةَ، فَقَالَ: «كَانَ حَافِظًا وَلَكِنْ كَانَ يَذْكُرُ أَبَا حَنِيفَةَ وَيَقُولُ بِقَوْلِهِ فَهُوَ عِنْدِي ضَعِيفٌ يَعْنِي مِنْ أَجْلِ ذِكْرِهِ لِأَبِي حَنِيفَةَ أَيْ يُحَدِّثُ عَنْهُ أَوْ يَذْكُرُهُ»

395. Hārūn ibn Sufyān narrated to me and said: I asked Aswad ibn Sālim about Abū Zāidah. So he said: *"He was a hafidh (memorizer), but he used to mention Abū Hanīfah and say (the same as) his opinion, so for me he is weak."* Meaning: Due to him mentioning Abū Hanīfah, which is narrating from him or mentioning him.

396 – حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ زَنْجُوَيْهِ، ثنا عَبْدُ الرَّزَّاقِ، وَقِيلَ، لَهُ أَبُو حَنِيفَةَ مُرْجِئٌ؟ فَقَالَ: «أي حَقًّا»

396. Muhammad ibn ʻAbdil-Malik ibn Zanjuwayh narrated to me (and said): ʻAbdur-Razzāq narrated to us, and it was said to him: *"Is Abū Hanīfah a murjī?"* So he said: *"Yes, in reality."*

397 – حَدَّثَنِي مُحَمَّدُ بْنُ هَارُونَ، نا أَبُو صَالِحٍ، قَالَ: سَمِعْتُ يُوسُفَ بْنَ أَسْبَاطٍ، يَقُولُ: " لَمْ يُولَدْ أَبُو حَنِيفَةَ عَلَى الْفِطْرَةِ قَالَ: وَسَمِعْتُ يُوسُفَ، يَقُولُ: رَدَّ أَبُو حَنِيفَةَ أَرْبَعَمِائَةِ أَثَرٍ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ "

397. Muhammad ibn Hārūn narrated to me (and said): Abū Salih narrated to us and said: I heard Yūsuf ibn Asbāt say: *"Abū Hanīfah was not born upon the fitrah."* And I heard Yūsuf say: *"Abū Hanīfah opposed (with his opinion) four hundred narrations from the Prophet (sallAllāhu alayhi wa sallam)."*

398 – حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي عُمَرَ الدُّورِيُّ الْمُقْرِئُ، سَمِعْتُ أَبَا نُعَيْمٍ، يَقُولُ: سَمِعْتُ النُّعْمَانَ بْنَ ثَابِتٍ وَهُو أَبُو حَنِيفَةَ يَقُولُ لِأَبِي يُوسُفَ يَا يَعْقُوبُ لَا تَرْوِ عَنِّي شَيْئًا فَوَاللَّهِ مَا أَدْرِي أَمُخْطِئٌ أَمْ مُصِيبٌ "

[57] *Nabīdh* is a drink traditionally made from raisins, grapes or dates steeped in water. *Nabīdh* is non-intoxicating, but if left to steep over 96 hours, it can turn mildly intoxicating, or heavily intoxicating depending on the level of fermentation.

[58] A type of alcohol.

398. Muhammad ibn Abī ‘Umar Ad-Dūrī Al-Muqrī narrated to me (and said): I heard Abū Nu’aym say: I heard An-Nu’mān ibn Thābit – and that is Abū Hanīfah – say to Abū Yūsuf: *“O Ya’qūb, do not narrate anything from me. Because by Allāh, I do not know if I am mistaken or I am correct.”*

399 – حَدَّثَنِي مُحَمَّدُ بْنُ هَارُونَ، نا أَبُو صَالِحٍ، سَمِعْتُ يُوسُفَ، يَقُولُ: كَانَ أَبُو حَنِيفَةَ يَقُولُ «لَوْ أَدْرَكَنِي النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَوْ أَدْرَكْتُهُ لَأَخَذَ بِكَثِيرٍ مِنِّي وَمِنْ قَوْلِي وَهَلِ الدِّينُ إِلَّا الرَّأْيُ»

399. Muhammad ibn Hārūn narrated to me (and said): Abū Sālih narrated to us (and said): I heard Abū Yūsuf say: Abū Hanīfah used to say: *“If the Prophet ﷺ would have met me, he would verily take much from me and from my opinion. And is the religion anything other than opinion?”*

400 – حَدَّثَنِي أَبُو الْفَضْلِ الْخُرَاسَانِيُّ، نا مُحَمَّدُ بْنُ جَعْفَرٍ الْمَدَائِنِيُّ، قَالَ: قَالَ مُحَمَّدُ بْنُ جَابِرٍ: سَمِعْتُ أَبَا حَنِيفَةَ، وَحَدَّثَهُ رَجُلٌ بِحَدِيثٍ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: «أَخْطَأَ عُمَرُ بْنُ الْخَطَّابِ» فَأَخَذْتُ كَفًّا مِنْ حَصًى فَرَمَيْتُهُ بِهِ

400. Abū Al-Fadl Al-Khurasānī narrated to me (and said): Muhammad ibn Ja’far Al-Madāinī narrated to us and said: Muhammad ibn Jābir said: I heard Abū Hanīfah when a man narrated a *hadīth* to him from ‘Umar ibn Al-Khattāb (*radiAllāhu ‘anhu*), so he said: *“’Umar ibn Al-Khattāb was mistaken.”* So I took a handful of pebbles and threw them at him.

401 – حَدَّثَنِي أَبُو الْفَضْلِ، نا يَحْيَى بْنُ أَيُّوبَ، نا عَلِيُّ بْنُ عَاصِمٍ، قَالَ: حَدَّثْتُ أَبَا حَنِيفَةَ، بِحَدِيثٍ فِي النِّكَاحِ أَوْ فِي الطَّلَاقِ قَالَ: «هَذَا قَضَاءُ الشَّيْطَانِ»

401. Abū Al-Fadl narrated to me (and said): Yahyā ibn Ayyūb narrated to us (and said): ‘Alī ibn ‘Āsim narrated to us and said: I narrated a *hadīth* to Abū Hanīfah regarding marriage or divorce. He said: *“That is the judgment of the Shaytān.”*

402 – حَدَّثَنِي أَبُو الْفَضْلِ ثنا يَحْيَى بْنُ مَعِينٍ، قَالَ «كَانَ أَبُو حَنِيفَةَ مُرْجِئًا وَكَانَ مِنَ الدُّعَاةِ وَلَمْ يَكُنْ فِي الْحَدِيثِ بِشَيْءٍ وَصَاحِبُهُ أَبُو يُوسُفَ لَيْسَ بِهِ بَأْسٌ»

402. Abū Al-Fadl narrated to me (and said): Yahyā ibn Ma’īn narrated to us and said: *“Abū Hanīfah was a murjī and he was from those who invited (towards it), and in hadīth he was nothing. And his companion Abū Yūsuf, there is no harm in him.”*

403 – حَدَّثَنِي أَبُو الْفَضْلِ، نا مُسْلِمُ بْنُ إِبْرَاهِيمَ، نا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ ، قَالَ: نا سَعِيدٌ، قَالَ: " جَلَسْتُ إِلَى أَبِي حَنِيفَةَ بِمَكَّةَ فَذَكَرَ شَيْئًا فَقَالَ لَهُ رَجُلٌ رَوَى عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ كَذَا وَكَذَا، قَالَ أَبُو حَنِيفَةَ: ذَاكَ قَوْلُ الشَّيْطَانِ، وَقَالَ لَهُ آخَرُ أَلَيْسَ يُرْوَى عَنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ «أَفْطَرَ الْحَاجِمُ وَالْمَحْجُومُ» فَقَالَ: هَذَا سَجْعٌ فَغَضِبْتُ وَقُلْتُ إِنَّ هَذَا مَجْلِسٌ لَا أَعُودُ إِلَيْهِ وَمَضَيْتُ وَتَرَكْتُهُ "

403. Abū Al-Fadl narrated to me (and said): Muslim ibn Ibrāhīm narrated to us (and said): 'Abdul-Wārith ibn Sa'īd narrated to us and said: from Sa'īd narrated to us and said: I was sitting with Abū Hanīfah in Makkah when he mentioned something. So a man said to him: *"'Umar ibn Al-Khattāb has narrated this and this."* Abū Hanīfah said: *"That is the opinion of the Shaytān."* And another man said to him: *"Has it not been narrated from the Messenger of Allāh: "**The cupper and the one for whom cupping is done both break their fast.**'"* So he said: *"This is a rhyme."* So I got angry and said: *"I will verily never return to this gathering."* And I walked away and left him.

404 – حُدِّثْتُ عَنْ يَزِيدَ بْنِ عَبْدِ رَبِّهِ، قَالَ: سَمِعْتُ وَكِيعَ بْنَ الْجَرَّاحِ، حِينَ قَدِمَ عَلَيْنَا حِمْصَ سَنَةَ ثَلَاثٍ وَتِسْعِينَ يَقُولُ: " إِيَّاكُمْ وَرَأْيَ أَبِي حَنِيفَةَ فَإِنِّي سَمِعْتُهُ يَقُولُ: قَبْلَ أَنْ يَأْخُذَ فِي الْقِيَاسِ، الْبَوْلُ فِي الْمَسْجِدِ أَحْسَنُ مِنْ بَعْضِ الْقِيَاسِ"

404. It was narrated to me from Yazīd ibn 'Abdi Rabbihi who said: I heard Wakī' ibn Al-Jarrāh – when he came to us in Homs in the year 93 (after *hijrah*) – say: *"Beware of the opinion of Abū Hanīfah, for I verily heard him saying before he starting using qiyās: 'Urinating in the masjid is better than some of the qiyās.'"*

405 – حَدَّثَنِي أَبُو الْفَضْلِ الْخُرَاسَانِيُّ، نا أَبُو الْأَحْوَصِ مُحَمَّدُ بْنُ حَيَّانَ، قَالَ: سَأَلَ رَجُلٌ هُشَيْمًا يَوْمًا عَنْ مَسْأَلَةٍ، فَحَدَّثَهُ فِيهَا، بِحَدِيثٍ فَقَالَ الرَّجُلُ: إِنَّ أَبَا حَنِيفَةَ وَمُحَمَّدَ بْنَ الْحَسَنِ وَأَصْحَابُهُ يَقُولُونَ بِخِلَافِ هَذَا، فَقَالَ هُشَيْمٌ: «يَا عَبْدَ اللَّهِ إِنَّ الْعِلْمَ لَا يُؤْخَذُ مِنَ السِّفْلِ»

405. Abū Al-Fadl Al-Khurasānī narrated to me (and said): Abū Al-Ahwas Muhammad ibn Hayyān narrated to us and said: One day a man asked Hushaym about an issue, so he narrated a *hadīth* to him regarding it. So the man said: *"Verily Abū Hanīfah, Muhammad ibn Al-Hasan and his companions say the opposite of this."* So Hushaym said: *"O slave of Allāh. Verily, knowledge is not taken from the bottom."*

406 – حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ ابْنُ عَمِّ، أَحْمَدَ بْنِ مَنِيعٍ أَخْبَرَنِي غَيْرُ، وَاحِدٍ،: مِنْهُمْ أَبُو عُثْمَانَ سَعِيدُ بْنُ صُبَيْحٍ أَخْبَرَنِي أَبُو عَمْرٍو الشَّيْبَانِيُّ، قَالَ: " لَمَّا وَلِيَ إِسْمَاعِيلُ بْنُ حَمَّادِ بْنِ أَبِي حَنِيفَةَ الْقَضَاءَ قَالَ: مَضَيْتُ حَتَّى دَخَلْتُ عَلَيْهِ فَقُلْتُ: بَلَغَنِي أَنَّكَ تَقُولُ: الْقُرْآنُ كَلَامُ اللَّهِ وَهُوَ مَخْلُوقٌ، فَقَالَ: هَذَا دِينِي وَدِينُ آبَائِي، فَقِيلَ لَهُ: مَتَى تَكَلَّمَ بِهَذَا قَبْلَ أَنْ يَخْلُقَهُ أَوْ بَعْدَمَا خَلَقَهُ أَوْ حِينَ خَلَقَهُ، قَالَ: فَمَا رَدَّ عَلَيَّ حَرْفًا، فَقُلْتُ: يَا هَذَا اتَّقِ اللَّهَ وَانْظُرْ مَا تَقُولُ وَرَكِبْتُ حِمَارِي وَرَجَعْتُ "

406. Ishāq ibn Ibrāhīm – the son of the uncle of Ahmad ibn Manī' – narrated to me (and said): Several people informed me, and among them are Abū 'Uthmān Sa'īd ibn Subayh (who said): Abū 'Amr Ash-Shaybānī informed me and said: When Ismā'īl ibn Hammād ibn Abī Hanīfah was appointed as a judge. He (i.e. the narrator) said: I went and entered upon him and said: *"It has reached me that you say that the Qurān is the Word of Allāh and that it is created."* So he said: *"That is my religion and the religion of my fathers."* So it was said to him: *"When did He speak it, was it before He created it, or after he created it or when He created it?"* He said: So he

did not respond to me with (even) a letter. So I said: *"O you. Fear Allāh and look into what you are saying."* And I got on my donkey and returned.

407 – أُخْبِرْتُ عَنْ هَوْذَةَ بْنِ خَلِيفَةَ قَالَ: «رَأَيْتُ أَبَا حَنِيفَةَ وَقَدْ أُخِذَ بِلِحْيَتِهِ كَأَنَّهُ تَيْسٌ وَهُوَ يُدَارُ بِهِ عَلَى الْخَلْقِ يُسْتَتَابُ مِنَ الْكُفْرِ»

407. I was informed from Hawdhah ibn Khalifah who said: *"I saw Abū Hanīfah while someone verily had gotten a hold of his beard as if he was a goat, and he was being brought around amongst the people while being asked to repent from kufr."*

408 – حَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ، نا عَبْدُ اللَّهِ بْنُ يَزِيدَ، قَالَ: «دَعَانِي أَبُو حَنِيفَةَ إِلَى الْإِرْجَاءِ»

408. Suwayd ibn Sa'īd narrated to me (and said): 'Abdullāh ibn Yazīd narrated to us and said: *"Abū Hanīfah invited me to irjā."*

409 – حَدَّثَنِي عَلِيُّ بْنُ شُعَيْبٍ الْبَزَّازُ، ثنا عَمْرُو بْنُ شَبِيبٍ، سَمِعْتُ خَالِدًا أَبَا سَلَمَةَ الْجُهَنِيَّ، يَقُولُ لِأَبِي حَنِيفَةَ: «يَا أَبَا حَنِيفَةَ إِذَا جَاءَ الْأَثَرُ ضَرَبْنَا بِرَأْيِكَ الْحَائِطَ»

409. 'Alī ibn Shu'ayb Al-Bazzār narrated to me (and said): 'Amr ibn Shabīb narrated to us (and said): I heard Khālid Abū Usāmah Al-Juhanī say to Abū Hanīfah: *"O Abū Hanīfah, when the narration comes we throw your opinion at the wall."*

410 – حَدَّثَنَا أَبُو مَعْمَرٍ، عَنْ إِسْحَاقَ بْنِ الطَّبَّاعِ، قَالَ: قَالَ مُحَمَّدُ بْنُ جَابِرٍ " سَمِعْتُ أَبَا حَنِيفَةَ، فِي مَسْجِدِ الْكُوفَةِ يَقُولُ: أَخْطَأَ عُمَرُ بْنُ الْخَطَّابِ فَأَخَذْتُ كَفًّا مِنْ حَصًى فَضَرَبْتُ بِهِ وَجْهَهُ وَصَدْرَهُ "

410. Abū Ma'mar narrated to us, from Ishāq ibn At-Tabbā' who said: Muhammad ibn Jābir said: I heard Abū Hanīfah – in the masjid of Kūfah – say: *"'Umar ibn Al-Khattāb was mistaken."* So I took a handful of pebbles and threw them at his face and chest.

سُئِلَ عَمَّا جَحَدَتِ الْجَهْمِيَّةُ الضُّلَّالُ مِنْ رُؤْيَةِ الرَّبِّ تَعَالَى يَوْمَ الْقِيَامَةِ

(Chapter 8) He was asked about that which the misguided Jahmiyyah rejected of seeing the Lord – the Exalted – on the Day of Judgment

411 – رَأَيْتُ أَبِيَ رَحِمَهُ اللَّهُ يُصَحِّحُ الْأَحَادِيثَ الَّتِي تُرْوَى عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي الرُّؤْيَةِ وَيَذْهَبُ إِلَيْهَا وَجَمَعَهَا أَبِي رَحِمَهُ اللَّهُ فِي كِتَابٍ وَحَدَّثَنَا بِهَا»

411. I saw my father – *rahimahullāh* – consider the *ahādīth* correct which were narrated from the Prophet ﷺ regarding the *ruyah* (seeing Allāh on the Day of Judgment) and believe in it. My father would gather them in a book and narrate them to us.

412 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نا وَكِيعٌ، ثنا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: "كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَنَظَرَ إِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ فَقَالَ: " أَمَا إِنَّكُمْ سَتُعْرَضُونَ عَلَى رَبِّكُمْ عَزَّ وَجَلَّ فَتَرَوْنَهُ كَمَا تَرَوْنَ هَذَا الْقَمَرَ لَا تُضَامُونَ فِي رُؤْيَتِهِ فَإِنِ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فَافْعَلُوا قَالَ: ثُمَّ قَرَأَ {وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا} [طه: 130] "

412. My father – *rahimahullāh* – narrated to me (and said): Wakī' narrated to us (and said): Ismā'īl ibn Abī Khālid narrated to us, from Qays ibn Abī Hāzim, from Jarīr ibn 'Abdillāh (*radiAllāhu 'anhu*) who said: We were sitting with the Messenger of Allāh ﷺ when he looked at the moon on the night of a full moon. Then he said: ***"Verily you will be presented to your Lord – 'azza wa jalla – and you will see Him, just as you see this moon (and) you have no difficulty in seeing it. So if you are capable of avoiding missing a prayer before the rising of the sun and before its setting, then do so."*** He said: Then he recited:

﴿ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا ﴾

"And exalt your Lord by praising Him before the rising of the sun and before its setting." (Tā-hā 20:130)

413 – حَدَّثَنِي عُثْمَانُ بْنُ مُحَمَّدِ بْنِ أَبِي شَيْبَةَ، نا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، وَحَمَّادُ بْنُ سَلَمَةَ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ، عَنْهُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ

413. 'Uthmān ibn Muhammad ibn Abī Shaybah narrated to me (and said): Jābir ibn 'Abdil-Hamīd and Hammād ibn Salamah narrated to us, from Qays ibn Abī Hāzim, from Jarīr ibn 'Abdillāh (*radiAllāhu 'anhu*), from the Prophet ﷺ similar to it (i.e. the previous *narration*).

414 – حَدَّثَنَا عُثْمَانُ بْنُ مُحَمَّدٍ، نا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، نا إِسْمَاعِيلُ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرٍ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِنَحْوِهِ

414. 'Uthmān ibn Muhammad narrated to us (and said): Yahyā ibn Zakariyyā ibn Abī Zāidah narrated to us (and said): Ismā'īl narrated to us, from Qays ibn Abī Hāzim, from Jarīr, from the Prophet ﷺ similar to it.

415 – قَالَ أَبُو عَبْدِ الرَّحْمَنِ وَرَوَى هَذَا الْحَدِيثَ أَبُو شِهَابٍ الْحَنَّاطُ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «تَرَوْنَ رَبَّكُمْ جَلَّ وَعَزَّ عِيَانًا»

415. Abū 'Abdir-Rahmān said: And Abū Shihāb Al-Hannāt narrated this *hadīth*, from Ismā'īl, from Qays, from Jābir, from the Prophet ﷺ who said: ***"You will see your Lord – jalla wa 'azza – with your eyes."***

416 – حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ أَبُو عَبْدِ الرَّحْمَنِ، نا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ، عَنْ زَائِدَةَ، ثنا بَيَانُ الْبَجَلِيُّ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، نا جَرِيرُ بْنُ عَبْدِ اللَّهِ، قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «إِنَّكُمْ تَرَوْنَ رَبَّكُمْ جَلَّ وَعَزَّ يَوْمَ الْقِيَامَةِ كَمَا تَرَوْنَ الْقَمَرَ لَا تُضَامُونَ فِي رُؤْيَتِهِ»

416. 'Abdullāh ibn 'Umar Abū 'Abdir-Rahmān narrated to us (and said): Husayn ibn 'Alī Al-Ju'fī narrated to us, from Zāidah, from Bayān Al-Bajalī, from Qays ibn Abī Hāzim, from Jarīr ibn 'Abdillāh who said: The Messenger of Allāh ﷺ came out to us and said: ***"You will verily see your Lord – jalla wa 'azza – on the Day of Judgment, just like you see the moon and have no difficulty in seeing it."***

417 – حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ، قَالَ: سَمِعْتُ حُسَيْنَ بْنَ عَلِيٍّ الْجُعْفِيَّ، وَحَدَّثَ بِحَدِيثِ الرُّؤْيَةِ، قَالَ: عَلَى رَغْمِ أَنْفِ جَهْمٍ وَالْمَرِيسِيِّ

417. 'Abdullāh ibn 'Umar narrated to us and said: I heard Husayn ibn 'Alī Al-Ju'fī who narrated the *hadīth* of the *ruyah*. Then he said: *"In humiliation of Jahm and Al-Marīsī."*

418 – حَدَّثَنِي إِسْحَاقُ بْنُ بُهْلُولٍ الْأَنْبَارِيُّ، قَالَ: سَمِعْتُ وَكِيعًا، يَقُولُ: " مَنْ رَدَّ حَدِيثَ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنْ قَيْسٍ، عَنْ جَرِيرٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي الرُّؤْيَةِ فَاحْسِبُوهُ مِنَ الْجَهْمِيَّةِ قَدْ قَالَتِ الْمُرْجِئَةُ: الْإِقْرَارُ بِمَا جَاءَ مِنْ عِنْدِ اللَّهِ عَزَّ وَجَلَّ يُجْزِئُ مِنَ الْعَمَلِ، وَقَالَتِ الْجَهْمِيَّةُ الْمَعْرِفَةُ بِالْقَلْبِ بِمَا جَاءَ مِنْ عِنْدِ اللَّهِ يُجْزِئُ مِنَ الْقَوْلِ وَالْعَمَلِ وَهَذَا كُفْرٌ "

418. Ishāq ibn Buhlūl Al-Anbārī narrated to me and said: I heard Wakī' say: *"Whoever rejects the hadīth of Ismā'īl ibn Abī Khālid from Qays, from Jarīr (radiAllāhu 'anhu), from the Prophet ﷺ regarding the ruyah, then consider him as being from the Jahmiyyah. Verily did the Murjiah say: '(Īmān is) the acknowledgement of that which has come from Allāh – 'azza wa jalla – and sufficient from the deeds.' And the Jahmiyyah said:*

'(Īmān is) the knowledge in the heart regarding that which has come from Allāh, and sufficient from the words and the deeds', and this (latter statement) is kufr."

419 – حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، قَالَ: سَمِعْتُ يَزِيدَ بْنِ هَارُونَ، لَمَّا فَرَغَ مِنْ حَدِيثِ إِسْمَاعِيلَ عَنْ قَيْسٍ، عَنْ جَرِيرٍ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّكُمْ تَرَوْنَ رَبَّكُمْ عَزَّ وَجَلَّ كَمَا تَرَوْنَ الْقَمَرَ» فَلَمَّا فَرَغَ مِنْهُ قَالَ يَزِيدُ: مَنْ كَذَبَ بِهَذَا الْحَدِيثِ فَهُوَ بَرِيءٌ مِنَ اللَّهِ عَزَّ وَجَلَّ وَمِنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

419. Ahmad ibn Ibrāhīm Ad-Dawraqī narrated to me and said: I heard Yazīd ibn Hārūn when he was finished narrating the *hadīth* of Ismā'īl, from Qays, from Jarīr, from the Prophet ﷺ: ***"You will verily see your Lord – 'azza wa jalla – just like you see the moon."*** Then when he finished (narrating it) Yazīd said: *"Whoever rejects this hadīth, then he is free from Allāh – 'azza wa jalla – and from the Messenger of Allāh (sallAllāhu alayhi wa sallam)."*

420 – أُخْبِرْتُ عَنْ إِسْمَاعِيلَ بْنِ الْمُجَالِدِ، عَنْ بَيَانٍ، وَإِسْمَاعِيلَ، وَمُجَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرٍ، قَالَ: خَرَجَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَنَظَرَ إِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ فَقَالَ: «تَنْظُرُونَ إِلَى رَبِّكُمْ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ كَمَا تَنْظُرُونَ إِلَى هَذَا الْقَمَرِ لَا تُضَامُونَ فِي رُؤْيَتِهِ»

420. I was informed by Ismā'īl ibn Al-Mujālid, from Bayān and Ismā'īl and Mujālid, from Qays ibn Abī Hāzim, from Jarīr who said: The Messenger of Allāh ﷺ went out. Then he looked at the moon on the night of a full moon, then he said: ***"You will look at your Lord – 'azza wa jalla – on the Day of Judgment, just like you are looking at this moon. You will not have any difficulty in seeing Him."***

421 – حَدَّثَنِي أَبِي، نا مُحَمَّدُ بْنُ جَعْفَرٍ، نا شُعْبَةُ، عَنْ إِسْمَاعِيلَ، قَالَ: سَمِعْتُ قَيْسَ بْنَ أَبِي حَازِمٍ، يُحَدِّثُ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: "كُنَّا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَيْلَةَ الْبَدْرِ فَقَالَ: «إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ عَزَّ وَجَلَّ كَمَا تَرَوْنَ الْقَمَرَ لَا تُضَامُونَ فِي رُؤْيَتِهِ، فَإِنِ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَى هَاتَيْنِ الصَّلَاتَيْنِ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا» فَذَكَرَ الْحَدِيثَ

421. My father narrated to me (and said): Muhammad ibn Ja'far narrated to us (and said): Shu'bah narrated to us, from Ismā'īl who said: I heard Qays ibn Abī Hāzim narrate from Jarīr ibn 'Abdillāh Al-Bajalī (*radiAllāhu 'anhu*) who said: We were with the Messenger of Allāh ﷺ on the night of full-moon, when he said: ***"You will verily see your Lord – 'azza wa jalla – on the Day of Judgment, just like you see the moon and have no difficulty in seeing it. So if you are capable of not being overcome in these two prayers, before the rising of the sun and before its setting."*** And he mentioned the *hadīth*.

422 – حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ لُوَيْنٌ أَمْلَاهُ عَلَيْنَا إِمْلَاءً، نا سُفْيَانُ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قِيلَ: " يَا رَسُولَ اللَّهِ، هَلْ نَرَى رَبَّنَا عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: هَلْ

تُضَارُّونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ صَحْوًا لَيْسَ فِيهِ سَحَابٌ؟ قَالُوا: لَا، قَالَ: فَهَلْ تُضَارُّونَ فِي رُؤْيَةِ الشَّمْسِ فِي الظَّهِيرَةِ لَيْسَ فِيهَا سَحَابٌ؟ قَالُوا: لَا،

422. Muhammad ibn Sulaymān Luwayn narrated to us through dictation (and said): Sufyān narrated to us, from Suhayl ibn Abū Sālih, from his father, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: It was said: *"O Messenger of Allāh. Will we see our Lord – 'azza wa jalla – on the Day of Resurrection?"* So the Messenger of Allāh ﷺ said: ***"Do you have any difficulty seeing the moon of the night of a full moon on a clear sky without clouds?"*** They said: *"No."* So he said: ***"Do you have any difficulty seeing the sun in the midday when there are no clouds?"*** They said: *"No."*

قَالَ لُوَيْنٌ: وَحَدَّثَنَا ابْنُ عُيَيْنَةَ مَرَّةً أُخْرَى، فَقَالَ وَلَيْسَ سَحَابٌ قَالُوا: لَا، قَالَ: فَوَالَّذِي نَفْسِي بِيَدِهِ لَا تُضَارُّونَ فِي رُؤْيَتِهِ إِلَّا كَمَا تُضَارُّونَ فِي رُؤْيَةِ أَحَدِهِمَا قَالَ: فَيَلْقَى الْعَبْدَ يَوْمَ الْقِيَامَةِ فَيَقُولُ: «أَيْ فُلُ أَلَمْ أُكْرِمْكَ أَلَمْ أُسَوِّدْكَ؟ أَلَمْ أُزَوِّجْكَ؟ أَلَمْ أُسَخِّرْ لَكَ الْخَيْلَ وَالْإِبِلَ؟ وَأَذَرَكَ تَرْأَسُ؟» فَيَقُولُ: بَلَى يَا رَبِّ، فَيَقُولُ: «أَظَنَنْتَ أَنَّكَ مُلَاقِيَّ؟» فَيَقُولُ: لَا، فَيَقُولُ: «فَإِنِّي أَنْسَاكَ كَمَا نَسِيتَنِي» ، ثُمَّ يَلْقَى الثَّانِيَ فَيَقُولُ: «أَيْ فُلَانٌ أَلَمْ أُكْرِمْكَ أَلَمْ أُسَوِّدْكَ؟ أَلَمْ أُزَوِّجْكَ؟ أَلَمْ أُسَخِّرْ لَكَ الْخَيْلَ وَالْإِبِلَ؟ أَلَمْ أَذَرَكَ تَرْأَسُ؟» فَيَقُولُ: بَلَى يَا رَبِّ، فَيَقُولُ: «أَظَنَنْتَ أَنَّكَ مُلَاقِيَّ؟» فَيَقُولُ: لَا، فَيَقُولُ فَإِنِّي أَنْسَاكَ كَمَا نَسِيتَنِي، ثُمَّ يَلْقَى الثَّالِثَ فَيَقُولُ لَهُ مِثْلَ ذَلِكَ فَيَقُولُ: أَيْ رَبِّ آمَنْتُ بِكَ وَبِكِتَابِكَ وَبِرَسُولِكَ وَصَلَّيْتُ وَتَصَدَّقْتُ وَصُمْتُ وَيُثْنِي بِخَيْرٍ مَا اسْتَطَاعَ، قَالَ: فَيَقُولُ: «فَهَاهُنَا إِذًا أَفَلَا نَبْعَثُ شَاهِدَنَا عَلَيْكَ» فَيُفَكِّرُ فِي نَفْسِهِ مَا الَّذِي يَشْهَدُ عَلَيَّ فَيُخْتَمُ عَلَى فِيهِ وَيُقَالُ لِفَخِذِهِ انْطِقِي فَتَنْطِقُ فَخِذُهُ وَعِظَامُهُ وَلَحْمُهُ بِعَمَلِهِ مَا كَانَ وَذَلِكَ يُعْذِرُ مِنْ نَفْسِهِ وَذَلِكَ الْمُنَافِقُ وَذَلِكَ الَّذِي يَسْخَطُ اللَّهُ عَلَيْهِ، ثُمَّ يُنَادِي مُنَادٍ: أَلَا اتَّبَعَتْ كُلُّ أُمَّةٍ،

Luwayn said: And Ibn 'Uyaynah narrated to us another time: So he (*i.e. The Messenger of Allāh*) said: ***"And there are no clouds?"*** They said: *"No."* He said: ***"By the One in whose Hands my soul is in. You will not have any difficulty in seeing Him, just as you do not have any difficulty in seeing these two."*** He went on: ***"Then He will meet the slave on the Day of Judgment and say: 'O fulān, have I not honored you, and made you a master? Did I not marry you? Did I not put the horses and the camels at your service? And left you to be in charge?' So he will say: 'Yes verily, my Lord.' So He will say: 'Did you think that you would meet Me?' So he will say: 'No.' So He will say: 'Then I will verily forget you just like you forgot Me.' Then He will meet another slave and say: 'O fulān, have I not honored you, and made you a master? Did I not marry you? Did I not put the horses and the camels at your service? And left you to be in charge?' So he will say: 'Yes verily, my Lord.' So He will say: 'Did you think that you would meet Me?' So he will say: 'No.' So He will say: 'Then I will verily forget you just like you forgot Me.' Then He will meet a third slave and say the same to him. So he will say: 'O Lord. I have believed in You, Your Book and Your Messenger. I have prayed, given sadaqah, fasted', and he will mention the good he is capable of. Then He will say: 'Come here then. Should we not send our witness over you?' So he***

will think to himself, what is that which will witness over me? Then his mouth will be sealed and it will be said to his thigh: 'Speak'. And his thighs, his bones and his flesh will all speak about his deeds (and) what occurred (from him of disobedience), while he will excuse himself. This is the munāfiq and this is the one whom Allāhs is not pleased with. Then a caller will say: 'Verily every ummah will follow.'"

وَقَالَ ابْنُ عُيَيْنَةَ مَرَّةً أُخْرَى: لِتَتَّبِعْ كُلُّ أُمَّةٍ مَا كَانَتْ تَعْبُدُ، فَاتَّبَعَ الشَّيَاطِينَ وَالصَّلِيبَ أَوْلِيَاؤُهَا إِلَى جَهَنَّمَ، وَبَقِينَا أَيُّهَا الْمُؤْمِنُونَ، فَيَأْتِينَا رَبُّنَا عَزَّ وَجَلَّ فَيَقُولُ: «مَا هَؤُلَاءِ؟» فَنَقُولُ: نَحْنُ عِبَادُكَ الْمُؤْمِنُونَ "

And Ibn 'Uyaynah said another time: ***"Verily every ummah will follow what it used to worship. So they will follow the shayātīn, the crosses, and their awliyā (protectors, allies, guardians) to hellfire. And we will remain, O you believers, and then our Lord – 'azza wa jalla – will come to us and say: 'Who are these?' So we will say: 'We are your believing slaves.'"***

قَالَ ابْنُ عُيَيْنَةَ مَرَّةً أُخْرَى: نَحْنُ عِبَادُكَ آمَنَّا بِاللَّهِ وَلَمْ نُشْرِكْ بِهِ شَيْئًا وَهَذَا مُقَامُنَا حَتَّى يَأْتِيَنَا رَبُّنَا عَزَّ وَجَلَّ وَهُوَ رَبُّنَا عَزَّ وَجَلَّ وَهُوَ يُثَبِّتُنَا فَيَقُولُ عَزَّ وَجَلَّ: «أَنَا رَبُّكُمُ انْطَلِقُوا» فَيَنْطَلِقُ بِنَا حَتَّى نَأْتِيَ جِسْرًا وَعَلَيْهِ كَلَالِيبُ مِنْ نَارٍ تَخْطَفُ النَّاسَ فَعِنْدَ ذَلِكَ حَلَّتِ الشَّفَاعَةُ اللَّهُمَّ سَلِّمْ سَلِّمْ اللَّهُمَّ سَلِّمْ فَإِذَا جَاوَزُوا الْجِسْرَ فَكُلُّ مَنْ أَنْفَقَ زَوْجًا مِمَّا يَمْلِكُهُ مِنَ الْمَالِ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ نَجَا مِنَ النَّارِ فَكُلُّ خَزَنَةِ الْجَنَّةِ يُنَادُونَهُ يَا عَبْدَ اللَّهِ يَا مُسْلِمُ هَذَا خَيْرٌ فَتَعَالَ قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ لِرَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِنَّ ذَلِكَ عَبْدٌ لَا تَوًى عَلَيْهِ يَدَعُ بَابًا وَيَلِجُ مِنْ آخَرَ، قَالَ فَضَرَبَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ كَتِفَهُ،

Ibn 'Uyaynah said another time: **"'*We are your slaves, we have believed in Allāh and not committed shirk with Him in anything.' And that will be our position until our Lord – 'azza wa jalla – will come to us. And He is our Lord – 'azza wa jalla – and He will make us firm. Then He – 'azza wa jalla – will say: 'I am your Lord, now go.' Then He will advance with us until we reach a bridge upon which there are hooks of fire that snatch the people. Then at this point the intercession is released. O Allāh give safety, safety. O Allāh give safety, safety. Then when they have passed the bridge, then whoever had spent a part of what he owned of money in the path of Allāh – 'azza wa jalla – will be saved from the fire. Then all the keepers of Paradise will call him: 'O slave of Allāh, O Muslim, this is good so come.' So Abū Bakr (radiAllāhu 'anhu) said to the Messenger of Allāh ﷺ: 'Verily this slave, there is no loss upon him if he leaves one gate (of Paradise) and enters through another.'*"** He said: So the Prophet ﷺ patted him on the shoulder.

وَقَالَ ابْنُ عُيَيْنَةَ مَرَّةً أُخْرَى: فَخِذَهُ، وَقَالَ: وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنِّي لَأَرْجُو أَنْ تَكُونَ مِنْهُمْ

And Ibn 'Uyaynah said another time: (He padded) his thigh, and said: ***"By He in whose Hand Muhammad's soul is in. I verily wish that you will be among them."***

423 – حَدَّثَنَا أَبُو عُبَيْدَةَ بْنُ فُضَيْلِ بْنِ عِيَاضٍ، وَقَالَ لِي: هُوَ اسْمِي وَكُنْيَتِي، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَائِلٌ: يَا رَسُولَ اللَّهِ هَلْ نَرَى رَبَّنَا عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ؟ قَالَ: هَلْ تُضَارُّونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ صَحْوًا لَيْسَ فِيهِ سَحَابٌ؟ قَالُوا: لَا، قَالَ: فَهَلْ تُضَارُّونَ فِي رُؤْيَةِ الشَّمْسِ فِي الظَّهِيرَةِ لَيْسَ فِيهَا سَحَابٌ؟ قَالُوا: لَا، قَالَ: فَوَالَّذِي نَفْسِي بِيَدِهِ مَا تُضَارُّونَ إِلَّا كَمَا تُضَارُّونَ فِي رُؤْيَتِهِمَا، يَلْقَى الْعَبْدَ فَيَقُولُ: " أَيْ فُلَانُ، أَلَمْ أُكْرِمْكَ؟ أَلَمْ أُزَوِّجْكَ؟ أَلَمْ أُسَوِّدْكَ؟ أَلَمْ أُسَخِّرْ لَكَ الْخَيْلَ وَالْإِبِلَ؟ أَلَمْ أَذَرْكَ تَرْأَسُ وَتَرْبَعُ؟ قَالَ: بَلَى أَيْ رَبِّ؟ قَالَ فَيَقُولُ: أَفَظَنَنْتَ أَنَّكَ مُلَاقِيَّ؟ فَيَقُولُ: لَا، فَيَقُولُ إِنِّي أَنْسَاكَ كَمَا نَسِيتَنِي، ثُمَّ يَلْقَى الثَّانِيَ فَيَقُولُ: أَيْ فُلَانُ أَلَمْ أُكْرِمْكَ؟ أَلَمْ أُزَوِّجْكَ؟ أَلَمْ أُسَوِّدْكَ؟ أَلَمْ أُسَخِّرْ لَكَ الْخَيْلَ وَالْإِبِلَ؟ أَلَمْ أَذَرْكَ تَرْأَسُ وَتَرْبَعُ؟ قَالَ: بَلَى أَيْ رَبِّ " فَذَكَرَ نَحْوَ حَدِيثِ لُوَيْنٍ

423. Abū ‘Ubaydah ibn Fudayl ibn ‘Iyyād narrated to us – and he said to me: *“That is my name and my nickname.”* – (and said): Sufyān ibn ‘Uyaynah narrated to us, from Suhayl ibn Abī Sālih, from his father, from Abū Hurayrah (*radiAllāhu ‘anhu*) who said: A man said: *“O Messenger of Allāh, will we see our Lord – ‘azza wa jalla – on the Day of Resurrection*?” He said: ***“Do you have any trouble seeing the moon on the night of a full moon when the sky is clear and there are no clouds?”*** They said: *“No.”* He said: ***“Then do you have trouble seeing the sun in the midday when there are no clouds?”*** They said: *“No.”* He said: ***“By the One in Whose Hand my soul is in, you will have no trouble (seeing Him) just as you have no trouble in seeing these two. He will meet the slave and say: ‘O fulān, have I not honored you? Have I not married you? Have I not made you a master? Have I not subjected the horses and the camels to you? Have I not let you be a leader and (let you) relax?’ He will say: Yes verily, my Lord.’ He said: So He will say: ‘Did you think that you would meet Me? So he will say: No.’ So He will say: ‘I will verily forget you just as you forgot about Me.’ Then He will meet another man and say: ‘O fulān, have I not honored you? Have I not married you? Have I not made you a master? Have I not subjected the horses and the camels to you? Have I not let you be a leader and (let you) relax?’ He will say: ‘Yes verily, my Lord.’”*** And he mention a similar hadīth to the one of Luwayn.

424 – حَدَّثَنِي لُوَيْنٌ، قَالَ: قِيلَ لِابْنِ عُيَيْنَةَ هَذِهِ الْأَحَادِيثُ الَّتِي تُرْوَى فِي الرُّؤْيَةِ؟ قَالَ: حَقٌّ عَلَى مَا سَمِعْنَاهَا مِمَّنْ نَثِقُ بِهِ وَنَرْضَاهُ "

424. Luwayn narrated to me and said: It was said to Ibn ‘Uyaynah: *“All of these ahādīth which are narrated regarding ruyah (what do you say about them)?”* So he said: *“They are true according to what we have heard from those whom we trust in and are pleased with.”*

425 – حَدَّثَنِي أَبُو مَعْمَرٍ، حَدَّثَنَا يَحْيَى بْنُ عِيسَى الرَّمْلِيُّ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «هَلْ تُضَارُّونَ فِي الْقَمَرِ لَيْلَةَ الْبَدْرِ؟» قَالُوا: لَا، قَالَ: «فَإِنَّكُمْ تَرَوْنَ رَبَّكُمْ عَزَّ وَجَلَّ كَمَا تَرَوْنَ هَذَا الْقَمَرَ لَا تُضَارُّونَ فِي رُؤْيَتِهِ»

425. Abū Ma'mar narrated to me (and said): Yahyā ibn 'Īsā Ar-Ramlī narrated to us, from Al-A'mash, from Abū Sālih, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"Do you have any trouble seeing the moon on the night of a full moon?"*** They said: *"No."* He said: ***"You will verily see your Lord – 'azza wa jalla – just as you see this moon while you have no trouble in seeing it."***

426 – حَدَّثَنِي أَبُو مَعْمَرٍ، حَدَّثَنَا أَبُو إِسْمَاعِيلَ الْمُؤَدِّبُ، ثنا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ، عَمَّنْ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيَلْقَى اللَّهَ عَزَّ وَجَلَّ أَوْ سَيُوقَفُ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَجَلَّ لَيْسَ بَيْنَهُ وَبَيْنَهُ تُرْجُمَانٌ فَيَنْظُرُ يَمِينًا وَشِمَالًا فَلَا يَرَى إِلَّا النَّارَ»

426. Abū Ma'mar narrated to me (and said): Abū Ismā'īl Al-Muaddib narrated to us (and said): 'Abdul-Malik ibn 'Umayr narrated to us, from those who narrated to him from Abū Hurayrah (*radiAllāhu 'anhu*) that he said: The Messenger of Allāh ﷺ said: ***"There is no-one among you except that he will meet Allāh –'azza wa jalla – or that he will stand in front of Allāh – 'azza wa jalla – and there will not be an interpretor between them. Then he will look to the right and the left and see nothing but the fire."***

427 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، ثنا يَحْيَى بْنُ آدَمَ، ثنا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ، عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «أَنَّكُمْ سَتَرَوْنَ رَبَّكُمْ عَزَّ وَجَلَّ» فَقَالُوا: يَا رَسُولَ اللَّهِ، نَرَى رَبَّنَا عَزَّ وَجَلَّ؟ قَالَ: فَقَالَ: «أَتُضَارُّونَ فِي رُؤْيَةِ الشَّمْسِ نِصْفَ النَّهَارِ؟» فَقَالُوا: لَا، قَالَ: «أَفَتُضَارُّونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ؟» قَالُوا: لَا، قَالَ: «فَإِنَّكُمْ لَا تُضَارُّونَ فِي رُؤْيَتِهِ إِلَّا كَمَا تُضَارُّونَ فِي رُؤْيَةِ ذَلِكَ» قَالَ: قَالَ الْأَعْمَشُ: تُضَارُّونَ يَقُولُ: تُمَارُونَ

427. My father – *rahimahullāh* – narrated to me (and said): Yahyā ibn Ādam narrated to us (and said): Abū Bakr ibn 'Ayyāsh narrated to us, from Al-A'mash, from Abū Sālih, from Abū Sa'īd Al-Khudrī (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"You will verily see your Lord 'azza wa jalla."*** So they said*: "O Messenger of Allāh, will we see our Lord?"* He said: So he said: ***"Do you have any trouble seeing the sun in the middle of the day?"*** They said: *"No."* He said: ***"Then do you have any trouble seeing the moon on the night of a full moon?"*** They said: *"No."* He said: ***"You will verily have no trouble seeing Him just like you have no trouble seeing that."*** He said: Al-A'mash said: *"Do you have have any trouble? He is saying: Do you have any difficulty."*

428 – حَدَّثَنِي أَبُو بَكْرٍ، وَعُثْمَانُ، ابْنَا أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ، عَنْهُ قَالَ: قُلْنَا يَا رَسُولَ اللَّهِ: هَلْ نَرَى رَبَّنَا عَزَّ وَجَلَّ؟ قَالَ: «هَلْ تُضَارُّونَ فِي رُؤْيَةِ الشَّمْسِ فِي الظَّهِيرَةِ فِي غَيْرِ سَحَابٍ؟» قَالَ: قُلْنَا: لَا، قَالَ: «هَلْ تُضَارُّونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ فِي غَيْرِ سَحَابٍ؟» قَالَ: قُلْنَا: لَا، قَالَ: «فَإِنَّكُمْ لَا تُضَارُّونَ فِي رُؤْيَتِهِ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ إِلَّا كَمَا لَا تُضَارُّونَ فِي رُؤْيَتِهِمَا»

428. Abū Bakr and ‘Uthmān – the sons of Abū Shaybah – narrated to me and said: ‘Abdullāh ibn Idrīs narrated to us, from Al-A‘mash, from Abū Sālih, from Abū Sa’īd Al-Khudrī (*radiAllāhu ‘anhu*) who said: We said: *“O Messenger of Allāh, will we see our Lord ‘azza wa jalla?”* He said: ***“Do you have any trouble seeing the sun in the midday when there are no clouds?”*** He said: We said: *“No.”* He said: ***“Do you have any trouble seeing the moon on the night of a full moon when there are no clouds?”*** He said: We said: *“No.”* He said: ***“You will verily have no trouble seeing Him – ‘azza wa jalla – on the Day of Resurrection, just like you have no trouble seeing these two.”***

429 – حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ، حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ ، حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْنَا " يَا رَسُولَ اللَّهِ، هَلْ نَرَى رَبَّنَا عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ؟ قَالَ: «هَلْ تُضَارُّونَ فِي رُؤْيَةِ الشَّمْسِ فِي الظَّهِيرَةِ صَحْوًا لَيْسَ سَحَابٌ؟» قُلْنَا: لَا يَا رَسُولَ اللَّهِ، قَالَ: «هَلْ تُضَارُّونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ صَحْوًا فِي غَيْرِ سَحَابٍ؟» قُلْنَا: لَا، قَالَ: «فَإِنَّكُمْ لَا تُضَارُّونَ فِي رُؤْيَتِهِ إِلَّا كَمَا تُضَارُّونَ فِي رُؤْيَتِهِمَا»

429. ‘Uthmān ibn Abī Shaybah narrated to us (and said): Ja’far ibn ‘Awn narrated to us (and said): Hishām ibn Sa’d narrated to us (and said): Zayd ibn Aslam narrated to me, from ‘Atā ibn Yasār, from Abū Sa’īd Al-Khudrī (*radiAllāhu ‘anhu*) who said: We said: *“O Messenger of Allāh, will we see our Lord – ‘azza wa jalla – on the Day of Resurrection?”* He said: ***“Do you have any trouble seeing the sun in midday when the sky is clear and there are no clouds?”*** We said: *“No, O Messenger of Allāh.”* He said: ***“Do you have any trouble seeing the moon of the night of a full moon when the sky is clear and there are no clouds?”*** We said: *“No.”* He said: ***“You will verily not have any trouble seeing Him, just as you have no trouble seeing these two.”***

430 – حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ الْوَرْكَانِيُّ، نا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ، أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَخْبَرَهُ

430. Muhammad ibn Ja’far Al-Warkānī narrated to us (and said): Ibrāhīm ibn Sa’d narrated to us, from Ibn Shihāb, from ‘Atā ibn Yazīd that Abū Hurayrah (*radiAllāhu ‘anhu*) informed him.

431 – قَالَ: وَحَدَّثَنَا أَبِي رَحِمَهُ اللَّهُ، نا سُلَيْمَانُ بْنُ دَاوُدَ الْهَاشِمِيُّ، نا إِبْرَاهِيمُ بْنُ سَعْدٍ ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَخْبَرَهُ.

431. He said: And My father – *rahimahullāh* – narrated to us (and said): Sulaymān ibn Dāwūd Al-Hāshimī narrated to us (and said): Ibrāhīm ibn Sa’d narrated to us, from Az-Zuhrī, from ‘Atā ibn Yazīd Al-Laythī that Abū Hurayrah (*radiAllāhu ‘anhu*) informed him.

432 – قَالَ: وَحَدَّثَنَا أَبِي رَحِمَهُ اللَّهُ، وَأَبُو كَامِلٍ قَالَا: نا إِبْرَاهِيمُ بْنُ سَعْدٍ، ثنا ابْنُ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّاسَ قَالُوا لِرَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: يَا رَسُولَ اللَّهِ هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ؟

432. He said: And my father – *rahimahullāh* – and Abū Kāmil narrated to us and said: Ibrāhīm ibn Sa'd narrated to us (and said): Ibn Shihāb narrated to us, from 'Atā ibn Yazīd Al-Laythī, from Abū Hurayrah (*radiAllāhu 'anhu*) that the people said to the Messenger of Allāh ﷺ: *"O Messenger of Allāh, will we see our Lord on the Day of Resurrection?"*

433 – وَحَدَّثَنِي أَبِي، نا عَبْدُ الرَّزَّاقِ، نا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّاسُ: يَا رَسُولَ اللَّهِ هَلْ نَرَى رَبَّنَا عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ؟

433. And my father narrated to me (and said): 'Abdur-Razzāq narrated to us (and said): Ma'mar narrated to us, from Az-Zuhrī, from 'Atā ibn Yazīd Al-Laythī, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: The people said: *"O Messenger of Allāh, will we see our Lord – 'azza wa jalla – on the Day of Resurrection?"*

434 – وَحَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نا عَبْدُ الرَّزَّاقِ، مَرَّةً أُخْرَى أَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، فِي قَوْلِهِ عَزَّ وَجَلَّ {كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا} [الجاثية: 28] عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: " قَالَ النَّاسُ: يَا رَسُولَ اللَّهِ، هَلْ نَرَى رَبَّنَا عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ؟ فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «هَلْ تُضَارُّونَ فِي الشَّمْسِ لَيْسَ سَحَابٌ؟» فَقَالُوا: لَا يَا رَسُولَ اللَّهِ، فَقَالَ: «هَلْ تُضَارُّونَ فِي الْقَمَرِ لَيْلَةَ الْبَدْرِ لَيْسَ دُونَهُ سَحَابٌ؟» قَالُوا: لَا يَا رَسُولَ اللَّهِ، قَالَ: " فَإِنَّكُمْ تَرَوْنَهُ يَوْمَ الْقِيَامَةِ كَذَلِكَ يَجْمَعُ اللَّهُ النَّاسَ فَيَقُولُ: مَنْ كَانَ يَعْبُدُ شَيْئًا فَلْيَتْبَعْهُ فَيَتْبَعُ مَنْ كَانَ يَعْبُدُ الْقَمَرَ الْقَمَرَ، وَمَنْ كَانَ يَعْبُدُ الشَّمْسَ الشَّمْسَ، وَيَتْبَعُ مَنْ كَانَ يَعْبُدُ الطَّوَاغِيتَ الطَّوَاغِيتَ وَتَبْقَى هَذِهِ الْأُمَّةُ فِيهَا مُنَافِقُوهَا، فَيَأْتِيهِمُ اللَّهُ فِي غَيْرِ صُورَتِهِ الَّتِي كَانُوا يَعْرِفُونَ فَيَقُولُ أَنَا رَبُّكُمْ فَيَقُولُونَ نَعُوذُ بِاللَّهِ مِنْكَ هَذَا مَكَانُنَا حَتَّى يَأْتِيَنَا رَبُّنَا فَإِذَا جَاءَ رَبُّنَا عَرَفْنَاهُ " قَالَ: " فَيَأْتِيهِمُ اللَّهُ فِي الصُّورَةِ الَّتِي يَعْرِفُونَ فَيَقُولُ: أَنَا رَبُّكُمْ، فَيَقُولُونَ أَنْتَ رَبُّنَا فَيَتْبَعُونَهُ " قَالَ: «فَيُضْرَبُ جِسْرٌ عَلَى جَهَنَّمَ» قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «فَأَكُونُ أَوَّلَ مَنْ يُجِيزُ وَدَعْوَى الرُّسُلِ يَوْمَئِذٍ اللَّهُمَّ سَلِّمْ اللَّهُمَّ سَلِّمْ، وَبِهَا كَلَالِيبُ مِثْلُ شَوْكِ السَّعْدَانِ هَلْ رَأَيْتُمْ شَوْكَ السَّعْدَانِ غَيْرَ أَنَّهُ لَا يَعْلَمُ قَدْرَ عِظَمِهَا إِلَّا اللَّهُ تَتَخَطَّفُ النَّاسَ بِأَعْمَالِهِمْ» فَذَكَرَ الْحَدِيثَ بِطُولِهِ إِلَى آخِرِهِ

434. My father narrated to me (and said): 'Abdur-Razzāq narrated to us another time (and said): Ma'mar narrated to us, from Az-Zuhrī regarding His – *'azza wa jalla* – Words:

﴿ كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا ﴾

"Every Ummah will be called to its record." (Al-Jāthiyah 45:28)

From 'Atā ibn Yazīd Al-Laythī, from Abū Hurairah (*radiAllāhu 'anhu*) who said: The people said: *"O Messenger of Allāh. Will we see our Lord – 'azza wa jalla – on the Day of Judgment?"* So the Prophet ﷺ said: ***"Do you have any trouble regarding the sun when there are no clouds (around it)?"*** They said: *"No, O Messenger of Allāh."*

He said: ***"You will verily see Him on the Day of Judgment like that. Allāh will gather the people and then say: 'Whoever used to worship something, then let him follow it.' So whoever used to worship the moon will follow the moon, and whoever used to worship the sun (will follow) the sun, and those who used to worship the tawāghīt will follow the tawāghīt. And left will be this ummah and its munāfiqūn. Then Allāh will come to them in something else than His form which they used to know, and He will say: 'I am your Lord.' So they will say: 'We seek refuge with Allāh from you. We will stay here until our Lord will come to us, and when our Lord comes we will recognize Him."*** He said: ***"Then Allāh will come to them in the form which they know, and He will say: 'I am your Lord.' And they will say: 'You are our Lord', and they will follow Him."*** **He said:** ***"Then a bridge over hell-fire will be erected."*** The Prophet ﷺ said: ***"Then I will be the first one to pass, and the invocation of the messengers that day will be: O Allāh give safety, O Allāh give safety. And upon it (i.e.) the bridge are hooks just like the thorns of Sa'dān, except that no-one will know their greatness in size except Allāh, and they will snatch the people according to their deeds."*** And he mentioned the *hadīth* in its full length.

435 – حَدَّثَنَا مُصْعَبُ بْنُ عَبْدِ اللَّهِ الزُّبَيْرِيُّ، حَدَّثَنِي عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدِ بْنِ أَبِي عُبَيْدٍ الدَّرَاوَرْدِيَّ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ

435. Mus'ab ibn 'Abdillāh Az-Zubayrī narrated to us (and said): 'Abdul-'Azīz (i.e. Muhammad ibn Abī 'Ubayd Ad-Darāwardī) narrated to us, from 'Alā ibn 'Abdir-Rahmān, from his father, from Abū Hurayrah.

436 – وَحَدَّثَنِي أَبِي، حَدَّثَنَا هَيْثَمُ بْنُ خَارِجَةَ، أَخْبَرَنَا حَفْصُ بْنُ مَيْسَرَةَ، وَقُتَيْبَةُ، قَالَا: أَخْبَرَنَا عَبْدُ الْعَزِيزِ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: يَجْمَعُ اللَّهُ النَّاسَ يَوْمَ الْقِيَامَةِ فِي صَعِيدٍ وَاحِدٍ، ثُمَّ يَطْلُعُ عَلَيْهِمْ رَبُّ الْعَالَمِينَ ثُمَّ يَقُولُ: «أَلَا تَتْبَعُ كُلُّ أُمَّةٍ مَا كَانُوا يَعْبُدُونَ» فَذَكَرَ الْحَدِيثَ فَقَالُوا: وَهَلْ نَرَاهُ يَا رَسُولَ اللَّهِ؟ قَالَ: «وَهَلْ تُضَارُّونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ؟» قَالُوا: لَا، قَالَ: " فَإِنَّكُمْ لَا تُضَارُّونَ رُؤْيَتِهِ تِلْكَ السَّاعَةِ ثُمَّ يَتَوَارَى ثُمَّ يَطْلُعُ فَيُعَرِّفُهُمْ نَفْسَهُ ثُمَّ يَقُولُ: «أَنَا رَبُّكُمُ اتَّبِعُونِي» فَيَقُومُ الْمُسْلِمُونَ وَيُوضَعُ الصِّرَاطُ فَهُمْ يَمُرُّونَ عَلَيْهِ مِثْلَ جِيَادِ الْخَيْلِ وَالرِّكَابِ وَقَوْلُهُمْ عَلَيْهِ سَلِّمْ سَلِّمْ فَذَكَرَ الْحَدِيثَ بِطُولِهِ إِلَى آخِرِهِ

436. And my father narrated to me (and said): Haytham ibn Khārijah narrated to us (and said): Hafs ibn Maysarah and Qutaybah informed us and said: 'Abdul-'Azīz informed us, from 'Alā, from his father, from Abū Hurayrah that the Prophet ﷺ said: ***"Allāh will gather the people on the Day of Judgment on a single plane, then the Lord of the worlds will come to them and say: 'Verily every ummah shall follow what they used to worship.'"*** And he mentioned the *hadīth*. So they said: ***"Will we see Him, O Messenger of Allāh?"*** He said: ***"Do you have trouble seeing the moon on the night of a full moon?"*** They said: *"No."* He said: ***"Then you will***

verily (also) not have trouble seeing Him at that time. Then He will be in disguise, and then He will appear and make them know Himself, then He will say: 'I am your Lord, follow me.' Then the Muslims will get up and the bridge (over hell-fire) will be erected and they will pass over it as good horse and camel (riders) and their saying upon it is: Give safety, give safety." And he mentioned the *hadīth* in its full length until its end.

437 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، ثنا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، نا هِشَامُ الدَّسْتُوَائِيُّ، عَنْ قَتَادَةَ، عَنْ صَفْوَانَ بْنِ مُحْرِزٍ، قَالَ: قَالَ رَجُلٌ لِابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ كَيْفَ سَمِعْتَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي النَّجْوَى؟ قَالَ: سَمِعْتُهُ يَقُولُ يُدْنَى الْمُؤْمِنُ يَوْمَ الْقِيَامَةِ مِنْ رَبِّهِ عَزَّ وَجَلَّ حَتَّى يَضَعَ عَلَيْهِ كَنَفَهُ فَيُقَرِّرَهُ بِذُنُوبِهِ فَيَقُولُ: هَلْ تَعْرِفُ؟ فَيَقُولُ: رَبِّ أَعْرِفُ، قَالَ: فَيَقُولُ: إِنِّي سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا وَإِنِّي أَغْفِرُهَا لَكَ الْيَوْمَ، فَيُعْطَى صَحِيفَةَ حَسَنَاتِهِ، وَأَمَّا الْكَافِرُونَ وَالْمُنَافِقُونَ فَيُنَادَى بِهِمْ عَلَى رُءُوسِ الْأَشْهَادِ{هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ} [هود: 18]"

437. My father – *rahimahullāh* – narrated to me (and said): Ismā'īl ibn Ibrāhīm narrated to us (and said): Hishām Ad-Dastuwāī narrated to us, from Qatādah, from Safwān ibn Muhriz who said: A man said to Ibn 'Umar (*radiAllāhu 'anhu*): *"What did you hear the Messenger of Allāh ﷺ say in private conversation?"* He said: I heard him say: ***"The believer will be brought close on the Day of Judgment to his Lord – 'azza wa jalla – until He will put His shade upon him and He will make him to admit his sins, so He will say: 'Do you recognize (your sins)?' So he will say: 'My Lord, I recognize.'"*** He said: ***"So He will say: 'I verily covered over them for you in dunyā and I verily forgive them for you today.' Then he will be given the book of his good deeds. But as for the disbelievers and the hypocrites, then they will be called openly in front of the witnesses:***

﴿ هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ ﴾

"These are the ones who lied against their Lord." (Hud 11:18)"

438 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نا أَبُو مُعَاوِيَةَ، وَابْنُ نُمَيْرٍ وَوَكِيعٌ الْمَعْنِيُّ، قَالُوا: أَنَا الْأَعْمَشُ، عَنْ خَيْثَمَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:«مَا مِنْكُمْ مِنْ رَجُلٍ إِلَّا سَيُكَلِّمُهُ اللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ لَيْسَ بَيْنَهُ وَبَيْنَهُ تُرْجُمَانٌ ثُمَّ يَنْظُرُ أَيْمَنَ مِنْهُ فَلَا يَرَى إِلَّا شَيْئًا قَدَّمَهُ، ثُمَّ يَنْظُرُ أَشْأَمَ مِنْهُ فَلَا يَرَى إِلَّا شَيْئًا قَدَّمَهُ، ثُمَّ يَنْظُرُ تِلْقَاءَ وَجْهِهِ فَتَسْتَقْبِلُهُ النَّارُ» ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «فَمَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يَقِيَ وَجْهَهُ النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ فَلْيَفْعَلْ» وَقَالَ وَكِيعٌ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيُكَلِّمُهُ اللَّهُ عَزَّ وَجَلَّ»

438. My father – *rahimahullāh* – narrated to me (and said): Abū Mu'āwiyah, Ibn Tumayr and Wakī' Al-Ma'nī (all) narrated to us and said: Al-A'mash narrated to us, from Khaythamah, from 'Adī ibn Hātim who said: The Messenger of Allāh ﷺ said: ***"There is not a man among you except that Allāh – 'azza wa jalla – will speak with him on the Day of Judgment, and there will not be an interpreter***

between them. Then he will look to his right and not see anything but that (of deeds) which he has sent forth. Then he will look to his left and not see anything but that which he has sent forth. Then he will look in front of his face and there will be fire." Then the Messenger of Allāh ﷺ said: ***"So whoever among you is capable of protecting his face from the fire, even with the half of a date, then let him do so."*** And Wakī' said: *"There is no-one amongst you except that Allāh – 'azza wa jalla – will speak to him."*

439 – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، ثنا حَفْصُ بْنُ غِيَاثٍ، عَنِ الْأَعْمَشِ، عَنْ خَيْثَمَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيُكَلِّمُهُ اللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ لَيْسَ بَيْنَهُ وَبَيْنَهُ تُرْجُمَانٌ وَلَا حَاجِبٌ» قَالَ: وَقَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ»

439. Abū Bakr ibn Abī Shaybah narrated to us (and said): Hafs ibn Ghiyāth narrated to us, from Al-A'mash, from 'Adī ibn Hātim who said: The Messenger of Allāh ﷺ said: ***"There is no-one amongst you except that Allāh – 'azza wa jalla – will speak to him on the Day of Resurrection (and) there will be no interpretor between them nor a gatekeeper."*** He said: And the Messenger of Allāh ﷺ said: ***"Protect yourselves from Hellfire, even with half of a date (given in charity)."***

440 – حَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ، نا أَبُو أُسَامَةَ، عَنِ الْأَعْمَشِ، عَنْ خَيْثَمَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ وَزَادَ فِيهِ «لَيْسَ بَيْنَهُ وَبَيْنَهُ تُرْجُمَانٌ وَلَا حَاجِبٌ يَحْجُبُهُ»

440. Hārūn ibn 'Abdillāh narrated to me (and said): Abū Usāmah narrated to us, from Al-A'mash, from Khaythamah, from 'Adī ibn Hātim, from the Messenger of Allāh ﷺ similar to it (i.e. the previous *hadīth*) and he added in it: ***"There will be no interpreter between Him and him, nor a gatekeeper that will prevent him from entering."***

441 – حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، نا أَبُو عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ غَيْرِ وَاحِدٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَيْنَمَا هُو جَالِسٌ فَقَالَ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيُعْرَضُ عَلَى اللَّهِ عَزَّ وَجَلَّ مَا بَيْنَهُ وَبَيْنَهُ تُرْجُمَانٌ يَلْتَفِتُ يَمِينًا وَشِمَالًا لَا يَرَى إِلَّا النَّارَ فَمَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يَقِيَ وَجْهَهُ النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ فَلْيَفْعَلْ»

441. Muhammad ibn Abī Bakr Al-Muqaddamī narrated to me (and said): Abū 'Awānah narrated to us, from 'Abdul-Malik ibn 'Umayr, from several people, from 'Adī ibn Hātim (*radiAllāhu 'anhu*) that the Messenger of Allāh ﷺ – while he was sitting – said: ***"There is no-one amongst you except that he will be presented to Allāh – 'azza wa jalla – (and) there will be no interpreter between Him and him. He (i.e. the slave) will turn right and left and will see nothing but Hellfire. So whoever is capable of protecting his face from Hellfire, even with half a date, then let him do so."***

442 – حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ الصَّاغَانِيُّ، نا ضَحَّاكُ بْنُ مَخْلَدٍ، نا سَعْدَانُ بْنُ بِشْرٍ، ثنا أَبُو الْمُجَاهِدِ الطَّائِيُّ، نا مُحِلُّ بْنُ خَلِيفَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، قَالَ: كُنْتُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «لَيَقِفَنَّ أَحَدُكُمْ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَجَلَّ لَيْسَ بَيْنَهُ وَبَيْنَهُ حِجَابٌ يَحْجُبُهُ وَلَا تُرْجُمَانٌ يُتَرْجِمُ لَهُ» فَذَكَرَ الْحَدِيثَ

442. Muhammad ibn Ishāq As-Sāghānī narrated to me (and said): Dahhāk ibn Makhlad narrated to us (and said): Sa'dān ibn Bishr narrated to us (and said): Abū Al-Mujāhid At-Tāī narrated to us (and said): Muhil ibn Khalīfah narrated to us from 'Adī ibn Hātim who said: I was with the Messenger of Allāh ﷺ when he said: ***"(Each) one of you will verily stand in front of Allāh – 'azza wa jalla – (and) there will be no gatekeeper that will prevent him from entering, nor an interpreter who will translate for him."*** And he mentioned the *hadīth*.

443 – حَدَّثَنِي أَبُو عَامِرٍ الْعَقَدِيُّ، حَدَّثَنِي حَوْثَرَةُ بْنُ أَشْرَسَ بْنِ عَوْنِ بْنِ مُجَشِّرِ بْنِ حُجَيْرِ بْنِ الرَّبِيعِ، أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ صُهَيْبٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: " فِي قَوْلِهِ عَزَّ وَجَلَّ {لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ} [يونس: 26] قَالَ: الْحُسْنَى: الْجَنَّةُ، وَالزِّيَادَةُ: نَظَرُهُمْ إِلَى وَجْهِهِ عَزَّ وَجَلَّ {وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ} [يونس: 26] بَعْدَ نَظَرِهِمْ إِلَيْهِ "

443. Abū 'Āmir Al-'Aqadī narrated to me (and said): Hawtharah ibn Ashras ibn 'Awn ibn Mujāshshir ibn Hujayr ibn Ar-Rabī' narrated to me (and said): Hammād ibn Salamah informed us, from Thābit Al-Bunānī, from 'Abdur-Rahmān ibn Abī Laylā, from Suhayb (*radiAllāhu 'anhu*), from the Messenger of Allāh (*sallAllāhu alayhi wa sallam*), regarding His – *'azza wa jalla* – words:

﴿ لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ ﴾

"For those who do good is the best (reward) **and extra."** (Yūnus 10:26)

He ﷺ said: ***"The best (reward) is Paradise. And the extra is them looking at His Face – 'azza wa jalla.***

﴿ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ ﴾

"No darkness will cover their faces, nor humiliation." (Yūnus 10:26)

After they have looked at Him."

444 – وَحَدَّثَنِي أَبُو خَيْثَمَةَ، أنا رَوْحُ بْنُ أَسْلَمَ، أنا حَمَّادُ بْنُ سَلَمَةَ، أنا ثَابِتٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ صُهَيْبٍ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: " فِي هَذِهِ الْآيَةِ {لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ} [يونس: 26] قَالَ: هُوَ النَّظَرُ إِلَى اللَّهِ عَزَّ وَجَلَّ "

444. And Abū Khaythamah narrated to me (and said): Rawh ibn Aslam narrated to us (and said): Hammād ibn Salamah narrated to us (and said): Thābit narrated

to us, from ‘Abdur-Rahmān ibn Abī Laylā, from Suhayb that the Messenger of Allāh ﷺ said regarding this verse:

﴿ لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ ﴾

“For those who do good is the best (reward) **and extra.”** (Yūnus 10:26)

He said: ***“It is looking at Allāh ‘azza wa jalla.”***

445 – حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، نا حَمَّادُ يَعْنِي ابْنَ زَيْدٍ، نا ثَابِتٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ: " {لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ} [يونس: 26] قَالَ: الْحُسْنَى: الْجَنَّةُ، وَالزِّيَادَةُ: نَظَرُهُمْ إِلَى رَبِّهِمْ عَزَّ وَجَلَّ {وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ} [يونس: 26] بَعْدَ نَظَرِهِمْ إِلَى رَبِّهِمْ عَزَّ وَجَلَّ "

445. ‘Ubayd-Allāh ibn ‘Umar Al-Qawārīrī narrated to me (and said): Hammād (i.e. ibn Zayd) narrated to us (and said): Thābit narrated to us, from ‘Abdur-Rahmān ibn Abī Laylā who said:

﴿ لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ ﴾

“For those who do good is the best (reward) **and extra.”** (Yūnus 10:26)

He said: *“The best (reward) is Paradise. And the extra is them looking at His Face – ‘azza wa jalla.*

﴿ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ ﴾

“No darkness will cover their faces, nor humiliation.” (Yūnus 10:26)

After they have looked at their Lord ‘azza wa jalla.”

446 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، نا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ صُهَيْبٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ وَأَهْلُ النَّارِ النَّارَ» فَذَكَرَ الْحَدِيثَ « فَيُكْشَفُ الْحِجَابُ فَيَتَجَلَّى اللَّهُ عَزَّ وَجَلَّ لَهُمْ، فَمَا أَعْطَاهُمُ اللَّهُ عَزَّ وَجَلَّ شَيْئًا كَانَ أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَيْهِ»

446. My father – *rahimahullāh* – narrated to me (and said): ‘Abdur-Rahmān ibn Mahdī narrated to us (and said): Hammād ibn Salamah narrated to us, from ‘Abdur-Rahmān ibn Abī Laylā, from Suhayb (*radiAllāhu ‘anhu*), from the Prophet (*sallAllāhu alayhi wa sallam*) who said: ***“When the people of Paradise enter Paradise and the people of Hellfire enter Hellfire.”*** And he mentioned the *hadīth*. ***“Then He will remove the cover and Allāh – ‘azza wa jalla – will appear to them. And Allāh – ‘azza wa jalla – has not given them anything more beloved to them, than looking at Him.”***

447 – حَدَّثَنِي إِبْرَاهِيمُ بْنُ نَصْرٍ التِّرْمِذِيُّ، نا هُشَيْمٌ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ وَكِيعِ بْنِ عُدُسٍ، عَنْ عَمِّهِ أَبِي رَزِينٍ الْعُقَيْلِيِّ، قَالَ: قُلْتُ: " يَا رَسُولَ اللَّهِ أَكُلُّنَا يَرَى رَبَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ مُخْلِيًا بِهِ؟ قَالَ: «نَعَمْ» قُلْتُ: يَا رَسُولَ اللَّهِ، وَمَا آيَةُ ذَلِكَ فِي خَلْقِهِ " قَالَ: «أَلَيْسَ كُلُّكُمْ يَرَى الْقَمَرَ لَيْلَةَ الْبَدْرِ مُخْلِيًا بِهِ؟» قَالَ: قُلْتُ: بَلَى، قَالَ: «فَاللَّهُ أَعْظَمُ»

447. Ibrāhīm ibn Nasr At-Tirmidhī narrated to me (and said): Hushaym narrated to us, from Ya'lā ibn 'Atā, from Wakī' ibn 'Udus, from his uncle Abū Rāzin Al-'Uqaylī who said: I said: *"O Messenger of Allāh will all of us see his Lord – 'azza wa jalla – on the Day of Judgment while being alone with Him?"* He said: ***"Yes."*** I said: *"O Messenger of Allāh, and what is the sign of that in His creation?" He said:* ***"Do you not all see the moon on the night of full moon while being alone with it?"*** He said: I said: *"Yes, indeed."* He said: ***"Allāh is even greater."***

448 – حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، عَنْ يَزِيدَ بْنِ هَارُونَ، أنا حَمَّادُ بْنُ سَلَمَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ وَكِيعِ بْنِ عُدُسٍ، عَنْ عَمِّهِ أَبِي رَزِينٍ الْعُقَيْلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ: " يَا رَسُولَ اللَّهِ أَكُلُّنَا يَرَى اللَّهَ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ وَمَا آيَةُ ذَلِكَ فِي خَلْقِهِ؟ قَالَ: «يَا أَبَا رَزِينٍ أَمَا كُلُّكُمْ يَرَى الْقَمَرَ مُخْلِيًا بِهِ؟» قُلْتُ: بَلَى، قَالَ: «فَاللَّهُ أَعْظَمُ»

448. Zuhayr ibn Harb narrated to me, from Yazīd ibn Hārūn (who said): Hammād ibn Salamah narrated to us, from Ya'lā ibn 'Atā, from Wakī' ibn 'Udus, from his uncle Abū Razīn Al-'Uqaylī (*radiAllāhu 'anhu*) who said: I said: *"O Messenger of Allāh, will we all see Allāh – 'azza wa jalla – on the Day of Resurrection, and what is the sign of this in His creation?"* He said: ***"O Abū Razīn, do you not all see the moon while being alone with it (individually)?"*** I said: *"Yes, indeed."* He said: ***"Allāh is even greater."***

449 – حَدَّثَنِي أَبُو خَيْثَمَةَ، ثنا بِشْرُ بْنُ السَّرِيِّ، نا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ صُهَيْبٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: " إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ وَأَهْلُ النَّارِ النَّارَ نَادَى مُنَادٍ يَا أَهْلَ الْجَنَّةِ: إِنَّ لَكُمْ عِنْدَ اللَّهِ مَوْعِدًا، فَيَقُولُونَ: أَلَمْ تُثَقِّلْ مَوَازِينَنَا؟ أَلَمْ تُبَيِّضْ وُجُوهَنَا أَلَمْ تُدْخِلْنَا الْجَنَّةَ وَتُنَجِّينَا مِنَ النَّارِ؟ " قَالَ: «فَيَتَجَلَّى لَهُمْ عَزَّ وَجَلَّ فَيَنْظُرُونَ إِلَيْهِ فَمَا أَعْطَاهُمُ اللَّهُ عَزَّ وَجَلَّ فِي الْجَنَّةِ شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَيْهِ»

449. Abu Khaythamah narrated to me (and said): Bishr ibn As-Sarrī narrated to us (and said): Hammād ibn Salamah narrated to us, from Thābit, from 'Abdur-Rahmān ibn Abī Laylā, from Suhayb (*radiAllāhu 'anhu*), from the Prophet ﷺ who said: ***"When the people of Paradise enter Paradise and the people of Hellfire (enter) Hellfire, a caller will call out: 'O people of Paradise, you verily have a meeting with Allāh.' So they will say: 'Have You not made our scales heavy? Have You not made our faces white? Have You entered us into Paradise and saved us from Hellfire?'"*** He said: ***"Then He – 'azza wa jalla – will appear to them and they will look at Him. And Allāh – 'azza wa jalla – will not give the people of Paradise anything more beloved to them than looking at Him."***

450 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، أنا يَزِيدُ بْنُ هَارُونَ، أنا حَمَّادُ بْنُ سَلَمَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ وَكِيعِ بْنِ حَدْسٍ، عَنْ عَمِّهِ أَبِي رَزِينٍ الْعُقَيْلِيِّ، قَالَ: " يَا رَسُولَ اللَّهِ، أَيْنَ كَانَ رَبُّنَا عَزَّ وَجَلَّ قَبْلَ أَنْ يَخْلُقَ خَلْقِهِ؟ قَالَ: «كَانَ فِي عَمَاءٍ مَا تَحْتَهُ هَوَاءٌ وَمَا فَوْقَهُ هَوَاءٌ ثُمَّ خَلَقَ عَرْشَهُ عَلَى الْمَاءِ»

450. My father – *rahimahullāh* – narrated to me (and said): Yazīd ibn Hārūn narrated to us (and said): Hammād ibn Salamah narrated to us, from Ya'lā ibn 'Atā, from Wakī' ibn Hadas, from his uncle Abū Razīn Al-'Uqaylī who said: *"O Messenger of Allāh, where was our Lord – 'azza wa jalla – before He created His creation?"* He said: ***"He was in clouds, under Him was void and above Him was void. Then He created His Throne upon the water."***

451 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نا يَزِيدُ بْنُ هَارُونَ، نا حَمَّادُ بْنُ سَلَمَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ وَكِيعِ بْنِ عُدُسٍ، عَنْ عَمِّهِ أَبِي رَزِينٍ الْعُقَيْلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ: " يَا رَسُولَ اللَّهِ، أَكُلُّنَا يَرَى اللَّهَ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ، وَمَا آيَةُ ذَلِكَ فِي خَلْقِهِ؟ قَالَ: «يَا أَبَا رَزِينٍ، أَلَيْسَ كُلُّكُمْ يَرَى الْقَمَرَ مُخْلِيًا بِهِ؟» قَالَ: قُلْتُ: بَلَى، قَالَ: «فَاللَّهُ عَزَّ وَجَلَّ أَعْظَمُ»

451. My father – *rahimahullāh* – narrated to me (and said): Yazīd ibn Hārūn narrated to us (and said): Hammād ibn Salamah narrated to us, from Ya'lā ibn 'Atā, from Wakī' ibn 'Udus, from his uncle Abū Rāzin Al-'Uqaylī who said: I said: *"O Messenger of Allāh, will we all see Allāh – 'azza wa jalla – on the Day of Resurrection, and what is the sign of this in His creation?"* He said: ***"O Abū Razīn, do you not all see the moon while being alone with it (individually)?"*** I said: *"Yes, indeed."* He said: ***"Allāh – 'azza wa jalla – is even greater."***

452 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، تَعَالَى، قَالَ: نا يَزِيدُ بْنُ هَارُونَ، أنا حَمَّادُ بْنُ سَلَمَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ وَكِيعِ بْنِ حَدَسٍ، عَنْ عَمِّهِ أَبِي رَزِينٍ – قَالَ حَسَنٌ: الْعُقَيْلِيِّ – عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «ضَحِكَ رَبُّنَا عَزَّ وَجَلَّ مِنْ قُنُوطِ عِبَادِهِ وَقُرْبِ غِيَرِهِ» قَالَ: أَبُو رَزِينٍ: قُلْتُ: يَا رَسُولَ اللَّهِ أَوَيَضْحَكُ الرَّبُّ الْعَظِيمُ عَزَّ وَجَلَّ؟ قَالَ: «نَعَمْ» قُلْتُ: لَنْ نَعْدَمَ مِنْ رَبٍّ يَضْحَكُ خَيْرًا، قَالَ حَسَنٌ فِي حَدِيثِهِ: فَقَالَ: «نَعَمْ لَنْ نَعْدَمَ مِنْ رَبٍّ يَضْحَكُ خَيْرًا»

452. My father – *rahimahullāh ta'ālā* – narrated to me and said: Yazīd ibn Hārūn narrated to us (and said): Hammād ibn Salamah narrated to us, from Ya'lā ibn 'Atā, from Wakī' ibn Hadas, from his uncle Abū Rāzin – Hasan said: Al-'Uqaylī – from the Prophet ﷺ who said: ***"Our Lord – 'azza wa jalla – laughs at the despair of His slaves although He soon changes it."*** Abū Razīn said: I said: *"O Messenger of Allāh, does the Mighty Lord – 'azza wa jalla – laugh?"* He said: ***"Yes."*** I said: *"We will never be deprived of good by a Lord who laughs."* Hasan said in his *hadīth*: Then he ﷺ said: ***"Yes, we will never be deprived of good by a Lord who laughs."***

453 – حَدَّثَنِي أَبُو عُثْمَانَ سَعِيدُ بْنُ عَبْدِ الْجَبَّارِ إِمْلَاءً عَلَيَّ مِنْ كِتَابِهِ بِالْبَصْرَةِ، ثنا حَمَّادُ بْنُ سَلَمَةَ، أنا يَعْلَى بْنُ عَطَاءٍ، عَنْ وَكِيعِ بْنِ حَدْسٍ، عَنْ عَمِّهِ أَبِي رَزِينٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «ضَحِكَ رَبُّنَا عَزَّ وَجَلَّ مِنْ قُنُوطِ عِبَادِهِ وَقُرْبِ غِيَرِهِ» فَقَالَ أَبُو رَزِينٍ: أَوَيَضْحَكُ الرَّبُّ عَزَّ وَجَلَّ يَا رَسُولَ اللَّهِ؟ قَالَ: «نَعَمْ لَنْ نَعْدَمَ مِنْ رَبٍّ يَضْحَكُ خَيْرًا»

453. Abū ‘Uthmān Sa’id ibn ‘Abdil-Jabbar narrated to me while dictating to me from his book in Basrah (and said): Hammād ibn Salamah narrated to us (and said): Ya’lā ibn ‘Atā narrated to us, from Wakī’ ibn Hadas, from his uncle Abū Razīn, that the Messenger of Allāh ﷺ said: ***“Our Lord – ‘azza wa jalla – laughs at the despair of His slaves although He soon changes it.”*** So Abū Razīn said: *“And does the Lord – ‘azza wa jalla – laugh?”* He said: ***“Yes. We will not be deprived of good from a Lord who laughs.”***

454 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نا بَهْزُ بْنُ أَسَدٍ، وَحَسَنُ بْنُ مُوسَى الْأَشْيَبُ، قَالَا حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، أنا يَعْلَى بْنُ عَطَاءٍ، عَنْ وَكِيعِ بْنِ عُدُسٍ، عَنْ عَمِّهِ أَبِي رَزِينٍ الْعُقَيْلِيِّ، أَنَّهُ قَالَ: " يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْكَ أَكُلُّنَا يَرَى رَبَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ وَمَا آيَةُ ذَلِكَ فِي خَلْقِهِ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «أَلَيْسَ كُلُّكُمْ يَنْظُرُ إِلَى الْقَمَرِ مُخْلِيًا بِهِ؟» قَالَ: بَلَى، قَالَ: «فَاللَّهُ عَزَّ وَجَلَّ أَعْظَمُ»

454. My father – *rahimahullāh* – narrated to me (and said): Bahz ibn Asad and Hasan ibn Mūsā Al-Ashyab (both) narrated to me and said: Hammād ibn Salamah narrated to us (and said): Ya’lā ibn ‘Atā narrated to us, from Wakī’ ibn ‘Udus, from his uncle Abū Razīn Al-‘Uqaylī that he said: *“O Messenger of Allāh – may Allāh send His peace upon you – will every one of us see his Lord on the Day of Resurrection, and what is the sign of this in His creation?”* So the Messenger of Allāh ﷺ said: ***“Do you not all look at the moon while being alone with it?”*** He said: *“Yes, indeed.”* He said: ***“Allāh – ‘azza wa jalla – is even greater.”***

455 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، وَبَهْزٌ، قَالَا: نا حَمَّادُ بْنُ سَلَمَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ وَكِيعِ بْنِ حَدْسٍ، عَنْ عَمِّهِ أَبِي رَزِينٍ – قَالَ بَهْزٌ فِي حَدِيثِهِ: الْعُقَيْلِيِّ – قَالَ: " قُلْتُ: يَا رَسُولَ اللَّهِ، كَيْفَ نَرَى رَبَّنَا عَزَّ وَجَلَّ؟ وَقَالَ بَهْزٌ فِي حَدِيثِهِ: أَكُلُّنَا يَرَى رَبَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ وَمَا آيَةُ ذَلِكَ فِي خَلْقِهِ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «أَلَيْسَ كُلُّكُمْ يَنْظُرُ إِلَى الْقَمَرِ مُخْلِيًا بِهِ؟» قَالَ: قُلْتُ: بَلَى، قَالَ: «فَاللَّهُ عَزَّ وَجَلَّ أَعْظَمُ»

455. My father – *rahimahullāh* – narrated to me (and said): ‘Abdur-Rahmān ibn Mahdī and Bahz (both) narrated to us and said: Hammād ibn Salamah narrated to us, from Ya’lā ibn ‘Atā, from Wakī’ ibn Hadas, from his uncle Abū Razīn – Bahz said in his *hadīth*: Al-‘Uqaylī – who said: I said: *“O Messenger of Allāh, how will we see our Lord ‘azza wa jalla?”* And Bahz said in his *hadīth*: *“Will every one of us see his Lord – ‘azza wa jalla – on the Day of Resurrection, and what is the sign of this in His creation?”* So the Messenger of Allāh ﷺ said: ***“Do you not all look at the moon***

while being alone with it?" He said: I said: *"Yes, indeed."* He said: ***"Allāh – 'azza wa jalla – is even greater."***

456 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، وَأَبُو سُفْيَانَ يَعْنِي الْمَعْمَرِيَّ، عَنْ سُفْيَانَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: «مَا السَّمَاوَاتُ وَالْأَرْضُ فِي الْكُرْسِيِّ إِلَّا كَحَلْقَةٍ فِي أَرْضٍ فَلَاةٍ»

456. My father – *rahimahullāh* – narrated to me (and said): 'Abdur-Rahmān ibn Mahdī and Abū Sufyān (i.e. Al-Ma'marī) narrated to us, from Sufyān, from Layth, from Mujāhid who said: *"The heavens and the earth compared to the Kursī is like a ring in a desert."*

457 – حَدَّثَنِي أَبِي، نا رَوْحُ بْنُ عُبَادَةَ، نا ابْنُ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ يُسْأَلُ عَنِ الْوُرُودِ، فَقَالَ: " نُحْشَرُ يَوْمَ الْقِيَامَةِ عَلَى كَذَا وَكَذَا انْظُرْ أَيُّ ذَلِكَ فَوْقَ النَّاسِ، قَالَ: فَتُدْعَى الْأُمَمُ بِأَوْثَانِهَا وَمَا كَانَتْ تَعْبُدُ الْأَوَّلَ فَالْأَوَّلَ، ثُمَّ يَأْتِينَا رَبُّنَا عَزَّ وَجَلَّ بَعْدَ ذَلِكَ فَيَقُولُ: مَنْ تَنْظُرُونَ؟ فَيَقُولُونَ: نَنْظُرُ رَبَّنَا عَزَّ وَجَلَّ، فَيَقُولُ: أَنَا رَبُّكُمْ، فَيَقُولُونَ: حَتَّى نَنْظُرَ إِلَيْكَ فَيَتَجَلَّى تَبَارَكَ وَتَعَالَى لَهُمْ يَضْحَكُ، قَالَ: فَيَنْطَلِقُ بِهِمْ وَيَتَّبِعُونَهُ وَيُعْطِي كُلَّ إِنْسَانٍ مِنْهُمْ مُنَافِقٌ أَوْ مُؤْمِنٌ نُورًا ثُمَّ يَتَّبِعُونَهُ وَعَلَى جِسْرِ جَهَنَّمَ كَلَالِيبُ وَحَسَكٌ تَأْخُذُ مَنْ شَاءَ اللَّهُ، ثُمَّ يُطْفَأُ نُورُ الْمُنَافِقِينَ ثُمَّ يَنْجُو الْمُؤْمِنُونَ فَتَنْجُو أَوَّلُ زُمْرَةٍ وُجُوهُهُمْ كَالْقَمَرِ لَيْلَةَ الْبَدْرِ سَبْعُونَ أَلْفًا لَا يُحَاسَبُونَ ثُمَّ الَّذِينَ يَلُونَهُمْ كَأَضْوَاءِ نَجْمٍ فِي السَّمَاءِ، ثُمَّ كَذَلِكَ ثُمَّ تَحِلُّ الشَّفَاعَةُ حَتَّى يَخْرُجَ مِنَ النَّارِ، مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ شَعِيرَةً، فَيُجْعَلُونَ بِفِنَاءِ الْجَنَّةِ وَيُجْعَلُ أَهْلُ الْجَنَّةِ يَرُشُّونَ عَلَيْهِمُ الْمَاءَ حَتَّى يَنْبُتُوا نَبَاتَ الشَّيْءِ فِي السَّيْلِ، ثُمَّ يَسْأَلُ حَتَّى تُجْعَلَ لَهُ الدُّنْيَا وَعَشَرَةُ أَمْثَالِهَا مَعَهَا "

457. My father narrated to me (and said): Rawh ibn 'Ubādah narrated to us (and said): Ibn Jurayj narrated to us (and said): Abū Az-Zubayr informed me that he heard Jābir ibn 'Abdillāh (*radiAllāhu 'anhu*) being asked about the *wurūd*, so he said: *"We will be gathered on the Day of Resurrection upon such and such – Look; this means: Above the people."*[59] He said: *"Then the nations will be called by their idols and what they used to worship. The first ones first and so on. Then our Lord – 'azza wa jalla – will come after that, and He will say: 'Who are you waiting for?' So they will say: 'We are*

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[59] Al-Hāfidh 'Abdul-Haqq said in his book "Al-Jam' Bayna As-Sahīhayn": *"This is what occurred in the book of Muslim of mix-ups by one of those who wrote the copies, or however it occurred. And 'Iyyād said: This is the version of the hadīth in all of the copies, and there is a lot of changing and mistyping. He said: And the correct is:* ***"We will come of the Day of Resurrection upon a heap."*** *And as such it was narrated by some of the people of hadīth.' And in the book of Ibn Abī Khaythamah by way of Ka'b ibn Mālik (radiAllāhu 'anhu):* ***"The people will be gathered on the Day of Resurrection upon a hill, and my Ummah upon another hill."*** *And At-Tabarī mentioned in "At-Tafsīr" from the hadīth of Ibn 'Umar: 'Then he (i.e. Muhammad ﷺ) and his Ummah will ascend upon a heap above the people.' And he mentioned from the hadīth of Ka'b ibn Mālik (radiAllāhu 'anhu):* ***"The people will be gathered on the Day of Resurrection, and me and my Ummah will be upon a hill."*** *'Iyyād said: So all of this shows what has been changed in the hadīth, and that this part was unclear for the narrator, or it was deleted. So he expressed this by saying: 'Such and such', and he explained by his saying: 'This means: Above the people', and in front of it he wrote: 'Look' to make (the reader) aware. Then the conveyors gathered it all and arranged it as if it was a part of the text of the hadīth, just as you can see."* (Sharh Sahīh Muslim 3/47)

waiting for our Lord 'azza wa jalla.' So He will say: 'I am your Lord.' Then they will say: 'Not until we look at You.' Then He will appear to them whilst laughing." He said: *"Then He will go forth with them and they will follow Him. And He will give every person among them – both hypocrite and believer – a light. Then they will follow Him. And upon the bridge over Hellfire there are hooks and thorns that will take whoever Allāh wants. Then the light of the hypocrites will be turned off and the believers will be saved. So the first group will be save and their faces will be (shining) like the moon of the night of a full moon; seventy thousand who will not be held accountable. Then those who come after them, (their faces will be) like the light of stars in the sky. Then likewise. Then the intercession is allowed until whoever said: Lā ilāha illa Allāh and there in his heart was good at the weight of a small hair, will exit from Hellfire. They will be put in the court of Paradise and the people of Paradise will spray water upon them until they will grow as seeds when they are reached by the flood. Then he will ask until he is given the dunyā and ten times the likes of it along with it."*

458 – حَدَّثَنِي الْعَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ، مِنْ كِتَابِهِ، حَدَّثَنِي يَحْيَى بْنُ مَعِينٍ، نا حَجَّاجٌ، عَنِ ابْنِ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرًا، يُسْأَلُ عَنِ الْوُرُودِ، فَقَالَ: نَحْنُ يَوْمَ الْقِيَامَةِ عَلَى كَذَا وَكَذَا انْظُرْ أَيُّ ذَلِكَ فَوْقَ النَّاسِ، فَتُدْعَى الْأُمَمُ بِأَوْثَانِهَا وَمَا كَانَتْ تَعْبُدُ الْأَوَّلَ فَالْأَوَّلَ، ثُمَّ يَأْتِينَا بَعْدَ ذَلِكَ رَبُّنَا عَزَّ وَجَلَّ يَمْشِي فَيَقُولُ: «مَنْ تَنْظُرُونَ؟» فَيَقُولُونَ: رَبَّنَا، فَيَقُولُ: «أَنَا رَبُّكُمْ» فَيَقُولُونَ حَتَّى نَنْظُرَ إِلَيْكَ، قَالَ: فَيَتَجَلَّى لَهُمْ عَزَّ وَجَلَّ يَضْحَكُ فَذَكَرَ الْحَدِيثَ بِطُولِهِ

458. Al-'Abbās ibn Muhammad Ad-Dūrī narrated to me from his book (and said): Yahyā ibn Ma'īn narrated to me (and said): Hajjāj narrated to us, from Ibn Jurayj (who said): Abū Az-Zubayr informed me that he heard Jābir being asked about the *wurūd* (arrival), so he said: *"We will be upon such and such – Look; this means: Above the people – then the nations will be called by their idols and what they used to worship. The first ones first and so on. Then after that our Lord – 'azza wa jalla – will come walking, and He will say: 'Who are you waiting for?' So they will say: 'Our Lord.' So He will say: 'I am your Lord.' Then they will say: 'Not until we look at You.' Then He will appear to them whilst laughing."* And he mentioned the *hadīth* in its full length.

459 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نا يَزِيدُ بْنُ هَارُونَ، أنا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ صُهَيْبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «يُكْشَفُ الْحِجَابُ فَيَنْظُرُونَ إِلَيْهِ فَوَاللَّهِ، مَا أَعْطَاهُمُ اللَّهُ شَيْئًا أَحَبَّ إِلَيْهِمْ مِنْهُ» ثُمَّ تَلَا رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ {لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ} [يونس: 26]

459. My father – *rahimahullāh* – narrated to me (and said): Yazīd ibn Hārūn narrated to us (and said): Hammād ibn Salamah narrated to us, from Thābit Al-Bunānī, from 'Abdur-Rahmān ibn Abī Laylā, from Suhayb (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"The veil will be removed and they will look at Him. By Allāh, Allāh will not give them anything more beloved to them than that."*** Then the Messenger of Allāh ﷺ recited:

﴿ لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ ﴾

"For those who do good is the best (reward) **and extra."** (Yūnus 10:26)

460 – حَدَّثَنِي عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ النَّرْسِيُّ، نا عُمَرُ بْنُ يُونُسَ، عَنْ جَهْضَمِ بْنِ عَبْدِ اللَّهِ الْيَمَامِيِّ، حَدَّثَنَا أَبُو طَيْبَةَ، عَنْ عُثْمَانَ بْنِ عُمَيْرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: " أَتَانِي جِبْرِيلُ وَفِي كَفِّهِ مَرْآةٌ بَيْضَاءُ فِيهَا نُكْتَةٌ سَوْدَاءُ فَقُلْتُ: مَا هَذِهِ يَا جِبْرِيلُ؟ قَالَ: هَذِهِ الْجُمُعَةُ يَعْرِضُهَا عَلَيْكَ رَبُّكَ عَزَّ وَجَلَّ لِتَكُونَ لَكُمْ عِيدًا وَلِقَوْمِكَ مِنْ بَعْدِكَ تَكُونُ أَنْتَ الْأَوَّلَ وَالْيَهُودُ وَالنَّصَارَى تَبَعٌ مِنْ بَعْدِكَ، قُلْتُ: مَا لَنَا فِيهَا؟ قَالَ: لَكُمْ فِيهَا خَيْرٌ، لَكُمْ فِيهَا سَاعَةٌ مَنْ دَعَا رَبَّهُ عَزَّ وَجَلَّ فِيهَا بِخَيْرٍ هُوَ لَهُ قَسْمٌ أَعْطَاهُ اللَّهُ عَزَّ وَجَلَّ أَوْ لَيْسَ لَهُ بِقَسْمٍ إِلَّا ذُخِرَ لَهُ مَا أَعْظَمَ مِنْهُ، أَوْ تَعَوَّذَ فِيهَا مِنْ شَرٍّ مَا هُوَ مَكْتُوبٌ عَلَيْهِ إِلَّا أَعَاذَهُ اللَّهُ مِنْ أَعْظَمَ مِنْهُ، فَإِذَا كَانَ يَوْمُ الْجُمُعَةِ نَزَلَ تَبَارَكَ وَتَعَالَى مِنْ عِلِّيِّينَ عَلَى كُرْسِيِّهِ، ثُمَّ حَفَّ الْكُرْسِيَّ بِمَنَابِرَ مِنْ نُورٍ، ثُمَّ جَاءَ النَّبِيُّونَ حَتَّى يَجْلِسُوا عَلَيْهَا، ثُمَّ حَفَّ الْمَنَابِرَ بِكَرَاسِيَّ مِنْ ذَهَبٍ، ثُمَّ جَاءَ الصِّدِّيقُونَ وَالشُّهَدَاءُ حَتَّى يَجْلِسُوا عَلَيْهَا، ثُمَّ يَجِيءُ أَهْلُ الْجَنَّةِ حَتَّى يَجْلِسُوا عَلَى الْكَثِيبِ، فَيَتَجَلَّى لَهُمْ رَبُّهُمْ عَزَّ وَجَلَّ حَتَّى يَنْظُرُوا إِلَى وَجْهِهِ عَزَّ وَجَلَّ، أَعَادَهَا عَبْدُ الْأَعْلَى مَرَّتَيْنِ، وَهُوَ يَقُولُ: أَنَا الَّذِي صَدَقْتُكُمْ وَعْدِي وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي ، وَهَذَا مَحَلُّ كَرَامَتِي، فَاسْأَلُونِي فَيَسْأَلُونَهُ الرِّضَا، فَيَقُولُ: رِضَايَ أَحَلَّكُمْ دَارِي، وَإِنَّ لَكُمْ كَرَامَتِي، فَسَلُونِي، فَيَسْأَلُونَهُ حَتَّى تَنْتَهِيَ رَغْبَتُهُمْ فَيُفْتَحُ لَهُمْ عِنْدَ ذَلِكَ مَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ إِلَى مِقْدَارِ مُنْصَرَفِ النَّاسِ يَوْمَ الْجُمُعَةِ، ثُمَّ يَصْعَدُ عَلَى كُرْسِيِّهِ فَيَصْعَدُ مَعَهُ الصِّدِّيقُونَ وَالشُّهَدَاءُ وَيَرْجِعُ أَهْلُ الْغُرَفِ إِلَى غُرَفِهِمْ، وَهِيَ دُرَّةٌ بَيْضَاءُ لَا فَصْمَ وَلَا قَصْمَ أَوْ يَاقُوتَةٌ حَمْرَاءُ أَوْ زَبَرْجَدَةٌ خَضْرَاءُ فِيهَا، أَوْ قَالَ مِنْهَا أَوْ كَمَا قَالَ، وَمِنْهَا غُرُفُهَا وَأَبْوَابُهَا مُطَرَّدَةٌ فِيهَا، أَكْمَارُهَا مُتَدَلِّيَةٌ فِيهَا، ثِمَارُهَا فِيهَا، أَزْوَاجُهَا وَخَدَمُهَا فَلَيْسُوا إِلَى شَيْءٍ أَحْوَجَ مِنْهُمْ إِلَى يَوْمِ الْجُمُعَةِ لِيَزْدَادُوا مِنْهُ كَرَامَةً وَلِيَزْدَادُوا نَظَرًا إِلَى وَجْهِهِ عَزَّ وَجَلَّ وَلِذَلِكَ دُعِيَ يَوْمَ الْمَزِيدِ " أَوْ كَمَا قَالَ

460. 'Abdul-A'lā ibn Hammād An-Narsī narrated to us (and said): 'Umar ibn Yūnus narrated to us, from Jahdam ibn 'Abdillāh An-Nafīsī (who said): Abū Taybah narrated to us, from 'Uthmān ibn 'Umayr, from Anas ibn Mālik (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"Jibrīl came to me and in his hand was a white mirror which had a black spot on it. So I said: 'What is this, O Jibrīl?' He said: 'This is the Jumu'ah which your Lord presents to you, in order for it to be an 'īd (festival, celebration) for you and for your people (who will come) after you. You will be the first, and the Jews and the Christians will follow after you.' So I said: 'And what do we have in it?' He said: 'You have goodness in it. In it you have one hour, whoever invokes his Lord – 'azza wa jalla – in it for something good, he will have a share which Allāh – 'azza wa jalla – will give to him, or he will not have a share, and instead, that which is greater than it will be reserved for him. Or he seeks refuge in it from something evil which is written for him, except that Allāh will give him refuge from something which is greater than it. So when it is the day of Jumu'ah, He – tabāraka wa ta'ālā – decends to the 'Ilīyyīn upon His Kursī. Then the Kursī is surrounded by pulpits of light. Then the prophets will approach until they sit upon them. Then the pulpits will be surrounded by chairs***

of gold. Then the truthful and the martyrs will approach until they sit upon them. Then the people of Paradise will come and sit upon the dunes. Then their Lord – 'azza wa jalla – will appear to them so they may look at His Face 'azza wa jalla." 'Abdul-A'lā repeated it two times: ***"While He says: 'I am the One who has fulfilled My Promise to you and completed My Blessing upon you. This is the place of My Generosity, so ask Me (of whatever you want).' So they will ask Him for (His) Pleasure. So He will say: 'My Pleasure has allowed (you to enter) My abode (i.e. Paradise). And for you is My Generosity, so ask Me.' So they will ask Him until their wishes end. Then for them is opened what no eye has seen, no ear has heard, nor has it occurred upon the heart of any human being, (and this will take) the time it takes for the people (to come and go) on the day of Jumu'ah. Then He will ascend upon His Kursī, and the truthful and martyrs will ascend with Him, and the people of the rooms will return to their rooms. And it (i.e. the rooms) are white pearls that have no cuts and no cracks, or a red ruby, or a jewel with green in it."*** Or he said: ***"From it."*** Or as he said. ***"And from them are rooms and doors arranged in order, its rivers are near to it, its fruits are in it (and so are) their wives and servants. So there is nothing which they are more in need of than the Day of Jumu'ah, in order for them to increase from it in honor and to increase by it in looking at His Face 'azza wa jalla. And due to this it was called The Day of Increase."*** Or as he said.

461 – وَحَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نا أَبُو مُعَاوِيَةَ، نا عَبْدُ الْمَلِكِ بْنُ أَبْجَرَ، عَنْ ثُوَيْرِ بْنِ أَبِي فَاخِتَةَ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ أَدْنَى أَهْلِ الْجَنَّةِ مَنْزِلَةً لَمَنْ يَنْظُرُ فِي مُلْكِهِ أَلْفَيْ سَنَةٍ يَرَى أَقْصَاهُ كَمَا يَرَى أَدْنَاهُ يَنْظُرُ فِي أَزْوَاجِهِ وَسُرُرِهِ وَخَدَمِهِ وَإِنَّ أَفْضَلَهُمْ مَنْزِلَةً لَمَنْ يَنْظُرُ فِي وَجْهِ اللَّهِ عَزَّ وَجَلَّ فِي يَوْمٍ مَرَّتَيْنِ»

461. My father – *rahimahullāh* – narrated to me (and said): Abū Mu'āwiyah narrated to us (and said): 'Abdul-Malik ibn Abjar narrated to us, from Thuwayr ibn Abī Fākhitah, from Ibn 'Umar (*radiAllāhu 'anhu*) who said: The Messenger of Allāh (*sallAllāhu alayhi wa sallam*) said: ***"The people of Paradise with the lowest level, is the one who will look at his belongings for two thousand years. He will see that which is furthest away just as he sees that which is the closest. He will look at his wives and his beds and his servants. And verily those of them with the best level is the one who will look at the Face of Allāh – 'azza wa jalla – two times a day."***

462 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نا حُسَيْنُ بْنُ مُحَمَّدٍ، نا إِسْرَائِيلُ، عَنْ ثُوَيْرٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ رَفَعَهُ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ أَدْنَى أَهْلِ الْجَنَّةِ مَنْزِلَةً الَّذِي يَنْظُرُ إِلَى جِنَانِهِ وَنَعِيمِهِ وَخَدَمِهِ وَسُرُرِهِ مِنْ مَسِيرَةِ أَلْفِ سَنَةٍ، وَإِنَّ أَكْرَمَهُمْ عَلَى اللَّهِ عَزَّ وَجَلَّ مَنْ يَنْظُرُ إِلَى وَجْهِهِ غُدْوَةً وَعَشِيَّةً» ثُمَّ تَلَا هَذِهِ الْآيَةَ {وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ إِلَى رَبِّهَا نَاظِرَةٌ} [القيامة: 23]
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462. My father – *rahimahullāh* – narrated to me (and said): Husayn ibn Muhammad narrated to us (and said): Isrāīl narrated to us, from Thuwayr, from Ibn ‘Umar (*radiAllāhu ‘anhu*) who ascribed it to the Prophet (*sallAllāhu alayhi wa sallam*): ***“Verily the people of paradise with the lowest level is the one who looks at his gardens, his blessings, his servant and his bed for a thousand years. And verily the most honored for Allāh are those who look at His Face in the morning and evening.”*** Then he recited:

﴿ وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ ۝ إِلَى رَبِّهَا نَاظِرَةٌ ﴾

“Some faces that day will be radiant, looking at their Lord.”
(Al-Qiyāmah 75:22-23)

463 – حَدَّثَنِي عِيسَى بْنُ سَالِمٍ أَبُو سَعِيدٍ الشَّاشِيُّ، نا أَبُو الْمَلِيحِ، عَنْ فُرَاتِ بْنِ سَلْمَانَ، قَالَ: قَدِمَ أَبُو بُرْدَةَ بْنُ أَبِي مُوسَى عَلَى سُلَيْمَانَ بْنِ عَبْدِ الْمَلِكِ فِي حَوَائِجَ فَقَالَ: سَمِعْتُ أَبِي يَذْكُرُ عَنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: " إِذَا جَمَعَ اللَّهُ عَزَّ وَجَلَّ الْأَوَّلِينَ وَالْآخِرِينَ فِي صَعِيدٍ وَاحِدٍ، قَالَ: يُنَادِي مُنَادٍ مِنَ السَّمَاءِ " فَقَصَّ الْحَدِيثَ، قَالَ: «فَيَتَجَلَّى لَهُمْ» فَقَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ: آللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ لَقَدْ سَمِعْتَ هَذَا الْحَدِيثَ مِنْ أَبِيكَ يَذْكُرُهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: إِي وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ لَقَدْ سَمِعْتُ أَبِي يَذْكُرُهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ غَيْرَ مَرَّةٍ وَلَا مَرَّتَيْنِ وَلَا ثَلَاثَةٍ، فَقَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ: مَا سَمِعْتُ فِيَ الْإِسْلَامِ حَدِيثًا هُوَ أَحَبُّ إِلَيَّ مِنْهُ

463. ‘Īsā ibn Sālim Abū Sa’īd Ash-Shāshī narrated to me (and said): Abū Malīh narrated to us, from Furāt ibn Salmān who said: Abū Burdah ibn Abī Mūsā came to Sulaymān ibn ‘Abdul-Malik for some needs. Then he said: I heard my father mention from the Messenger of Allāh ﷺ who said: ***“When Allāh – ‘azza wa jalla – gathers the first generations and the last generations in one plane.”*** He said: ***“Then a caller from the heaven will call.”*** And he narrated the *hadīth*. He said: ***“Then He will appear to them.”*** Then ‘Umar ibn ‘Abdul-’Azīz said to him: *“I ask you by Allāh besides whom there is no-one worthy of worship. You verily heard this hadīth from your father who mentioned it from the Messenger of Allāh ﷺ?”* He said: *“Yes, by Allāh besides whom there is no-one worthy of worship. I verily heard my father mention it from the Messenger of Allāh ﷺ more than one, two and three times.”* Then ‘Umar ibn ‘Abdul-’Azīz said: *“I have not heard any hadīth in Islām that is more beloved to me than this.”*

464 – حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ الصَّاغَانِيُّ، نا سُلَيْمَانُ بْنُ حَرْبٍ، نا حَمَّادُ بْنُ سَلَمَةَ، أنا عَلِيُّ بْنُ زَيْدِ بْنِ جُدْعَانَ، عَنْ عُمَارَةَ الْقُرَشِيِّ، عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «يَتَجَلَّى لَنَا رَبُّنَا عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ ضَاحِكًا»

464. Muhammad ibn Ishāq As-Sāghānī narrated to me (and said): Sulaymān ibn Harb narrated to us (and said): Hammād ibn Salamah narrated to us (and said):

‘Alī ibn Zayd Jud’ān narrated to us, from ‘Umārah Al-Qurashī, from Abū Burdah ibn Abī Mūsā, from his father (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh ﷺ said: ***“Our Lord – ‘azza wa jalla – will appear to us on the Day of Resurrection whilst laughing.”***

465 – حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرُّزِّيُّ، نا مُعْتَمِرُ بْنُ سُلَيْمَانَ، حَدَّثَنِي أَبِي، عَنْ أَسْلَمَ الْعِجْلِيِّ، عَنْ أَبِي مِرَايَةَ، عَنْ أَبِي مُوسَى، وَكَانَ، يُعَلِّمُهُمْ مِنْ سُنَّتِهِمْ، قَالَ: " فَبَيْنَا يُحَدِّثُهُمْ إِذْ شَخَصَتْ أَبْصَارُهُمْ، قَالَ: مَا أَشْخَصَ أَبْصَارَكُمْ عَنِّي؟ قَالُوا: الْقَمَرُ، قَالَ: فَكَيْفَ إِذَا رَأَيْتُمُ اللَّهَ عَزَّ وَجَلَّ جَهْرَةً؟ "

465. Muhammad ibn ‘Abdillāh Ar-Ruzzī narrated to me (and said): Mu’tamir ibn Sulaymān narrated to us (and said): My father narrated to me, from Aslam Al-‘Ijlī, from Abū Mirāyah, from Abū Mūsā – when he was teaching them something from their *Sunnah* – he said: So when he was narrating to them their sights was made to turn away. He said: *“What has made your sights turn away from me?”* They said: *“The moon.” He said: “Then how about when your see Allāh – ‘azza wa jalla – clearly?”*

466 – حَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، نا حَمَّادُ بْنُ زَيْدٍ، نا عَطَاءٌ يَعْنِي ابْنَ السَّائِبِ، عَنْ أَبِيهِ، قَالَ صَلَّى بِنَا عَمَّارٌ صَلَاةً فَأَوْجَزَ فِيهَا، فَقَالَ لَهُ بَعْضُ الْقَوْمِ: " لَقَدْ خَفَّفْتَ أَوْ كَلِمَةً نَحْوَهَا، فَقَالَ لَهُ: دَعَوْتُ اللَّهَ تَبَارَكَ وَتَعَالَى فِيهَا بِدَعَوَاتٍ سَمِعْتُهُنَّ مِنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، قَالَ: فَلَمَّا انْطَلَقَ عَمَّارٌ اتَّبَعَهُ رَجُلٌ وَهُوَ أَبِي، فَسَأَلَهُ عَنِ الدُّعَاءِ، ثُمَّ جَاءَ فَأَخْبَرَ بِهِ، فَقَالَ: اللَّهُمَّ بِعِلْمِكَ الْغَيْبَ وَقُدْرَتِكَ عَلَى الْخَلْقِ أَحْيِنِي مَا كَانَتِ الْحَيَاةُ خَيْرًا لِي، وَتَوَفَّنِي إِذَا كَانَتِ الْوَفَاةُ خَيْرًا لِي، وَأَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ وَالشَّوْقَ إِلَى لِقَائِكَ "

466. Abū Ar-Rabī’ Az-Zahrānī narrated to me (and said): Hammād ibn Zayd narrated to us (and said): ‘Atā (i.e. ibn As-Sāib) narrated to us, from his father who said: ‘Ammār led us in a prayer which he cut short. So some of the people said to him: *“You have verily made it light.”* Or some words similar to that. So he said to him: *“I invoked Allāh – tabāraka wa ta’ālā – with some invocations which I heard from the Messenger of Allāh ﷺ.”* He said: So when ‘Ammār left a man followed him – and that man is my father – and he asked him about the invocation. Then he came back and informed about it. So he said: ***“O Allāh, by Your Knowledge of the unseen and Your Power over the creation, keep me alive as long as life is good for me. And take my life if death is better for me. And I ask you for a cool life after death, and I ask You for the pleasure of looking at Your Face and longing for the meeting with You.”***

467 – حَدَّثَنِي أَبُو بَكْرٍ، وَعُثْمَانُ، ابْنَا أَبِي شَيْبَةَ، قَالَا: نا مُعَاوِيَةُ بْنُ هِشَامٍ، عَنْ شَرِيكٍ، عَنْ أَبِي هَاشِمٍ، عَنْ أَبِي مِجْلَزٍ، عَنْ قَيْسِ بْنِ عَبَّادٍ، قَالَ: صَلَّى عَمَّارٌ صَلَاةً كَأَنَّهُمْ أَنْكَرُوهَا فَقَالَ: أَمَا إِنِّي دَعَوْتُ دُعَاءً سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «اللَّهُمَّ بِعِلْمِكَ الْغَيْبَ وَقُدْرَتِكَ عَلَى الْخَلْقِ أَحْيِنِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي، وَأَسْأَلُكَ خَشْيَتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ، وَأَسْأَلُكَ

كَلِمَةَ الْحَقِّ فِي الْغَضَبِ وَالرِّضَى، وَأَسْأَلُكَ الْقَصْدَ فِي الْفَقْرِ وَالْغِنَى، وَأَسْأَلُكَ نَعِيمًا لَا يَنْفَدُ وَقُرَّةَ عَيْنٍ لَا تَنْقَطِعُ وَلَذَّةَ الْعَيْشِ بَعْدَ الْمَوْتِ، وَلَذَّةَ النَّظَرِ إِلَى وَجْهِكَ، وَشَوْقًا إِلَى لِقَائِكَ، وَأَعُوذُ بِكَ مِنْ ضَرَّاءٍ مُضِرَّةٍ وَفِتْنَةٍ مُضِلَّةٍ»

467. Abū Bakr and ‘Uthmān the two sons of Abū Shaybah narrated to me and said: Mu’āwiyah ibn Hishām narrated to us, from Sharīk, from Abū Hāshim, from Abū Mijlaz, from Qays ibn ‘Abbād who said: ‘Ammār said a prayer and it was as if they disliked it, so he said: I verily said an invocation which I heard from the Messenger of Allāh ﷺ: ***“O Allāh, by Your Knowledge of the unseen and Your Power over the creation, let me live as long as You know that life is good for me. And I ask You for the fear of You in secret and openly, and I ask you to speak the truth when I am angry and when I am pleased. And I ask You to be moderate in both poverty and fortune. And I ask You a blessing which will not come to an end, and for the pleasure of the eye which will not cease and a pleasant life after death. And the pleasure of looking at Your Face and longing for the meeting with You. And I seek refuge with You from a disaster that harms and an affliction that leads astray.”***

468 – حَدَّثَنِي أَبِي، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ يَحْيَى بْنِ جَعْدَةَ، قَالَ: كَانَ يَعْنِي عَمَّارًا يَقُولُ: «أَسْأَلُكَ خَشْيَتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ، وَلَذَّةَ النَّظَرِ إِلَى وَجْهِكَ»

468. My father narrated to me (and said): Sufyān ibn ‘Uyaynah narrated to us, from ‘Amr, from Yahyā ibn Ja’dah who said: He (i.e. ‘Ammār) used to say: *“I ask You for fearging you both in secret and openly, and for the pleasure of looking at Your Face.”*

469 – حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ الصَّاغَانِيُّ، نا أَبُو خَالِدٍ الْقُرَشِيُّ، نا بَشِيرُ بْنُ الْمُهَاجِرِ، عَنْ عُبَيْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيَخْلُو اللَّهَ عَزَّ وَجَلَّ بِهِ يَوْمَ الْقِيَامَةِ لَيْسَ بَيْنَهُ وَبَيْنَهُ حِجَابٌ وَلَا تُرْجُمَانٌ»

469. Muhammad ibn Ishāq As-Sāghānī narrated to me (and said): Abū Khālid Al-Qurashī narrated to us (and said): Bashīr ibn Al-Muhājir narrated to us, from ‘Abdullāh ibn Buraydah, from his father who said: The Messenger of Allāh ﷺ said: ***“There is no-one among you except that he will be along with Allāh – ‘azza wa jalla – on the Day of Resurrection. There will be no veil between Him and him, nor an interpreter.”***

470 – حَدَّثَنِي زَكَرِيَّا بْنُ يَحْيَى الْوَاسِطِيُّ، رَحِمَهُ اللَّهُ، حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، نا أَبِي، عَنْ أَبِي إِسْحَاقَ، عَنْ عَامِرِ بْنِ سَعْدٍ الْبَجَلِيِّ، قَالَ: قَرَأَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ أَوْ قُرِئَتْ عِنْدَهُ: " {لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ} [يونس: 26] فَقَالَ: «هَلْ تَدْرُونَ مَا الزِّيَادَةُ؟ النَّظَرُ إِلَى رَبِّنَا عَزَّ وَجَلَّ»

قَالَ أَبُو الْحَسَنِ: سَمِعْتُ عَبْدَ اللَّهِ يَقُولُ سَمِعْتُ بَعْضَ الْمَشَايِخِ يَقُولُ سَأَلُوا وَكِيعًا عَنْ أَحَادِيثِ الرُّؤْيَةِ فَحَدَّثَ بِهَا، ثُمَّ قَالَ: «غُمُّوا الْجَهْمِيَّةَ بِهَذِهِ الْأَحَادِيثِ» مَرَّتَيْنِ

470. Zakariyyā ibn Yahyā Al-Wāsitī – *rahimahullāh* – narrated to me (and said): Ibn Abī Zāidah narrated to us (and said): My father narrated to us, from Abū Ishāq, from ʻĀmir ibn Sa'd Al-Bajalī who said: Abū Bakr (*radiAllāhu ʻanhu*) recited, or someone recited in front of him:

﴿ لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ ﴾

"For those who do good is the best (reward) **and extra."** (Yūnus 10:26)

So he said: *"Do you know what the extra is? It is looking at our Lord ʻazza wa jalla."*

Abū Al-Hasan said: I heard ʻAbdullāh say: I heard some of the *mashāyikh* say that they asked Wakī' about the *ahādīth* about the *ruyah*, so he narrated them. Then he said: *"Make the Jahmiyyah sad (or cover them) with these ahādīth."* Two times.

471 – حَدَّثَنِي أَبِي، ثنا وَكِيعٌ، ثنا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَامِرِ بْنِ سَعْدٍ الْبَجَلِيِّ، عَنْ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: " {لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ} [يونس: 26] قَالَ: الزِّيَادَةُ النَّظَرُ إِلَى وَجْهِ اللَّهِ تَعَالَى "

471. My father narrated to me (and said): Wakī' narrated to us (and said): Isrāīl narrated to us, from Abū Ishāq, from ʻĀmir ibn Sa'd Al-Bajalī, from Abū Bakr (*radiAllāhu ʻanhu*) (regarding the verse):

﴿ لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ ﴾

"For those who do good is the best (reward) **and extra."** (Yūnus 10:26)

He said: *"The extra is looking at the Face of Allāh the Exalted."*

472 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نا مُحَمَّدُ بْنُ جَعْفَرٍ، نا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَامِرِ بْنِ سَعْدٍ: " فِي هَذِهِ الْآيَةِ {لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ} [يونس: 26] قَالَ: الزِّيَادَةُ النَّظَرُ إِلَى وَجْهِ الرَّحْمَنِ عَزَّ وَجَلَّ "

472. My father – *rahimahullāh* – narrated to me (and said): Muhammad ibn Ja'far narrated to us, from Shu'bah, from Abū Ishāq, from ʻĀmir ibn Sa'd regarding this verse:

﴿ لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ ﴾

"For those who do good is the best (reward) **and extra."** (Yūnus 10:26)

He said: *"The extra is looking at the Face of Ar-Rahmān ʻazza wa jalla."*

473 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نا وَكِيعٌ، نا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ مُسْلِمِ بْنِ نَذِيرٍ السَّعْدِيِّ، عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ: {لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ} [يونس: 26] قَالَ: «النَّظَرُ إِلَى وَجْهِ اللَّهِ عَزَّ وَجَلَّ»

473. My father – *rahimahullāh* – narrated to me (and said): Wakī' narrated to us (and said): Isrāīl narrated to us, from Abū Ishāq, from Muslim ibn Nadhīr As-Sa'dī, from Hudhayfah (*radiAllāhu 'anhu*) (regarding the verse):

﴿ لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ ﴾

"For those who do good is the best (reward) **and extra."** (Yūnus 10:26)

He said: *"Looking at the Face of Allāh 'azza wa jalla."*

474 – حَدَّثَنِي أَبِي، حَدَّثَنَا وَكِيعٌ، عَنْ شَرِيكٍ، عَنْ هِلَالِ بْنِ حُمَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ حَكِيمٍ، سَمِعْتُ ابْنَ مَسْعُودٍ.

474. My father narrated to me (and said): Wakī' narrated to us, from Sharīk, from Hilāl ibn Humayd, from 'Abdullāh ibn Hakīm (who said): I heard Ibn Mas'ūd (*radiAllāhu 'anhu*).

475 – حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، نا وَكِيعٌ، نا شَرِيكٌ، عَنْ هِلَالِ بْنِ أَبِي حُمَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُكَيْمٍ، سَمِعْتُ ابْنَ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ وَبَدَأَ بِالْيَمِينِ قَبْلَ الْكَلَامِ: " مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيَخْلُو بِهِ رَبُّهُ عَزَّ وَجَلَّ كَمَا يَخْلُو بِالْقَمَرِ لَيْلَةَ الْبَدْرِ فَيَقُولُ: ابْنَ آدَمَ، مَا أَجَبْتَ الْمُرْسَلِينَ؟ مَاذَا عَمِلْتَ فِيمَا عَلِمْتَ؟ " وَالْحَدِيثُ عَلَى لَفْظِ أَبِي عَنْ وَكِيعٍ، حَدَّثَنِي قَطَنُ بْنُ نُسَيْرٍ أَبُو عَبَّادٍ الدَّارِعُ، نا جَعْفَرُ بْنُ سُلَيْمَانَ، نا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ شَرِيكٍ، عَنْ هِلَالٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُكَيْمٍ، قَالَ: كَانَ ابْنُ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ إِذَا حَدَّثَ بِهَذَا الْحَدِيثِ حَلَفَ مَا مِنْكُمْ أَحَدٌ إِلَّا سَيَخْلُو بِهِ رَبُّهُ عَزَّ وَجَلَّ، فَذَكَرَ مَعْنَى حَدِيثِ وَكِيعٍ

475. 'Uthmān ibn Abī Shaybah narrated to me (and said): Wakī' narrated to us (and said): Sharīk narrated to us, from Hilāl ibn Abī Humayd, from 'Abdullāh ibn 'Ukaym (who said): I heard Ibn Mas'ūd (*radiAllāhu 'anhu*) – and he began by swearing before speaking – (say): *"There is no-one among you except that his Lord – 'azza wa jalla – will be alone with him, just as he (i.e. the slave) is alone with the moon on the night of a full moon. Then He will say: 'O son of Ādam, what did you respond to the messengers? And what did you act upon with regards to what you knew?'"* And the *hadīth* according to the wording of my father is: From Wakī' (who said): Qatan ibn Nusayr Abū 'Abbād Adh-Dhāri' narrated to me (and said): Ja'far ibn Sulaymān narrated to us (and said): 'Abdullāh ibn Al-Mubārak narrated to us, from Sharīk, from Hilāl, from 'Abdullāh ibn 'Ukaym who said: Ibn Mas'ūd (*radiAllāhu 'anhu*) used to when he narrated this *hadīth* to swear (and say): *"There is no-one among you except that his Lord – 'azza wa jalla – will be alone with him."* And he mentioned the *hadīth*.

476 – حَدَّثَنَا مَحْمُودُ بْنُ الْعَبَّاسِ الْخُرَاسَانِيُّ، نا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، أَخْبَرَنِي عَبْدُ الرَّحْمَنِ الْمَسْعُودِيُّ، عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: " تَسَارَعُوا إِلَى الْجُمُعَةِ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَبْرُزُ لِأَهْلِ الْجَنَّةِ فِي كُلِّ جُمُعَةٍ فِي كَثِيبٍ مِنْ كَافُورٍ أَبْيَضَ فَيَكُونُونَ مِنْهُ فِي الْقُرْبِ عَلَى قَدْرِ تَسَارُعِهِمْ إِلَى الْجُمُعَةِ فِي الدُّنْيَا، فَيُحْدِثُ اللَّهُ لَهُمْ مِنَ الْكَرَامَةِ

شَيْئًا لَمْ يَكُونُوا رَأَوْهُ قَبْلَ ذَلِكَ، ثُمَّ يَرْجِعُونَ إِلَى أَزْوَاجِهِمْ فَتُحَدِّثُهُمْ بِمَا قَدْ أُحْدِثَ لَهُمْ، ثُمَّ دَخَلَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ الْمَسْجِدَ فَرَأَى رَجُلَيْنِ، فَقَالَ: رَجُلَانِ وَأَنَا الثَّالِثُ وَإِنْ شَاءَ اللَّهُ أَنْ يُبَارِكَ فِي الثَّالِثِ بَارَكَ "

476. Mahmūd ibn Al-'Abbās Al-Khurasānī narrated to us (and said): 'Abdullāh ibn Al-Mubārak narrated to us (and said): 'Abdur-Rahmān Al-Mas'ūdī informed me, from Al-Minhāl ibn 'Amr, from Abū 'Ubaydah, from 'Abdullāh ibn Mas'ūd (*radiAllāhu 'anhu*) who said: *"Hasten to the Jumu'ah, for verily Allāh – 'azza wa jalla – will appear to the people of Paradise on every Jumu'ah, in dunes of white camphor. And they will be close to Him in accordance with their amount of hasting to the Jumu'ah in the dunyā. Then Allāh will create some honor for them, which they have never seen before this. Then they return to their wives and they will inform them of what was created for them."* Then 'Abdullāh ibn Mas'ūd (*radiAllāhu 'anhu*) entered the *masjid* and saw two men. Then he said: *"Two men (before me) and I am the third. And if Allāh wills, He will (also) bless the third with blessings."*

477 – حَدَّثَنِي أَحْمَدُ بْنُ مَنِيعٍ، نا عَلِيُّ بْنُ ثَابِتٍ، عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيُّ: " فِي قَوْلِهِ عَزَّ وَجَلَّ {وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ} [القيامة: 22] قَالَ: «نَضَّرَ اللَّهُ عَزَّ وَجَلَّ تِلْكَ الْوُجُوهَ حَسَّنَهَا لِلنَّظَرِ إِلَيْهِ»

477. Ahmad ibn Manī' narrated to me (and said): 'Alī ibn Thābit narrated to us, from Mūsā ibn 'Ubaydah, from Muhammad ibn Ka'b Al-Quradhī, regarding His – *'azza wa jalla* – Words:

﴿ وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ ﴾

"Some faces that will be radiant." (Al-Qiyāmah 75:22)

He said: *"Allāh – 'azza wa jalla – made these faces radiant. He made them beautiful in order to look at Him."*

478 – حَدَّثَنِي أَبُو سَهْلٍ الْهَمَذَانِيُّ، نا عَمْرُو بْنُ عَوْنٍ، عَنْ هُشَيْمٍ، عَنْ فِطْرِ بْنِ خَلِيفَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَابِطٍ الْجُمَحِيُّ: " {إِلَى رَبِّهَا نَاظِرَةٌ} [القيامة: 23] قَالَ: إِلَى وَجْهِ رَبِّهَا نَاظِرَةٌ "

478. Abū Suhayl Al-Hamadhānī narrated to me (and said): 'Amr ibn 'Awn narrated to us, from Hushaym, from Fitr ibn Khalīfah, from 'Abdur-Rahmān ibn Sābit Al-Jumahī (regarding):

﴿ إِلَى رَبِّهَا نَاظِرَةٌ ﴾

"Looking at their Lord." (Al-Qiyāmah 75:23)

He said: *"Looking at the Face of their Lord."*

479 – حَدَّثَنِي أَبِي، نا هَاشِمُ بْنُ الْقَاسِمِ، وَحُسَيْنُ بْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنِ الْحَسَنِ: " فِي قَوْلِهِ عَزَّ وَجَلَّ {وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ إِلَى رَبِّهَا نَاظِرَةٌ} [القيامة: 23] قَالَ: النَّاضِرَةُ: الْحَسَنَةُ حَسَّنَهَا اللَّهُ بِالنَّظَرِ إِلَى رَبِّهَا عَزَّ وَجَلَّ وَحَقَّ لَهَا أَنْ تُنَضَّرَ وَهِيَ تَنْظُرُ إِلَى رَبِّهَا جَلَّ جَلَالُهُ "

479. My father narrated to me (and said): Hāshim ibn Al-Qāsim and Husayn ibn Muhammad (both) narrated to us and said: Ibn Al-Mubārak narrated to us, from Al-Hasan regarding His – *'azza wa jalla* – Words:

﴿ وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ ۝ إِلَى رَبِّهَا نَاظِرَةٌ ﴾

"Some faces that day will be radiant, looking at their Lord."
(Al-Qiyāmah 75:22-23)

He said: *"Radiant (means): that Allāh made them beautiful by looking their Lord 'azza wa jalla. And it is verily with right that they become radiant when they are looking at their Lord the Mighty and Majestic."*

480 – حَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، نا شَرِيكٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ: " فِي قَوْلِهِ عَزَّ وَجَلَّ {وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ} [القيامة: 22] قَالَ: «ضَاحِكَةٌ إِلَى رَبِّهَا نَاظِرَةٌ»

480. Abū Ar-Rabī' Az-Zahrānī narrated to me (and said): Sharīk narrated to us, from Mansūr, from Mujāhid regarding His – *'azza wa jalla* – Words:

﴿ وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ ﴾

"Some faces that will be radiant." (Al-Qiyāmah 75:22)

He said: *"Laughing (out of happiness) whilst looking at their Lord."*

481 – حَدَّثَنِي أَبُو مَعْمَرٍ، نا عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ، عَنِ الْحُسَيْنِ بْنِ وَاقِدٍ، عَنْ يَزِيدَ النَّحْوِيِّ، عَنْ عِكْرِمَةَ: " {نَاظِرَةٌ} [القيامة: 23] قَالَ: تَنْظُرُ إِلَيْهِ نَظَرًا "

481. Abū Ma'mar narrated to me (and said): 'Alī ibn Al-Hasan ibn Shaqīq, from Al-Husayn ibn Wāqid, from Yazīd An-Nahwī, from 'Ikrimah (regarding):

﴿ نَاظِرَةٌ ﴾

"Looking." (Al-Qiyāmah 75:23)

He said: *"They will be looking at Him with their sights."*

482 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نا أَبُو مُعَاوِيَةَ، نا إِسْمَاعِيلُ، عَنْ أَبِي صَالِحٍ: " فِي قَوْلِهِ عَزَّ وَجَلَّ {وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ} [القيامة: 22] قَالَ: حَسَنَةٌ إِلَى رَبِّهَا نَاظِرَةٌ "

482. My father – *rahimahullāh* – narrated to me (and said): Abū Mu'āwiyah narrated to us (and said): Ismā'īl narrated to us, from Abū Sālih regarding His – *'azza wa jalla* – Words:

﴿ وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ ﴾

"Some faces that will be radiant." (Al-Qiyāmah 75:22)

He said: *"(They will be) beautiful, looking at their Lord."*

483 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نا هُشَيْمٌ، أنا إِسْمَاعِيلُ بْنُ سَالِمٍ، عَنْ أَبِي صَالِحٍ: فِي قَوْلِهِ عَزَّ وَجَلَّ {وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ} [القيامة: 22] قَالَ: «بَهِجَةٌ بِمَا هِيَ فِيهِ مِنَ النِّعْمَةِ إِلَى رَبِّهَا نَاظِرَةٌ»

483. My father – *rahimahullāh* – narrated to me (and said): Hushaym narrated to us (and said): Ismā'īl ibn Sālim narrated to us, from Abū Sālih regarding His – *'azza wa jalla* – Words:

﴿ وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ ﴾

"Some faces that will be radiant." (Al-Qiyāmah 75:22)

He said: *"(They will be) lit up with happiness due to what they are in of blessing (whilst) looking at their Lord."*

484 – حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ الصَّاغَانِيُّ، نا مُحَمَّدُ بْنُ حُمَيْدٍ، نا إِبْرَاهِيمُ بْنُ الْمُخْتَارِ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ الْخُرَاسَانِيِّ، عَنْ كَعْبِ بْنِ عُجْرَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: "{لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ} [يونس: 26] قَالَ: الزِّيَادَةُ النَّظَرُ إِلَى وَجْهِ رَبِّهِمْ عَزَّ وَجَلَّ "

484. Muhammad ibn Ishāq As-Sāghānī narrated to me (and said): Muhammad ibn Humayd narrated to us (and said): Ibrāhīm ibn Al-Mukhtār narrated to us, from Ibn Jurayj, from 'Atā Al-Khurasānī, from Ka'b ibn 'Ujrah, from the Prophet ﷺ (regarding):

﴿ لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ ﴾

"For those who do good is the best (reward) **and extra."** (Yūnus 10:26)

He said: ***"The extra is looking at the Face of their Lord 'azza wa jalla."***

485 – حَدَّثَنِي أَبُو بَكْرٍ الصَّاغَانِيُّ، نا أَبُو نُعَيْمٍ، نا سَلَمَةُ بْنُ سَابُورَ، عَنْ عَطِيَّةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ: " {وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ} [القيامة: 22] يَعْنِي حُسْنَهَا {إِلَى رَبِّهَا نَاظِرَةٌ} [القيامة: 23] قَالَ: نَظَرَتْ إِلَى الْخَالِقِ عَزَّ وَجَلَّ "

485. Abū Bakr As-Sāghānī narrated to me (and said): Abū Nu'aym narrated to us (and said): Salamah ibn Sābūr narrated to us, from Ibn 'Abbās (*radiAllāhu 'anhu*) (regarding):

﴿ وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ ﴾

"Some faces that day will be radiant." (Al-Qiyāmah 75: 23)

Meaning: He made them beautiful.

﴿ إِلَى رَبِّهَا نَاظِرَةٌ ﴾

"Looking at their Lord." (Al-Qiyāmah 75: 23)

He said: *"They looked at the Creator 'azza wa jalla."*

486 – حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، نا مُضَرٌ الْقَارِئُ، نا عَبْدُ الْوَاحِدِ بْنُ زَيْدٍ، قَالَ: سَمِعْتُ الْحَسَنَ، يَقُولُ: «لَوْ عَلِمَ الْعَابِدُونَ فِي الدُّنْيَا أَنَّهُمْ لَا يَرَوْنَ رَبَّهُمْ عَزَّ وَجَلَّ فِي الْآخِرَةِ لَذَابَتْ أَنْفُسُهُمْ فِي الدُّنْيَا»

486. 'Ubayd-Allāh ibn 'Umar Al-Qawārīrī narrated to me (and said): Mudar Al-Qārī narrated to us (and said): 'Abdul-Wāhid ibn Zayd narrated to us and said: I heard Al-Hasan say: *"If the worshippers in the dunyā knew that they would not see their Lord – 'azza wa jalla – in the ākhirah, their souls would melt in the dunyā."*

487 – حَدَّثَنِي سُرَيْجُ بْنُ يُونُسَ، نا يَحْيَى بْنُ يَمَانٍ، عَنْ أَشْعَثَ بْنِ إِسْحَاقَ الْقُمِّيِّ، قَالَ أَبُو عَبْدِ الرَّحْمَنِ: أَظُنُّهُ عَنْ جَعْفَرِ بْنِ أَبِي الْمُغِيرَةِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: «إِنَّ أَفْضَلَهُمْ مَنْزِلَةً – يَعْنِي أَهْلَ الْجَنَّةِ – الَّذِي يَنْظُرُ فِي وَجْهِ اللَّهِ عَزَّ وَجَلَّ غُدْوَةً وَعَشِيَّةً»

487. Surayj ibn Yūnus narrated to me (and said): Yahyā ibn Yamān narrated to us, from Ash'ab ibn Ishāq Al-Qummī – Abū 'Abdir-Rahmān said: I think it is from Ja'far ibn Abī Mughīrah – from Sa'īd ibn Jubayr who said: *"Verily the best of you in level – that means amongst the people of Paradise – is the one who looks at the Face of Allāh – 'azza wa jalla – in the morning and the evening."*

سُئِلَ عَمَّا رُوِيَ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: أَنَّ اللَّهَ يَحْمِلُ السَّمَاوَاتِ عَلَى أُصْبُعٍ وَمَا أَشْبَهَ ذَلِكَ مِنَ الْأَحَادِيثِ

(Chapter 9) He was asked about what was narrated from the Prophet ﷺ : that Allāh holds the heavens upon a Finger and what is similar to this among the *ahādīth*

488 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، حَدَّثَنِي مَنْصُورٌ، وَسُلَيْمَانُ، عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، أَنَّ يَهُودِيًّا أَتَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: " يَا مُحَمَّدُ، إِنَّ اللَّهَ يُمْسِكُ السَّمَاوَاتِ عَلَى أُصْبُعٍ وَالْأَرَضِينَ عَلَى أُصْبُعٍ، وَالثَّرَى عَلَى أُصْبُعٍ، وَالْجِبَالَ عَلَى أُصْبُعٍ، وَالْخَلَائِقَ عَلَى أُصْبُعٍ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ، فَضَحِكَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَتَّى بَدَتْ نَوَاجِذُهُ، وَقَرَأَ {وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ} [الأنعام: 91] " قَالَ أَبِي: قَالَ يَحْيَى: قَالَ فُضَيْلُ بْنُ عِيَاضٍ: فَضَحِكَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ تَعَجُّبًا وَتَصْدِيقًا لَهُ

488. My father – *rahimahullāh* – narrated to me (and said): Yahyā ibn Sa'īd narrated to us, from Sufyān (who said): Mansūr and Sulaymān narrated to me, from Ibrāhīm, from 'Ubaydah, from 'Abdullāh (*radiAllāhu 'anhu*) that a Jew came to the Prophet (*sallAllāhu alayhi wa sallam*) and said: *"O Muhammad. Verily Allāh holds the heavens upon a Finger. And the earths upon a Finger. And the soil upon one Finger. And the mountains upon one Finger. And the creations upon one Finger. Then He will say: 'I am the King.'"* So the Prophet ﷺ laughed until his molar teeth became visible. And he recited:

﴿ وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ﴾

"They did not estimate Allāh His true estimate." (Al-An'ām 6:91)

My father said: Yahyā said: Fudayl ibn 'Iyyād said: *"So the Messenger of Allāh ﷺ laughed because he was surprised by him and confirming him (in what he said)."*

489 – سَمِعْتُ أَبِي رَحِمَهُ اللَّهُ، ثنا يَحْيَى بْنُ سَعِيدٍ، بِحَدِيثِ سُفْيَانَ عَنِ الْأَعْمَشِ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «أَنَّ اللَّهَ يُمْسِكُ السَّمَاوَاتِ عَلَى أُصْبُعٍ» قَالَ أَبِي رَحِمَهُ اللَّهُ: جَعَلَ يَحْيَى يُشِيرُ بِأَصَابِعِهِ وَأَرَانِي أَبِي كَيْفَ جَعَلَ يُشِيرُ بِأُصْبُعِهِ يَضَعُ أُصْبُعًا أُصْبُعًا حَتَّى أَتَى عَلَى آخِرِهَا

489. I heard my father – *rahimahullāh* – (and said): Yahyā ibn Sa'īd narrated the *hadīth* of Sufyān to us, from Al-A'mash, from Mansūr, from Ibrāhīm, from 'Ubaydah, from 'Abdullāh, from the Prophet ﷺ: ***"That Allāh will hold the heavens upon one Finger."*** My father – *rahimahullāh* – said: *"Yahyā began to show with his fingers."* And my father showed me how he began to show with his fingers, putting one finger upon another finger until he came to the last of them.

490 – حَدَّثَنِي أَبِي، ثنا يُونُسُ، نا شَيْبَانُ، عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ السَّلْمَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: " جَاءَ حَبْرٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَا مُحَمَّدُ أَوْ يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ يَجْعَلُ السَّمَاوَاتِ عَلَى أُصْبُعٍ، وَالْأَرَضِينَ عَلَى أُصْبُعٍ، وَالْجِبَالَ وَالشَّجَرَ عَلَى أُصْبُعٍ، وَالْمَاءَ وَالثَّرَى عَلَى أُصْبُعٍ، وَسَائِرَ الْخَلْقِ عَلَى أُصْبُعٍ، ثُمَّ يَهُزُّهُنَّ فَيَقُولُ: أَنَا الْمَلِكُ، فَضَحِكَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَتَّى بَرَزَتْ نَوَاجِذُهُ تَصْدِيقًا لِقَوْلِ الْحَبْرِ، ثُمَّ قَرَأَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ {وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ} [الزمر: 67] إِلَى آخِرِ الْآيَةِ "

490. My father narrated to me (and said) from Yūnus, from Mansūr ibn Al-Mu'tamar, from Ibrāhīm, from 'Abīdah As-Salmānī, from 'Abdullāh ibn Mas'ūd (*radiAllāhu 'anhu*) who said: *A rabbi came to the Messenger of Allāh ﷺ and said: "O Muhammad or O Messenger of Allāh. Verily Allāh – 'azza wa jalla – on the Day of Judgment will put the heavens upon one Finger, and the earth upon one Finger, and the mountains and the trees upon one Finger, and the water and the soil upon one Finger and the rest of the creation upon one Finger. Then He will shake them all and say: 'I am the King.'"* So the Messenger of Allāh ﷺ laughed until his molar teeth became visible, confirming the saying of the rabbi. Then the Messenger of Allāh ﷺ recited:

﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ﴾

"And they did not estimate Allāh His true estimate. And the whole earth will be in His Grasp on the Day of Judgment." (Az-Zumar 39:67)

Until the end of the verse.

491 – حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ، نا أَبُو مُعَاوِيَةَ، نا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: أَتَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ مِنْ أَهْلِ الْكِتَابِ، فَذَكَرَ مَعْنَى حَدِيثِ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عبيدَةَ السَّلْمَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِمَعْنَاهُ.

491. 'Abdullāh ibn 'Umar narrated to us (and said): Abū Mu'āwiyah narrated to us, from Al-A'mash, from Ibrāhīm, from 'Alqamah, from 'Abdullāh who said: *"A man from the people of the Book came to the Prophet ﷺ."* And he mentioned the (same) meaning as the *hadīth* of Mansūr, from Ibrāhīm, from 'Abīdah As-Salmānī, from 'Abdullāh ibn Mas'ūd (*radiAllāhu 'anhu*), from the Prophet ﷺ.

492 – حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُمَرَ، حَدَّثَنَا أَبُو الْمُحَيَّاةِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ السَّلْمَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِمَعْنَاهُ

492. 'Abdullāh ibn 'Umar narrated to me (and said): Abū Al-Muhayyāh narrated to us, from Ibrāhīm him, from 'Abīdah As-Salmānī, from 'Abdullāh ibn Mas'ūd, from the Prophet ﷺ with the same meaning.

493 – حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُمَرَ، نا عِمْرَانُ بْنُ عُيَيْنَةَ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي الضُّحَى، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: " مَرَّ يَهُودِيٌّ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ لَهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «يَا يَهُودِيُّ خَوِّفْنَا» فَقَالَ: يَا أَبَا الْقَاسِمِ كَيْفَ بِيَوْمٍ تَكُونُ الْأَرْضُ عَلَى هَذِهِ، وَالسَّمَاوَاتُ عَلَى هَذِهِ، وَالْمَاءُ عَلَى هَذِهِ، وَالْخَلْقُ عَلَى هَذِهِ، يَعْنِي أَصَابِعَهُ، ثُمَّ قَرَأَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ {وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ} [الزمر: 67]

493. ʼAbdullāh ibn ʼUmar narrated to me (and said): ʼImrān ibn ʼUyaynah narrated to us, from ʼAtā ibn As-Sāib, from Abū Ad-Duhā, from Ibn ʻAbbās (*radiAllāhu ʻanhu*) who said: A Jew passed by the Prophet ﷺ, so the Prophet ﷺ said to him: ***"O Jew, frighten us."*** So he said: *"O Abū Al-Qāsim. How will it be on a day where the earth will be upon this, the heavens upon this, and the water upon this, and the creation upon this."* Meaning His Fingers. Then the Messenger of Allāh ﷺ recited:

﴿ وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ ﴾

"And they did not estimate Allāh His true estimate. And the whole earth will be in His Grasp on the Day of Judgment. And the heavens will be folded up in His Right Hand." (Az-Zumar 39:67)

494 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نا حُسَيْنُ بْنُ حَسَنٍ، نا أَبُو كُدَيْنَةَ، عَنْ عَطَاءٍ، عَنْ أَبِي الضُّحَى، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: " مَرَّ يَهُودِيٌّ بِرَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهُو جَالِسٌ، قَالَ: كَيْفَ تَقُولُ يَا أَبَا الْقَاسِمِ يَوْمَ يَجْعَلُ اللَّهُ السَّمَاءَ عَلَى ذِهِ، وَأَشَارَ بِالسَّبَّابَةِ، وَالْأَرَضِينَ عَلَى ذِهِ، وَالْمَاءَ عَلَى ذِهِ، وَالْجِبَالَ عَلَى ذِهِ، وَسَائِرَ الْخَلْقِ عَلَى ذِهِ، وَجَعَلَ يُشِيرُ بِأَصَابِعِهِ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ {وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ} [الأنعام: 91] الْآيَةَ "

494. My father – *rahimahullāh* – narrated to me (and said): Husayn ibn Hasan narrated to us (and said): Abū Kudaynah narrated to us, from ʼAtā, from Abū Ad-Duhā, from Ibn ʼAbbās (*radiAllāhu ʻanhumā*) who said: A Jew passed by the Messenger of Allāh (sallAllāhu alayhi wa sallam) while he was sitting, and said: *"What do you say, O Abū Al-Qāsim, about a day where Allāh will put the heaven upon this* – and he pointed with his index finger – *and the earths upon this, and the mountains upon this, and the rest of the creation upon this."* And he began to show it with his fingers. So Allāh – *ʻazza wa jalla* – revealed the verse:

﴿ وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ﴾

"They did not estimate Allāh His true estimate." (Al-Anʼām 6:91)

Until the end of the verse.

495 – حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ، سَمِعْتُ وَكِيعًا يَقُولُ: " نُسَلِّمُ هَذِهِ الْأَحَادِيثَ كَمَا جَاءَتْ وَلَا نَقُولُ كَيْفَ كَذَا وَلَا لِمَ كَذَا، يَعْنِي مِثْلَ حَدِيثِ ابْنِ مَسْعُودٍ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يَحْمِلُ السَّمَاوَاتِ عَلَى أُصْبُعٍ، وَالْجِبَالَ عَلَى أُصْبُعٍ، وَحَدِيثِ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «قَلْبُ ابْنِ آدَمَ بَيْنَ أُصْبُعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ» وَنَحْوِهَا مِنَ الْأَحَادِيثِ "

495. Ahmad ibn Ibrāhīm narrated to me (and said): I heard Wakī' say: *"We submit to these ahādīth just as they came and we do not say: 'How this and why is this'. For example, like the hadīth of Ibn Mas'ūd: 'Verily Allāh – 'azza wa jalla – holds the heavens upon a Finger and the mountains upon a Finger.' And the hadīth that the Prophet ﷺ said:* ***"The heart of the son of Ādam is between two Fingers from the Fingers of Ar-Rahmān."*** *And similar to it among the ahādīth."*

496 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ، عَنْ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِذَا ضَرَبَ أَحَدُكُمْ فَلْيَجْتَنِبِ الْوَجْهَ فَإِنَّ اللَّهَ خَلَقَ آدَمَ عَلَى صُورَتِهِ»

496. My father – *rahimahullāh* – narrated to me (and said): Sufyān narrated to us, from Abū Az-Zinnād, from Al-A'raj, from Abū Hurayrah, from the Prophet ﷺ: ***"If anyone of you hits, then let him avoid the face. Because verily Allāh created Ādam in His Image."***

497 – حَدَّثَنِي أَبِي، سَمِعْتُ الْحُمَيْدِيَّ، وَحَدَّثَنَا سُفْيَانُ بِهَذَا الْحَدِيثِ وَيَقُولُ: هَذَا حَقٌّ وَيَتَكَلَّمُ وَابْنُ عُيَيْنَةَ سَاكِتٌ قَالَ أَبِي رَحِمَهُ اللَّهُ: مَا يُنْكِرُ ابْنُ عُيَيْنَةَ قَوْلَهُ

497. My father narrated to me (and said): I heard Al-Humaydī – and Sufyān also narrated this *hadīth* to us – while he said (regarding the previously mentioned *hadīth*): *"This is the truth."* And he was saying this while Ibn 'Uyaynah remained silent. My father said: *"Ibn 'Uyaynah did not reject what he said (i.e. that it is truth)."*

498 – حَدَّثَنِي أَبُو مَعْمَرٍ، نا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لَا تُقَبِّحُوا الْوَجْهَ فَإِنَّ اللَّهَ خَلَقَ آدَمَ عَلَى صُورَةِ الرَّحْمَنِ»

498. Abū Ma'mar narrated to me (and said): Jarīr narrated to us, from Al-A'mash, from Habīb ibn Abī Thābit, from 'Atā, from Ibn 'Umar (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"Do not make the face ugly. Because verily Allāh created Ādam in the Image of Ar-Rahmān."***

499 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نا حَسَنُ بْنُ مُوسَى الْأَشْيَبُ، نا أَبُو هِلَالٍ مُحَمَّدُ بْنُ سُلَيْمٍ، نا رَجُلٌ، أَنَّ ابْنَ رَوَاحَةَ، قَالَ لِلْحَسَنِ: " هَلْ تَصِفُ رَبَّكَ عَزَّ وَجَلَّ؟ قَالَ: نَعَمْ أَصِفُهُ بِغَيْرِ مِثَالٍ "

499. My father – *rahimahullāh* – narrated to me (and said): Hasan ibn Mūsā Al-Ashyab narrated to us (and said): Abū Hilāl Muhammad ibn Sulaym narrated to us (and said): A man narrated to us that Ibn Rawāhah said to Al-Hasan: *"Do you describe your Lord 'azza wa jalla?"* He said: *"Yes, I describe Him without giving an example."*

500 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نا مُعَاذُ بْنُ مُعَاذٍ، نا حَمَّادُ بْنُ سَلَمَةَ، نا ثَابِتٌ الْبُنَانِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: " فِي قَوْلِهِ عَزَّ وَجَلَّ {فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا} [الأعراف: 143] قَالَ: قَالَ: «هَكَذَا،

يَعْنِي أَخْرَجَ طَرَفَ الْخِنْصَرِ» قَالَ أَبِي: أَرَنَاهُ مُعَاذٌ فَقَالَ لَهُ حُمَيْدٌ الطَّوِيلُ: مَا تُرِيدُ إِلَى هَذَا يَا أَبَا مُحَمَّدٍ؟ قَالَ: فَضَرَبَ صَدْرَهُ ضَرْبَةً شَدِيدَةً، وَقَالَ: مَنْ أَنْتَ يَا حُمَيْدُ وَمَا أَنْتَ يَا حُمَيْدُ؟ حَدَّثَنِي بِهِ أَنَسُ بْنُ مَالِكٍ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، تَقُولُ أَنْتَ مَا تُرِيدُ إِلَيْهِ؟ حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي مَنْ سَمِعَ مُعَاذًا يَقُولُ: وَدِدْتُ أَنَّهُ حَبَسَهُ شَهْرَيْنِ يَعْنِي لِحُمَيْدٍ

500. My father – *rahimahullāh* – narrated to me (and said): Mu'ādh ibn Mu'ādh narrated to us (and said): Hammād ibn Salamah narrated to us (and said): Thābit Al-Bunānī narrated to us, from Anas ibn Mālik (*radiAllāhu 'anhu*) from the Prophet (*sallAllāhu alayhi wa sallam*) regarding His – *'azza wa jalla* – words:

﴿ فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا ﴾

"So when his Lord appeared to the mountain He made it collapse to dust."
(Al-A'rāf 7:143)

He said: He (*sallAllāhu alayhi wa sallam*) said: ***"Like this (i.e. he exposed the tip of the little finger)."*** My father said: Mu'ādh showed us how (with his little finger), so Humayd At-Tāwil said to him: *"Why are you doing like that, O Abū Muhammad?"* He said: So he struck his chest with a hard strike and said: *"Who are you O Humayd and what are you O Humayd? Anas ibn Mālik narrated it to me from the Prophet (sallAllāhu alayhi wa sallam) and you are saying: 'Why are you doing that?'"* My father narrated to me and said: Someone who heard Mu'ādh narrated to me that he said: *"I wish that he would be imprisoned for two months."* I.e. Humayd.

501 – حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، نا هُدَيْمٌ، نا مُحَمَّدُ بْنُ سَوَاءٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: " {فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ} [الأعراف: 143] قَالَ: هَكَذَا وَأَشَارَ بِطَرَفِ الْخِنْصَرِ يَحْكِيهِ "

501. Muhammad ibn Abī Bakr Al-Muqaddamī narrated to me (and said): Hudaym narrated to us (and said): Muhammad ibn Sawā narrated to us, from Sa'īd, from Qatādah, from Anas, from the Prophet (*sallAllāhu alayhi wa sallam*) (regarding His – the Exalted – Words):

﴿ فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا ﴾

"So when his Lord appeared to the mountain He made it collapse to dust."
(Al-A'rāf 7:143)

He ﷺ said: ***"Like this (and he showed it with the tip of the little finger)."***

502 – حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْحَجَّاجِ النَّاجِيُّ، نا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: " {فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ} [الأعراف: 143] قَالَ حَمَّادٌ: هَكَذَا وَأَرَانَا إِبْرَاهِيمُ طَرَفَ الْخِنْصَرِ، قُلْتُ لِإِبْرَاهِيمَ رَفَعَهُ قَالَ: لَا "

502. Ibrāhīm ibn Al-Hajjāj An-Nājī narrated to me (and said): Hammād ibn Salamah narrated to us, from Thābit Al-Bunānī, from Anas ibn Mālik (*radiAllāhu 'anhu*):

﴿ فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا ﴾

"So when his Lord appeared to the mountain He made it collapse to dust." (Al-A'rāf 7:143)

Hammād said: *"Like this."* And Ibrāhīm showed us the tip of the little finger. I said to Ibrāhīm: *"Did he ascribe it (to the Prophet)?"* He said: *"No."*

503 – حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ الصَّاغَانِيُّ، نا سُلَيْمَانُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ كَثِيرٍ، قَالَا: نا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَعْنَاهُ

503. Muhammad ibn Ishāq As-Sāghānī narrated to me (and said): Sulaymān ibn Harb and Muhammad ibn Kathīr (both) narrated to us and said: Hammād ibn Salamah narrated to us, from Thābit, from Anas ibn Mālik, from the Prophet ﷺ the same meaning as it.

504 – حَدَّثَنِي أَبُو مَعْمَرٍ، نا عَمْرُو بْنُ مُحَمَّدٍ الْعَنْقَزِيُّ، نا أَسْبَاطُ بْنُ نَصْرٍ، عَنْ السُّدِّيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: «تَجَلَّى مِثْلُ الْخِنْصَرِ» وَأَشَارَ أَبُو مَعْمَرٍ بِأُصْبُعِهِ يَعْنِي قَوْلَهُ عَزَّ وَجَلَّ {فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ} [الأعراف: 143]

504. Abū Ma'mar narrated to me (and said): 'Amr ibn Muhammad Al-'Anqazī narrated to us (and said): Asbāt ibn Nasr narrated to us, from As-Suddī, from 'Ikrimah, from Ibn 'Abbās (*radiAllāhu 'anhumā*) who said: *"He appeared just like the little finger."* And Abū Ma'mar showed it with his finger, i.e. His – *'azza wa jalla* – Words:

﴿ فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ ﴾

"So when his Lord appeared to the mountain." (Al-A'rāf 7:143)

505 – حَدَّثَنِي أَحْمَدُ بْنُ مَنِيعٍ، نا عَبَّادُ بْنُ عَبَّادٍ، عَنْ يَزِيدَ بْنِ حَازِمٍ، عَنْ عِكْرِمَةَ: " أَنَّهُ كَانَ يَقْرَأُ هَذَا الْحَرْفَ {فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا} [الأعراف: 143] قَالَ: كَانَ حَجَرًا أَصَمَّ، فَلَمَّا تَجَلَّى لَهُ صَارَ تَلًّا تُرَابًا دَكًّا مِنَ الدَّكَوَاتِ "

505. Ahmad ibn Munī' narrated to me (and said): 'Abbād ibn 'Abbād narrated to us, from Yazīd ibn Hāzim, from 'Ikrimah: That he used to recite this verse:

﴿ فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا ﴾

"So when his Lord appeared to the mountain He made it collapse to dust." (Al-A'rāf 7:143)

He said: *"It was a solid rock, then when He appeared to it, it became a plain level of dust, among the plain levels."*

506 – حَدَّثَنِي عَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ، سَمِعْتُ أَبَا عُبَيْدٍ الْقَاسِمَ بْنَ سَلَّامٍ، يَقُولُ: «كَلَّمْتُ النَّاسَ وَكَلَّمْتُ أَهْلَ الْكِتَابِ، فَلَمْ أَرَ قَوْمًا أَوْسَخَ وَلَا أَقْذَرَ وَلَا أَطْفَسَ مِنَ الرَّافِضَةِ، وَلَقَدْ نَفَيْتُ ثَلَاثَةَ رِجَالٍ إِذْ كُنْتُ بِالثَّغْرِ قَاضِيًا جَهْمِيَّيْنِ وَرَافِضِيًّا أَوْ رَافِضِيَّيْنِ وَجَهْمِيًّا وَقُلْتُ مِثْلُكُمْ لَا يُجَاوِرُ أَهْلَ الثُّغُورِ»

506. 'Abbas ibn Muhammad Ad-Dūrī narrated to me (and said): I heard Abū 'Ubayd Al-Qāsim ibn Sallām say: *"I spoke with the people and I spoke with the people of the scripture, and I did not see a people more dirty, more filthy and more impure than the Rāfidah. And I verily banished three men when I was judge in the city. Two from the Jahmiyyah and one rāfidī, or two from the Rāfidah and one jahmī. And I said: 'The likes of you should not live close to the people of the cities.'"*

507 – أُخْبِرْتُ عَنْ حَجَّاجِ بْنِ مُحَمَّدٍ، عَنِ ابْنِ جُرَيْجٍ، قَالَ: قُلْتُ لِعَطَاءٍ، فَذَكَرَ حَدِيثًا، وَأَمَّا سُبْحَانَ الْمَلِكِ الْقُدُّوسِ فَبَلَغَنِي حَسِبْتُ أَنَّهُ يُخْبِرُ ذَلِكَ عَنْ عُبَيْدِ بْنِ عُمَيْرٍ قَالَ: يَنْزِلُ الرَّبُّ عَزَّ وَجَلَّ شَطْرَ اللَّيْلِ إِلَى السَّمَاءِ الدُّنْيَا فَيَقُولُ: «مَنْ يَسْأَلُنِي فَأُعْطِيَهُ، مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ» ، وَيَقُولُ مَلَكٌ سَبِّحُوا الْمَلِكَ الْقُدُّوسَ، وَأَمَّا سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحُ سَبَقَتْ رَحْمَةُ رَبِّي غَضَبَهُ، قَالَ: فَبَلَغَنِي أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ لَمَّا أُسْرِيَ بِهِ: كُلَّمَا مَرَّ بِسَمَاءٍ سَلَّمَتْ عَلَيْهِ الْمَلَائِكَةُ حَتَّى جَاءَ السَّمَاءَ السَّادِسَةَ فَقَالَ جِبْرِيلُ عَلَيْهِ السَّلَامُ هَذَا مَلَكٌ فَسَلَّمَ فَبَدَرَهُ الْمَلَكُ فَسَلَّمَ عَلَيْهِ، فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: وَدِدْتُ أَنِّي سَلَّمْتُ عَلَيْهِ قَبْلَ أَنْ يُسَلِّمَ عَلَيَّ " قَالَ: فَلَمَّا جَاءَ السَّمَاءُ السَّابِعَةُ قَالَ جِبْرِيلُ عَلَيْهِ السَّلَامُ: «إِنَّ اللَّهَ يُصَلِّي» ، قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: وَهُوَ يُصَلِّي؟ قَالَ: نَعَمْ، قَالَ: وَمَا صَلَاتُهُ؟ قَالَ: يَقُولُ «سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ سَبَقَتْ رَحْمَتِي غَضَبِي» ، قَالَ: فَاتَّبِعْ ذَلِكَ قُلْتُ: أُقَدِّمُ بَعْضَ ذَلِكَ قَبْلَ بَعْضٍ؟ قَالَ: نَعَمْ إِنْ شِئْتَ

507. I was informed from Hajjāj ibn Muhammad, from Ibn Jurayj who said: I said (something) to 'Atā, so he mentioned a *hadīth* (and said): And regarding 'Subhān Al-Malik Al-Quddūs' then it has reached me – I think he informed about this from 'Ubayd ibn 'Umar who said: *"The Lord – 'azza wa jalla – descends towards (the last part of) the night, then He says: 'Who asks me so I can give him, who asks Me for forgiveness so I can forgive him?' And the angels say: 'Praise Al-Malik Al-Quddūs.'"* And regarding '*Subbūh Quddūs Rabb Al-Malāikah war-Rūh*, the Mercy of my Lord preceded His Anger', he said: *"It has reached me that the Prophet ﷺ said when he was taken on a night journey: every time he passed by a heaven, the angels would greet him until he reached the sixth heaven, then Jibrīl ('alayhi as-salām) said: 'This is an angel, so greet him.' But the angel hurried to him and greeted him. So the Prophet (sallAllāhu alayhi wa sallam) said:* ***'I wish that I would have greeted him before he greeted me.'"*** He said: *"Then when he reached the seventh heaven Jibrīl (alayhi as-salām) said: 'Verily Allāh is praying.' The Prophet (sallAllāhu alayhi wa sallam):* ***'And does He pray?'*** *He said: 'Yes.' He said:* ***'And what is His prayer?'*** *He said: 'He says: 'Subbūh Quddūs Rabb Al-*

Malāikah war-Rūh, My Mercy precedes My Anger.' He said: 'So follow that.' I said: ***'Can I put some of it before the other?'*** *He said: 'Yes if you want.'"*

508 – حَدَّثَنِي أَبُو مَعْمَرٍ، نا عَبَّادُ بْنُ الْعَوَّامِ، قَالَ: قَدِمَ عَلَيْنَا شَرِيكٌ فَسَأَلْنَاهُ عَنِ الْحَدِيثِ، «إِنَّ اللَّهَ يَنْزِلُ لَيْلَةَ النِّصْفِ مِنْ شَعْبَانَ» قُلْنَا: إِنَّ قَوْمًا يُنْكِرُونَ هَذِهِ الْأَحَادِيثَ، قَالَ: فَمَا يَقُولُونَ؟ قُلْنَا: يَطْعَنُونَ فِيهَا، فَقَالَ: إِنَّ الَّذِينَ جَاءُوا بِهَذِهِ الْأَحَادِيثِ هُمُ الَّذِينَ جَاءُوا بِالْقُرْآنِ وَبِأَنَّ الصَّلَوَاتِ خَمْسٌ وَبِحَجِّ الْبَيْتِ وَبِصَوْمِ رَمَضَانَ فَمَا نَعْرِفُ اللَّهَ إِلَّا بِهَذِهِ الْأَحَادِيثِ "

508. Abū Ma'mar narrated to me, from 'Abbād ibn Al-'Awwām who said: Sharīk came to us so we asked him about the hadīth: ***"Verily Allāh descends on the night of the middle of Sha'ban."*** We said: *"Verily some people reject these ahādīth."* So he said: *"Then what do they say?"* We said: *"They challenge them (as being false)."* So he said: *"Verily those who came with these ahādīth are those who came with the Qurān, and with the five prayers, the Hajj to the House and the fast in Ramadān. So we do not know Allāh except through these ahādīth."*

509 – حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ الصَّاغَانِيُّ، أنا أَسْلَمُ بْنُ قَادِمٍ، نا مُوسَى بْنُ دَاوُدَ، قَالَ: قَالَ لِي عَبَّادُ بْنُ الْعَوَّامِ: " قَدِمَ عَلَيْنَا شَرِيكُ بْنُ عَبْدِ اللَّهِ مُنْذُ نَحْوِ خَمْسِينَ سَنَةً، قَالَ: فَقُلْتُ لَهُ: يَا أَبَا عَبْدِ اللَّهِ إِنَّ عِنْدَنَا قَوْمًا مِنَ الْمُعْتَزِلَةِ يُنْكِرُونَ هَذِهِ الْأَحَادِيثَ، قَالَ: فَحَدَّثَنِي بِنَحْوِ مِنْ عَشَرَةِ أَحَادِيثَ فِي هَذَا، وَقَالَ: أَمَّا نَحْنُ فَقَدْ أَخَذْنَا دِينَنَا عَنِ التَّابِعِينَ عَنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَهُمْ عَمَّنْ أَخَذُوا "

509. Muhammad ibn Ishāq As-Sāghānī narrated to me (and said): Aslam ibn Qādim narrated to us (and said): Mūsā ibn Dāwūd narrated to us and said: 'Abbād ibn Al-'Awwām said to me: Sharīk ibn 'Abdullāh came to us fifty years ago. He said: So I said to him: *"O Abū 'Abdillāh, verily we have a people from the Mu'tazilah who reject these ahādīth."* He said: So he narrated around ten ahādīth to me regarding this, and said: *"As for us, then we verily took our religion from the tābi'ūn (who took it) from the companions of the Messenger of Allāh ﷺ. But as for them, then who did they take (their religion) from?"*

510 – حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، نا سَهْلُ بْنُ مَحْمُودٍ أَبُو السَّرِيِّ، سَمِعْتُ إِسْمَاعِيلَ بْنَ عُلَيَّةَ، يَقُولُ: " أَنَا أَحْتَجُّ، عَلَيْهِمْ يَعْنِي الْجَهْمِيَّةَ بِقَوْلِهِ عَزَّ وَجَلَّ {فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ} [الأعراف: 143] لَا يَكُونُ التَّجَلِّي إِلَّا لِشَيْءٍ حَدَثَ "

510. Ahmad ibn Ibrāhīm Ad-Dawraqī narrated to me (and said): Sahl ibn Mahmūd Abū As-Sarrī narrated to us (and said): I heard Ismā'īl ibn 'Ulayyah say: *"As an argument against them (i.e. the Jahmiyyah) I use His – 'azza wa jalla – Words:*

﴿ فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا ﴾

"So when his Lord appeared to the mountain." (Al-A'rāf 7:143)

Appearing cannot happen except for something occurring."

511 – حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، نا يَحْيَى بْنُ مَعِينٍ، سَمِعْتُ إِسْمَاعِيلَ بْنَ عُلَيَّةَ، يَقُولُ: " ﴿لَا تُدْرِكُهُ الْأَبْصَارُ﴾ [الأنعام: 103] قَالَ: هَذَا فِي الدُّنْيَا "

511. Ahmad ibn Ibrāhīm Ad-Dawraqī narrated to me (and said): Yahyā ibn Ma'īn narrated to us (and said): I heard Ismā'īl ibn 'Ulayyah say:

﴿لَا تُدْرِكُهُ الْأَبْصَارُ﴾

"The sights cannot perceive Him." (Al-An'ām 6:103)

He said: *"This is in the dunyā."*

512 – حَدَّثَنِي مُحَمَّدُ بْنُ مَنْصُورٍ الطُّوسِيُّ، قَالَ: قَدِمَ عَلِيُّ بْنُ مَضَاءٍ مَوْلًى لِخَالِدٍ الْقَسْرِيِّ، ثنا هِشَامُ بْنُ بَهْرَامَ، سَمِعْتُ مُعَافَى بْنَ عِمْرَانَ، يَقُولُ: " الْقُرْآنُ كَلَامُ اللَّهِ غَيْرُ مَخْلُوقٍ، قَالَ هِشَامٌ: وَأَنَا أَقُولُ كَمَا قَالَ الْمُعَافَى، قَالَ عَلِيٌّ: وَأَنَا أَقُولُ كَمَا قَالَ يَعْنِي هِشَامًا، قَالَ أَبُو جَعْفَرٍ الطُّوسِيُّ: وَأَنَا أَقُولُ الْقُرْآنُ كَلَامُ اللَّهِ غَيْرُ مَخْلُوقٍ "

512. Muhammad ibn Mansūr At-Tūsī narrated to me and said: 'Alī ibn Madā – the *mawlā* of Khālid Al-Qasrī – came (and said): Hishām ibn Bahrām narrated to us (and said): I heard Mu'āfā ibn 'Imrān say: *"The Qurān is the Word of Allāh and not created."* Hishām said: *"And I say the same as Mu'āfā said."* 'Alī said: *"And I say the same as he said."* Meaning: Hishām. Abū Ja'far At-Tūsī said: *"And I say that the Qurān is the Word of Allāh and not created."*

513 – سَمِعْتُ مُحَمَّدَ بْنَ مَنْصُورٍ الطُّوسِيَّ، يَقُولُ: " رَأَيْتُ فِي الْمَنَامِ كَأَنِّي قَاعِدٌ فَرَفَعْتُ رَأْسِي فَإِذَا النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ فَوْقَ شَيْءٍ مُرْتَفِعٍ، فَقُلْتُ لَهُ: إِنَّ هَاهُنَا قَوْمٌ يَقُولُونَ الْقُرْآنُ مَخْلُوقٌ، فَقَالَ بِوَجْهِهِ فَأَعْرَضَ عَنِّي إِعْرَاضًا شَدِيدًا فَقُلْتُ لَهُ: أَلَيْسَ هُوَ كَلَامَ اللَّهِ غَيْرُ مَخْلُوقٍ؟ قَالَ: بَلَى ثُمَّ قَامَ فَإِذَا عَلَى يَسَارِهِ ثَلَاثُ أُنَاسٍ عَرَفْتُ مِنْهُمْ وَاحِدًا بِوَجْهِهِ فَرَدَدْتُ عَلَيْهِ الْكَلَامَ ثَانِيَةً لِيَسْمَعَ هَؤُلَاءِ الثَّلَاثَةُ فَقُلْتُ لَهُ: أَلَيْسَ الْقُرْآنُ كَلَامَ اللَّهِ غَيْرَ مَخْلُوقٍ؟ قَالَ: بَلَى أَشَدَّ مَا أَسْمَعَنِي أَوَّلًا فَقُلْتُ لِهَؤُلَاءِ اسْمَعُوا وَاشْهَدُوا كُلُّكُمْ كَأَنَّكُمْ فِي الْيَقَظَةِ "

513. I heard Muhammad ibn Mansūr At-Tūsī say: I saw in a dream as if I was sitting. Then I raised my head and there was the Prophet ﷺ sitting upon something elevated. So I said to him: *"Verily here, there are some people who say that the Qurān is created."* So he turned his face away from me in a severe way. So I said to him: *"Is it not the Word of Allāh and not created?"* He said: *"Yes, indeed."* Then he got up, and on his left side there were three people of which I recognized one by his face. So I spoke to him again in order for these three to hear (what was said). So I said to him: *"Is the Qurān not the Word of Allāh and not created?"* He said: *"Yes, indeed."* Higher than what he made me hear (from him) the first time. So I said to these: *"Listen and testify all of you, as if you were in a state of being awake."*

514 – حَدَّثَنِي مُحَمَّدُ بْنُ مَنْصُورٍ الطُّوسِيُّ، نا عَلِيُّ بْنُ مَضَاءٍ سَأَلْتُ عَتَّابَ بْنَ بَشِيرٍ عَنِ الْقُرْآنِ، فَقَالَ: سَأَلْتُ خُصَيْفًا، عَنِ الْقُرْآنِ، فَقَالَ: " الْقُرْآنُ كَلَامُ اللَّهِ عَزَّ وَجَلَّ وَلَيْسَ بِمَخْلُوقٍ، قُلْتُ: وَأَيُّ شَيْءٍ تَقُولُ أَنْتَ؟ قَالَ: أَقُولُ كَمَا قَالَ يَعْنِي عَتَّابًا"

514. Muhammad ibn Mansūr At-Tūsī narrated to me (and said): ‘Alī ibn Madā narrated to us (and said): I asked ‘Attāb ibn Bashīr about the Qurān, so he said: I asked Khusayf about the Qurān, so he said: *“The Qurān is the Word of Allāh – ‘azza wa jalla – and not created.”* I said: *“And what do you say?”* He said: *“I say the same as he said.”* Meaning: ‘Attāb.

515 – حَدَّثَنِي مُحَمَّدُ بْنُ مَنْصُورٍ، حَدَّثَنِي عَلِيٌّ، قَالَ: " سَأَلْتُ مُحَمَّدَ بْنَ سَلَمَةَ الْحَرَّانِيَّ قَالَ: الْقُرْآنُ كَلَامُ اللَّهِ وَلَيْسَ بِمَخْلُوقٍ"

515. Muhammad ibn Mansūr narrated to me (and said): ‘Alī narrated to me and said: I asked Muhammad ibn Salamah Al-Harrānī (about the Qurān). He said: *“The Qurān is the Word of Allāh and not created.”*

516 – حَدَّثَنِي أَبُو هَاشِمٍ زِيَادُ بْنُ أَيُّوبَ، سَمِعْتُ يَحْيَى بْنَ إِسْمَاعِيلَ الْوَاسِطِيَّ، سَمِعْتُ عَبَّادَ بْنَ الْعَوَّامِ، يَقُولُ: «كَلَّمْتُ بِشْرًا الْمَرِيسِيَّ وَأَصْحَابَ بِشْرٍ فَرَأَيْتُ آخِرَ كَلَامِهِمْ يَنْتَهِي إِلَى أَنْ يَقُولُوا لَيْسَ فِي السَّمَاءِ شَيْءٌ»

516. Abū Hāshim Ziyād ibn Ayyūb narrated to me (and said): I heard Ayyūb ibn Ismā’īl Al-Wāsitī (who said): I heard ’Abbād ibn Al-‘Awwām who said: *“I spoke with Bishr Al-Marīsī and the companions of Bishr, and I saw that the conclusion of their words ends with them saying that there is nothing in the heaven.”*

517 – حَدَّثَنِي زِيَادُ أَبُو هَاشِمٍ، سَمِعْتُ أَبَا الْعَوَّامِ الْمُسْتَمْلِيَّ، يَقُولُ: قَالَ لِي مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ: " يَا أَبَا الْعَوَّامِ مَكَثَ جَهْمٌ أَرْبَعِينَ صَبَاحًا لَا يُصَلِّي، قَالَ: لَا أَدْرِي كَيْفَ رَبِّي "

517. Ziyād Abū Hāshim narrated to me (and said): I heard Abū Al-’Awwām Al-Mustamlī say: Marwān ibn Mu’āwiyah Al-Fazārī said to me: *“O Abū Al-’Awwām. Jahm remained forty days without praying. He said: ‘I don’t know how my Lord is.’”*

518 – حَدَّثَنِي أَبُو الْحَسَنِ بْنُ الْعَطَّارِ مُحَمَّدُ بْنُ مُحَمَّدٍ سَمِعْتُ أَحْمَدَ يَعْنِي ابْنَ شَبُّوَيْهِ، قَالَ: سَمِعْتُ وَكِيعًا، يَقُولُ: " قَالَ أَبُو حَنِيفَةَ لِابْنِ الْمُبَارَكِ: تَرْفَعُ يَدَيْكَ فِي كُلِّ تَكْبِيرَةٍ كَأَنَّكَ تُرِيدُ أَنْ تَطِيرَ، فَقَالَ لَهُ ابْنُ الْمُبَارَكِ: إِنْ كُنْتَ أَنْتَ تَطِيرُ فِي الْأُولَى فَإِنِّي أَطِيرُ فِيمَا سِوَاهَا، قَالَ وَكِيعٌ جَادَّ مَا حَاجَّهُ ابْنُ الْمُبَارَكِ مَرَّةً أَوْ مَرَّتَيْنِ "

518. Abū Al-Hasan ibn Al-‘Attār Muhammad ibn Muhammad narrated to us (and said): I heard Ahmad (i.e. ibn Shabbuwayh) who said: I heard Wakī’ say: Abū Hanīfah said to Ibn Al-Mubārak: *“You raise your hands in every takbīrah, as if you want to fly.”* So Ibn Al-Mubārak said to him: *“If you were going to fly from the first one, then I would verily fly from the remaining ones.”* Wakī’ said: *“The argument of Ibn Al-Mubārak was good.”* Two or three times.

519 – حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، نا حَمَّادُ يَعْنِي ابْنَ زَيْدٍ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ أَبِي الْخُلْدِ، قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يَجْنَحُ كُلَّ عَشِيَّةٍ إِلَى السَّمَاءِ الدُّنْيَا الْعَصْرَ يَنْظُرُ إِلَى أَعْمَالِ بَنِي آدَمَ«

519. 'Ubayd-Allāh ibn 'Umar Al-Fazārī narrated to me (and said): Hammād (i.e. ibn Zayd) narrated to us, from Abū 'Imrān Al-Jawnī, from Abū Al-Khuld who said: *"Verily Allāh – 'azza wa jalla – every evening leans towards the heaven of the dunyā at the time of 'Asr and looks at the deeds of the son of Ādam."*

520 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، قَالَ: سَمِعْتُ عُبَيْدًا، يَقُولُ: " خَيْرُ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ يَوْمُ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ عَلَيْهِ السَّلَامُ وَفِيهِ تَقُومُ السَّاعَةُ، وَإِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ آدَمَ عَلَى صُورَتِهِ فَعَطَسَ فَأَلْقَى اللَّهُ عَلَى لِسَانِهِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، فَقَالَ: رَحِمَكَ رَبُّكَ "

520. My father – *rahimahullāh* – narrated to me (and said): Sufyān ibn 'Uyaynah narrated to us, from 'Amr ibn Dīnār who said: I heard 'Ubayd say: *"The best day that the sun rises upon is the day of Jumu'ah. Ādam ('alayhi as-salām) was created that day, and on that day the Hour will be established. And verily Allāh – 'azza wa jalla – created Ādam in His Image, then he sneezed, so Allāh put the words on his tongue: 'All praise is due to Allāh the Lord of the worlds', and then He said: 'May your Lord have mercy upon you.'"*

521 – حَدَّثَنِي أَبِي مَرَّةً أُخْرَى نا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ عُبَيْدٍ: «أَنَّ اللَّهَ، خَلَقَ آدَمَ عَلَى صُورَتِهِ»

521. My father narrated to me another time (and said): Sufyān narrated to us, from 'Amr, from 'Ubayd (who said): *"That Allāh created Ādam in His Image."*

522 – حَدَّثَنِي إِسْمَاعِيلُ أَبُو مَعْمَرٍ، نا سُفْيَانُ، عَنْ أَبِي قَالَ: قَالَ الْمُسْلِمُونَ: يَا رَسُولَ اللَّهِ، أَقَرِيبٌ رَبُّنَا فَنُنَاجِيهِ أَمْ بَعِيدٌ فَنُنَادِيهِ، فَأَنْزَلَ اللَّهُ {وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ} [البقرة: 186]

522. Ismā'īl Abū Ma'mar narrated to me (and said): Sufyān narrated to us, from my father who said: The Muslims said: *"O Messenger of Allāh, is our Lord near so we speak privately with Him, or (is He) far away so we call upon Him?"* So Allāh revealed:

﴿ وَإِذَا سَأَلَكَ عِبَادِى عَنِّى فَإِنِّى قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ﴾

"And if My slaves ask about Me, then verily I am near (and) I answer the invocation of the one who invokes when He invokes Me." (Al-Baqarah 2:186)

523 – حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، حَدَّثَنِي فُضَيْلُ بْنُ عِيَاضٍ، حَدَّثَنِي سُفْيَانُ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ كَعْبٍ، قَالَ:" مَا مِنْ يَوْمٍ إِلَّا يَطَّلِعُ اللَّهُ فِيهِ إِلَى جَنَّةِ عَدْنٍ فَيَقُولُ: طِيبِي لِأَهْلِكِ، قَالَ: فَتَضْعَفُ عَلَى مَا كَانَتْ حَتَّى يَدْخُلَهَا أَهْلُهَا "

523. ʼUbayd-Allāh ibn ʼUmar Al-Qawarīrī narrated to me (and said): Fudayl ibn ʼIyād narrated to me (and said): Sufyān narrated to me, from Yazīd ibn Abī Ziyād, from ʼAbdullāh ibn Al-Hārith, from Kaʼb who said: *"There is not a day except that on it Allāh looks at Paradise and says: 'Be good for your inhabitants.'"* He (Kaʼb) said: *"So it becomes the double of what it was (and this continues) until its inhabitants enter it."*

524 – حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، نا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ نَوْفٍ الْبِكَالِيِّ، قَالَ: " انْطَلَقَ مُوسَى صَلَوَاتُ اللَّهِ عَلَيْهِ يُرِيدُ بَنِي إِسْرَائِيلَ فَنَادَاهُ رَبُّهُ عَزَّ وَجَلَّ فَقَالَ: إِنِّي أَبْسُطُ لَكُمُ الْأَرْضَ طَهُورًا وَمَسْجِدًا فَصَلُّوا حَيْثُ أَدْرَكْتُمْ الصَّلَاةَ إِلَّا فِي حَمَّامٍ أَوْ مِرْحَاضٍ أَوْ عِنْدَ قَبْرٍ "

524. ʼUbayd-Allāh ibn ʼUmar Al-Qawarīrī narrated to me (and said): Muʼādh ibn Hishām narrated to us (and said): My father narrated to me, from Yahyā ibn Abū Kathīr, from Nawf Al-Bikālī who said: *"Mūsā (salawātullāhu ʻalayhi) went out to reach to Banū Isrāīl. Then his Lord – ʻazza wa jalla – called upon him and said: 'I have expanded the earth for you and made it clean and a masjid (place for prayer). So pray (wherever) when the prayer reaches you except in a bath, a toilet or at a grave.'"*

525 – حَدَّثَنِي أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ بَكَّارٍ مَوْلَى بَنِي هَاشِمٍ، نا عَبْدُ الْحَمِيدِ بْنُ بَهْرَامَ الْفَزَارِيُّ، نا شَهْرٌ، سَمِعْتُ رَجُلًا، يُحَدِّثُ عَنْ عُقْبَةَ بْنِ عَامِرٍ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَا مِنْ رَجُلٍ يَمُوتُ حِينَ يَمُوتُ وَفِي قَلْبِهِ مِثْقَالُ حَبَّةِ خَرْدَلٍ مِنْ كِبْرٍ تَحِلُّ لَهُ الْجَنَّةُ أَوْ رِيحُهَا وَلَا يَرَاهَا» فَقَالَ لَهُ رَجُلٌ مِنْ قُرَيْشٍ يُقَالُ لَهُ أَبُو رَيْحَانَةَ: يَا رَسُولَ اللَّهِ، إِنِّي لَأُحِبُّ الْجَمَالَ وَأَشْتَهِيهِ حَتَّى لَأُحِبُّهُ فِي عِلَاقَةِ سَوْطِي وَفِي شِرَاكِ نَعْلِي قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لَيْسَ ذَلِكَ الْكِبْرُ إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ وَلَكِنَّ الْكِبْرَ مَنْ سَفِهَ الْحَقَّ وَغَمَصَ النَّاسَ بِعَيْنِهِ»

525. Abū ʼAbdillāh Muhammad ibn Bakkār – the *mawlā* of Banū Hāshim – narrated to me (and said): ʻAbdul-Hamīd ibn Bahrām Al-Fazārī narrated to us (and said), Shahr narrated to us (and said): I heard a man who narrate from ʻUqbah ibn ʻĀmir that he heard the Messenger of Allāh (*sallAllāhu alayhi wa sallam*) say: ***"No man who dies and at the time of his death has arrogance at the size of a mustard seed in his heart will be allowed into paradise, nor smell it nor see it."*** So a man said to him: *"O Messenger of Allāh. I verily love beauty and I long for it even in the handle of my whip and the lace of my sandal."* The Messenger of Allāh ﷺ said: ***"That is not arrogance. Verily Allāh is Beautiful and He loves beauty. Rather, arrogance is the one who rejects the truth and looks down upon the people."***

526 – حَدَّثَنِي مُهَنَّا أَبُو عَبْدِ اللَّهِ السُّلَمِيُّ، قَالَ: " قُلْتُ لِعَلِيِّ بْنِ الْجَعْدِ فِي حَدِيثِ أَبِي رَيْحَانَةَ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ» فَأَبَى أَنْ يَقُولَ: إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ، وَقَالَ إِنَّهُ يُحِبُّ الْجَمَالَ، قُلْتُ: إِنِّي أَفْزَعُ أَنْ أَضْرِبَ عَلَى إِنَّ اللَّهَ جَمِيلٌ، قَالَ: اسْكُتْ فَرَدَدْتُهُ عَلَيْهِ فَأَبَى أَنْ يَقُولَهُ وَكَانَ يُحَدِّثُهُ عَنْ حُمَيْدِ بْنِ بَهْرَامَ "

526. Muhannā Abū ʻAbdillāh As-Sulamī narrated to me and said: I said (something) to ʻAlī ibn Al-Jaʻd regarding the *hadīth* of Abū Rayhānah, from the Prophet ﷺ: ***"Verily Allāh is Jamīl (Beautiful) and He loves beauty."*** So he refused to say: 'Verily Allāh is Jamīl (Beautiful) and He loves beauty', and (instead) he said: *"He verily loves beauty."* I said: *"I verily fear from removing (the part saying): Verily Allāh is Jamīl."* He said: *"Be quiet."* So I repeated it for him, but he refused to say it. And he used to narrate it from Humayd ibn Bahrām.

527 – حَدَّثَنِي أَبُو عَبْدِ اللَّهِ السُّلَمِيُّ مُهَنَّا: سَأَلْتُ أَبَا يَعْقُوبَ الْخَزَّازَ إِسْحَاقَ بْنَ سُلَيْمٍ عَنِ الْقُرْآنِ، فَقَالَ: هُوَ كَلَامُ اللَّهِ وَهُوَ غَيْرُ مَخْلُوقٍ، ثُمَّ قَالَ: إِنَّا إِذَا كُنَّا نَقُولُ: الْقُرْآنُ كَلَامُ اللَّهِ وَلَا نَقُولُ مَخْلُوقٌ وَلَا غَيْرُ مَخْلُوقٍ فَلَيْسَ بَيْنَنَا وَبَيْنَ هَؤُلَاءِ يَعْنِي الْجَهْمِيَّةَ خِلَافٌ، قَالَ: فَذَكَرْتُ ذَلِكَ لِأَحْمَدَ بْنِ حَنْبَلٍ فَقَالَ لِي أَحْمَدُ: جَزَى اللَّهُ أَبَا يَعْقُوبَ خَيْرًا "

527. Abū ʻAbdillāh As-Sulamī Muhannā narrated to me (and said): I asked Abū Yaʻqūb Al-Khazzāz Ishāq ibn Sulaym about the Qurān, so he said: *"It is the Word of Allāh and it is not created."* Then he said: *"Verily if we would say that the Qurān is the Word of Allāh, but we would not say 'created' or 'not created', then there would be no difference between us and those (i.e. the Jahmiyyah)."* He said: So I mentioned this to Ahmad ibn Hanbal, so Ahmad said to me: *"May Allāh reward Abū Yaʻqūb with good."*

528 – حَدَّثَنِي مُهَنَّا أَبُو عَبْدِ اللَّهِ السُّلَمِيُّ، سَمِعْتُ يَزِيدَ بْنِ هَارُونَ، يَقُولُ: «إِنْ كَانَ مَا يُذْكَرُ عَنْ بِشْرٍ الْمَرِيسِيِّ، حَقًّا حَلَّ سَفْكُ دَمِهِ»

528. Muhannā Abū ʻAbdillāh As-Sulamī narrated to me (and said): I heard Yazīd ibn Hārūn say: *"If what is mentioned from Bishr Al-Marīsī is true, then it has become allowed to spill his blood."*

529 – حَدَّثَنِي مُهَنَّا أَبُو عَبْدِ اللَّهِ السُّلَمِيُّ، قَالَ: سَأَلْتُ أَحْمَدَ بْنَ حَنْبَلٍ بَعْدَ مَا أُخْرِجَ مِنَ السِّجْنِ بِسَنَتَيْنِ: مَا تَقُولُ فِي الْقُرْآنِ؟ فَقَالَ: " كَلَامُ اللَّهِ غَيْرُ مَخْلُوقٍ، وَقَالَ: مَنْ رَوَى عَنِّي غَيْرَ هَذَا الْقَوْلِ فَهُوَ مُبْطِلٌ " قُلْتُ لَهُ: إِنَّ بَعْضَ مَنْ ذَكَرَ عَنْكَ أَنَّكَ قُلْتَ لَهُ هُوَ كَلَامُ اللَّهِ لَا مَخْلُوقٌ وَلَا غَيْرُ مَخْلُوقٍ وَلَكِنْ هُوَ كَلَامُ اللَّهِ، فَقَالَ أَحْمَدُ: أَبْطَلَ، مَا قُلْتُ هَذَا، وَلَكِنَّهُ هُوَ كَلَامُ اللَّهِ غَيْرُ مَخْلُوقٍ "

529. Muhannā Abū ʻAbdillāh As-Sulamī narrated to me and said: I asked Ahmad ibn Hanbal two years after he came out of prison: *"What do you say about the Qurān?"* So he said: *"It is the Word of Allāh and not created."* And he said: *"Whoever narrates something other than this from me, then he has spoken falsehood."* I said to him: *"Verily some people mention from you that you said to him that it is the Word of Allāh; (I do not say that) it is created, nor (do I say that) is it not created, but it is the Word of Allāh."* So Ahmad said: *"He has spoken falsehood. I did not say that. Rather, it is the Word of Allāh and not created."*

530 – حَدَّثَنِي أَبُو عَبْدِ اللَّهِ، قَالَ: سَأَلْتُ حَارِثًا الْبَقَّالَ: مَا تَقُولُ فِي الْقُرْآنِ؟ فَقَالَ: الْقُرْآنُ كَلَامُ اللَّهِ عَزَّ وَجَلَّ لَا أَقُولُ غَيْرَ هَذَا، فَقُلْتُ لَهُ: إِنَّ أَبَا عَبْدِ اللَّهِ أَحْمَدَ بْنَ حَنْبَلٍ يَقُولُ: هُوَ كَلَامُ اللَّهِ غَيْرُ مَخْلُوقٍ، فَقَالَ لِي: إِنَّ أَبَا عَبْدِ اللَّهِ لَثِقَةٌ عَدْلٌ "

530. Abū ʻAbdillāh narrated to me and said: I asked Hārith Al-Baqqāl: *"What do you say about the Qurān?"* So he said: *"The Qurān is the Word of Allāh – ʻazza wa jalla – and I do not say anything else than that."* So I said to him: *"Verily Abū ʻAbdillāh Ahmad ibn Hanbal says, that it is the Word of Allāh and not created."* So he said to me: *"Verily Abū ʻAbdillāh is utmost trustworthy and just."*

سُئِلَ عَمَّا جَحَدَتْهُ الْجَهْمِيَّةُ الضُّلَّالُ مِنْ كَلَامِ رَبِّ الْعَالَمِينَ عَزَّ وَجَلَّ

(Chapter 10) He was asked about what the misguided Jahmiyyah rejected of the speaking of the Lord of the worlds – *'azza wa jalla*

531 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ مَهْدِيٍّ، يَقُولُ: «مَنْ زَعَمَ أَنَّ اللَّهَ، عَزَّ وَجَلَّ لَمْ يُكَلِّمْ مُوسَى صَلَوَاتُ اللَّهِ عَلَيْهِ يُسْتَتَابُ فَإِنْ تَابَ وَإِلَّا ضُرِبَتْ عُنُقُهُ»

531. My father – *rahimahullāh* – narrated to me (and said): I heard 'Abdur-Rahmān ibn Mahdī say: *"Whoever claims that Allāh – 'azza wa jalla – did not speak to Mūsā (salawātullāhi 'alayhi) is asked to repent. Then he either repents or he is beheaded."*

532 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نا سُرَيْجُ بْنُ النُّعْمَانِ، نا عَبْدُ اللَّهِ بْنُ نَافِعٍ، قَالَ: كَانَ مَالِكُ بْنُ أَنَسٍ يَقُولُ: " الْإِيمَانُ قَوْلٌ وَعَمَلٌ، وَيَقُولُ: كَلَّمَ اللَّهُ مُوسَى، وَقَالَ مَالِكٌ: اللَّهُ فِي السَّمَاءِ وَعِلْمُهُ فِي كُلِّ مَكَانٍ لَا يَخْلُو مِنْهُ شَيْءٌ "

532. My father – *rahimahullāh* – narrated to me (and said): Surayj ibn An-Nu'mān narrated to us (and said): 'Abdullāh ibn Nāfi' narrated to us and said: Mālik ibn Anas used to say: *"The īmān is speech and deeds."* And he would say: *"Allāh spoke to Mūsā."* And Mālik said: *"Allāh is in the heaven, and His knowledge is everywhere, nothing is isolated from Him."*

533 – سَأَلْتُ أَبِي رَحِمَهُ اللَّهُ عَنْ قَوْمٍ، يَقُولُونَ: لَمَّا كَلَّمَ اللَّهُ عَزَّ وَجَلَّ مُوسَى لَمْ يَتَكَلَّمْ بِصَوْتٍ فَقَالَ أَبِي: «بَلَى إِنَّ رَبَّكَ عَزَّ وَجَلَّ تَكَلَّمَ بِصَوْتٍ هَذِهِ الْأَحَادِيثُ نَرْوِيهَا كَمَا جَاءَتْ»

533. I asked my father – *rahimahullāh* – about the people who say: *"When Allāh – 'azza wa jalla – spoke to Mūsā, He did not speak with a voice (sound)."* So my father said: *"Yes, verily (He did). Verily your Lord – 'azza wa jalla – speaks with a voice (sound). We narrate these ahādīth just as they came."*

534 – وَقَالَ أَبِي رَحِمَهُ اللَّهُ: «حَدِيثُ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ» إِذَا تَكَلَّمَ اللَّهُ عَزَّ وَجَلَّ سُمِعَ لَهُ صَوْتٌ كَجَرِّ السِّلْسِلَةِ عَلَى الصَّفْوَانِ " قَالَ أَبِي: وَهَذَا الْجَهْمِيَّةُ تُنْكِرُهُ وَقَالَ أَبِي: هَؤُلَاءِ كُفَّارٌ يُرِيدُونَ أَنْ يُمَوِّهُوا عَلَى النَّاسِ، مَنْ زَعَمَ أَنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَتَكَلَّمْ فَهُوَ كَافِرٌ، أَلَا إِنَّا نَرْوِي هَذِهِ الْأَحَادِيثَ كَمَا جَاءَتْ

534. My father – *rahimahullāh* – said (regarding) the *hadīth* of Ibn Mas'ūd (*radiAllāhu 'anhu*): ***"When Allāh – 'azza wa jalla – speaks a sound from Him is heard, like the dragging of a chain upon rocks."*** My father said: *"And these Jahmiyyah reject this."* And my father said: *"These are kuffār. They want to distort (the meaning) for the people. Whoever claims that Allāh – 'azza wa jalla – does not speak, he is a kāfir. We verily narrate these ahādīth just as they came."*

535 – سَمِعْتُ أَبَا مَعْمَرٍ الْهُذَلِيُّ، يَقُولُ: «مَنْ زَعَمَ أَنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَتَكَلَّمُ وَلَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يَغْضَبُ وَلَا يَرْضَى – وَذَكَرَ أَشْيَاءَ مِنْ هَذِهِ الصِّفَاتِ – فَهُوَ كَافِرٌ بِاللَّهِ عَزَّ وَجَلَّ إِنْ رَأَيْتُمُوهُ عَلَى بِئْرٍ وَاقِفًا فَأَلْقُوهُ فِيهَا بِهَذَا أَدِينُ اللَّهَ عَزَّ وَجَلَّ، لِأَنَّهُمْ كُفَّارٌ بِاللَّهِ تَعَالَى»

535. I heard Abū Ma'mar Al-Hudhalī say: *"Whoever claims that Allāh – 'azza wa jalla – does not speak, nor hear, nor see, nor get angry, nor get pleased* – and he mentioned some of these Attributes – *he is a disbeliever in Allāh 'azza wa jalla. If you see this person standing at a well, then throw him in it. I worship Allāh – 'azza wa jalla – with this, because they are kuffār in Allāh the Exalted."*

536 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ الْمُحَارِبِيُّ، عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ: " إِذَا تَكَلَّمَ اللَّهُ عَزَّ وَجَلَّ بِالْوَحْيِ سَمِعَ صَوْتَهُ أَهْلُ السَّمَاءِ فَيَخِرُّونَ سُجَّدًا حَتَّى إِذَا فُزِّعَ عَنْ قُلُوبِهِمْ قَالَ سَكَنَ عَنْ قُلُوبِهِمْ نَادَى أَهْلُ السَّمَاءِ: مَاذَا قَالَ رَبُّكُمْ؟ قَالَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الْحَقَّ قَالَ كَذَا وَكَذَا "

536. My father – *rahimahullāh* – narrated to me (and said): 'Abdur-Rahmān ibn Muhammad Al-Muhāribī narrated to us, from Al-A'mash, from Muslim, from Masrūq, from 'Abdullāh (who said): *"When Allāh – 'azza wa jalla – spoke the revelation, the inhabitants of the heaven hear His voice and they throw themselves down in prostration until the fear has been removed from their hearts."* He said: *"Until their hearts have calmed down, then the inhabitants of the heaven call out: 'What did your Lord say?' They said: '(He said) the truth. He said such and such.'"*

537 – حَدَّثَنِي أَبُو مَعْمَرٍ، نا جَرِيرٌ، عَنِ الْأَعْمَشِ، نا ابْنُ نُمَيْرٍ، وَأَبُو مُعَاوِيَةَ كُلُّهُمْ عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: «إِذَا تَكَلَّمَ اللَّهُ عَزَّ وَجَلَّ بِالْوَحْيِ سَمِعَ أَهْلَ السَّمَاءِ لَهُ صَلْصَلَةٌ كَصَلْصَلَةِ الْحَدِيدِ عَلَى الصَّفَا» قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَقَدْ رَوَى هَذَا الْحَدِيثَ بَعْضُ الشُّيُوخِ عَنْ قُرَّانِ بْنِ تَمَّامٍ عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَرَفَعَهُ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَرَوَاهُ أَيْضًا أَبُو مُعَاوِيَةَ بِبَغْدَادَ فَرَفَعَهُ مَرَّةً

537. Abū Ma'mar narrated to me (and said): Jarīr narrated to us, from Al-A'mash. (And) Ibn Numayr and Abū Mu'āwiyah narrated to us, all of them from Al-A'mash, from Muslim, from Masrūq, from 'Abdullāh who said: *"When Allāh – 'azza wa jalla – spoke the revelation the inhabitants of the heaven heard a clang, like the clang of iron upon rocks."* Abū 'Abdir-Rahmān said: And verily was this *hadīth* narrated by some of the *shuyūkh*, from Furrān ibn Tammām, from Al-'Amash, from Muslim, from Masrūq, from 'Abdullāh, from the Prophet (*sallAllāhu alayhi wa sallam*), and he ascribed it to the Prophet (*sallAllāhu alayhi wa sallam*). And Abū Mu'āwiyah also narrated it in Baghdād and one time he ascribed it (to the Prophet).

538 – حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَأَبُو مَعْمَرٍ، قَالَا: حَدَّثَنَا جَرِيرٌ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: «إِذَا تَكَلَّمَ اللَّهُ عَزَّ وَجَلَّ بِالْوَحْيِ سَمِعَ أَهْلُ السَّمَاوَاتِ صَلْصَلَةً كَصَلْصَلَةِ الْحَدِيدِ» فَذَكَرَ نَحْوَ حَدِيثِ الْأَعْمَشِ عَنْ مُسْلِمٍ

538. 'Uthmān ibn Abī Shaybah and Abū Ma'mar (both) narrated to me and said: Jarīr narrated to us, from Yazīd ibn Abī Ziyād, from 'Abdullāh ibn Al-Hārith, from Ibn 'Abbās (*radiAllāhu 'anhumā*) who said: *"When Allāh speaks the revelation the inhabitants of the heavens hear a clang, like the clanging of iron."* And then he mentioned similar to the *hadīth* of Al-A'mash from Muslim.

539 – حَدَّثَنِي أَبِي، ثنا عَبْدُ الرَّزَّاقِ، نا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، أَخْبَرَنِي جَزْءُ بْنُ جَابِرٍ الْخُثْعَمِيُّ، أَنَّهُ سَمِعَ كَعْبًا، يَقُولُ: قَالَ عَبْدُ اللَّهِ.

539. My father narrated to me (and said): 'Abdur-Razzāq narrated to us (and said): Ma'mar narrated to us, from Az-Zuhrī, from Abū Bakr ibn 'Abdir-Rahmān ibn Al-Hārith ibn Hishām (who said): Jaz ibn Jābir Al-Khath'amī informed me that he heard Ka'b say: 'Abdullāh said.

540 – حَدَّثَنِي مُحَمَّدُ بْنُ عُبَيْدِ بْنِ حِسَابٍ، حَدَّثَنِي مُحَمَّدُ بْنُ ثَوْرٍ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، أَنَّهُ أَخْبَرَهُ جَزْءُ بْنُ جَابِرٍ الْخُثْعَمِيُّ، أَنَّهُ سَمِعَ كَعْبَ الْأَحْبَارِ، قَالَ: قَالَ عَبْدُ اللَّهِ.

540. Muhammad ibn 'Ubayd ibn Hisāb narrated to me (and said): Muhammad ibn Thawr narrated to me, from Ma'mar, from Az-Zuhrī, from Abū Bakr ibn 'Abdir-Rahmān ibn Al-Hārith ibn Hishām that Jaz ibn Jābir Al-Khath'amī informed him that he heard Ka'b Al-Ahbār who said: 'Abdullāh said.

541 – وَحَدَّثَنِي أَبُو مَعْمَرٍ، نا عَبْدُ اللَّهِ بْنُ مُعَاذٍ، وَأَبُو سُفْيَانَ الْمَعْمَرِيُّ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ جَزْءِ بْنِ جَابِرٍ الْخُثْعَمِيِّ، أَنَّهُ سَمِعَ كَعْبَ الْأَحْبَارِ، يَقُولُ: " لَمَّا كَلَّمَ اللَّهُ مُوسَى صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَلَّمَهُ بِالْأَلْسِنَةِ كُلِّهَا قَبْلَ لِسَانِهِ فَطَفِقَ مُوسَى يَقُولُ: يَا رَبِّ وَاللَّهِ مَا أَفْقَهُ هَذَا حَتَّى كَلَّمَهُ آخِرَ ذَلِكَ بِلِسَانٍ مِثْلِ صَوْتِهِ فَقَالَ مُوسَى عَلَيْهِ السَّلَامُ: هَذَا يَا رَبِّ كَلَامُكَ، فَقَالَ اللَّهُ عَزَّ وَجَلَّ لَوْ كَلَّمْتُكَ كَلَامِي لَمْ تَكُنْ شَيْئًا أَوْ قَالَ لَمْ تَسْتَقِمْ لَهُ، قَالَ: أَيْ رَبِّ، فَهَلْ مِنْ خَلْقِكَ شَيْءٌ يُشْبِهُ كَلَامَكَ؟ قَالَ: لَا وَأَقْرَبُ خَلْقِي شَبَهًا بِكَلَامِي أَشَدُّ مَا يَسْمَعُ النَّاسُ مِنَ الصَّوَاعِقِ " وَالْحَدِيثُ عَلَى لَفْظِ أَبِي، عَنْ عَبْدِ الرَّزَّاقِ

541. And Abū Ma'mar narrated to me (and said): 'Abdullāh ibn Mu'ādh and Abū Sufyān Al-Ma'marī narrated to us, from Ma'mar, from Az-Zuhrī, from Abū Bakr ibn 'Abdir-Rahmān ibn Al-Hārith ibn Hishām, from Jaz ibn Jābir Al-Khath'amī that he heard Ka'b Al-Ahbar say: "*When Allāh spoke to Mūsā ﷺ, He spoke with him in all the languages before his language. So Mūsā began saying: 'O my Lord. By Allāh, I don't understand that.' Until He spoke to him at the end of that in his language, just like his voice. So Mūsā ('alayhi as-salām) said: 'Is this – O my Lord – your Speech?' So Allāh –*

'azza wa jalla – said: 'If I spoke to you with My Speech you would become nothing.' Or He said: 'You would not be able to bear it.' He said: 'O My Lord, is there anything from Your creation that is similar to Your Speech?' He said: 'No. And the closest from My creation that is similar to My Speech is the severest that the people hear of thunder.'" And the *hadīth* is in accordance with the words of my father, from 'Abdur-Razzāq.

542 – حَدَّثَنِي مُحَمَّدُ بْنُ بَكَّارٍ، نا أَبُو مَعْشَرٍ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ، قَالَ: " قَالَتْ بَنُو إِسْرَائِيلَ لِمُوسَى عَلَيْهِ السَّلَامُ بِمَا شَبَّهْتَ صَوْتَ رَبِّكَ عَزَّ وَجَلَّ حِينَ كَلَّمَكَ مِنْ هَذَا الْخَلْقِ؟ قَالَ: شَبَّهْتُ صَوْتَهُ بِصَوْتِ الرَّعْدِ حِينَ لَا يَتَرَجَّعُ "

542. Muhammad ibn Bakkār narrated to me (and said): Abū Ma'shar narrated to us, from Muhammad ibn Ka'b who said: Banū Isrāīl said to Mūsā (*'alayhi as-salām*): *"With what do you liken the Voice of your Lord – 'azza wa jalla – from this creation, when He spoke to you?'* He said: *"I liken His voice with the sound of thunder when it does not withdraw."*

543 – حَدَّثَنِي مُحَمَّدُ بْنُ بَكَّارٍ، نا أَبُو مَعْشَرٍ، عَنْ أَبِي الْحُوَيْرِثِ عَبْدِ الرَّحْمَنِ بْنِ مُعَاوِيَةَ، قَالَ: «مَكَثَ مُوسَى عَلَيْهِ السَّلَامُ أَرْبَعِينَ يَوْمًا لَا يَرَاهُ أَحَدٌ إِلَّا مَاتَ مِنْ نُورِ رَبِّ الْعَالَمِينَ عَزَّ وَجَلَّ»

543. Muhammad ibn Bakkār narrated to me (and said): Abū Ma'shar narrated to us, from Abū Al-Huwayrith 'Abdur-Rahmān ibn Mu'āwiyah who said: *"Mūsā remained (in a state) for forty days where no-one would see him except that they would die from the light of the Lord of the worlds."*

544 – حَدَّثَنِي مُحَمَّدُ بْنُ بَكَّارٍ، نا أَبُو مَعْشَرٍ، عَنْ أَبِي الْحُوَيْرِثِ، قَالَ: «إِنَّمَا كَلَّمَ اللَّهُ عَزَّ وَجَلَّ مُوسَى عَلَيْهِ السَّلَامُ بِقَدْرِ مَا يُطِيقُ مُوسَى مِنْ كَلَامِهِ وَلَوْ تَكَلَّمَ بِكَلَامِهِ لَمْ يُطِقْهُ شَيْءٌ»

544. Muhammad ibn Bakkār narrated to me (and said): Abū Ma'shar narrated to us, from Abū Al-Huwayrith who said: *"Verily Allāh – 'azza wa jalla – spoke to Mūsā ('alayhi as-salām) in accordance to what Mūsā was able to bear of His Speech. And if He spoke to him with His Speech then he would not be able to bear any of it."*

545 – حَدَّثَنِي الْحَسَنُ بْنُ حَمَّادٍ سَجَّادَةُ أَبُو عَلِيٍّ، نا أَبُو مَالِكٍ عَمْرُو بْنُ هَاشِمٍ الْجَنْبِيُّ، عَنْ جُوَيْبِرٍ، عَنِ الضَّحَّاكِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: " إِنَّ اللَّهَ نَاجَى مُوسَى عَلَيْهِ السَّلَامُ بِمِائَةِ أَلْفٍ وَأَرْبَعِينَ أَلْفَ كَلِمَةٍ فِي ثَلَاثَةِ أَيَّامٍ وَصَايَا كُلُّهَا، فَلَمَّا سَمِعَ مُوسَى عَلَيْهِ السَّلَامُ كَلَامَ الْآدَمِيِّينَ مَقَتَهُمْ لِمَا وَقَعَ فِي مَسَامِعِهِ مِنْ كَلَامِ رَبِّ الْعَالَمِينَ عَزَّ وَجَلَّ وَكَانَ فِيمَا نَاجَاهُ أَنْ قَالَ لَهُ: يَا مُوسَى إِنَّهُ لَمْ يَتَصَنَّعْ لِيَ الْمُتَصَنِّعُونَ بِمِثْلِ الزُّهْدِ فِي الدُّنْيَا، وَلَمْ يَتَقَرَّبْ إِلَيَّ الْمُتَقَرِّبُونَ بِمِثْلِ الْوَرَعِ عَمَّا حَرَّمْتُ عَلَيْهِمْ وَلَمْ يَتَعَبَّدْ لِي الْمُتَعَبِّدُونَ بِمِثْلِ الْبُكَاءِ مِنْ خِيفَتِي، قَالَ مُوسَى: يَا إِلَهَ الْبَرِيَّةِ كُلِّهَا، وَيَا مَالِكَ يَوْمِ الدِّينِ وَيَا ذَا الْجَلَالِ وَالْإِكْرَامِ مَاذَا أَعْدَدْتَ لَهُمْ، وَمَاذَا جِزْيَتَهُمْ؟ قَالَ: أَمَّا الزَّاهِدُونَ فِي الدُّنْيَا فَأُبِيحُهُمْ جَنَّتِي يَتَبَوَّءُونَ مِنْهَا حَيْثُ شَاءُوا، وَأَمَّا الْوَرِعُونَ عَمَّا حَرَّمْتُ عَلَيْهِمْ فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ لَمْ يَبْقَ عَبْدٌ إِلَّا نَاقَشْتُهُ الْحِسَابَ وَفَتَّشْتُهُ عَمَّا فِي

يَدَيْهِ إِلَّا الْوَرِعِينَ فَإِنِّي أُجِلُّهُمْ وَأُكْرِمُهُمْ وَأُدْخِلُهُمُ الْجَنَّةَ بِغَيْرِ حِسَابٍ، وَأَمَّا الْبَكَّاءُونَ مِنْ خِيفَتِي فَأُولَئِكَ لَهُمُ الرَّفِيعُ الْأَعْلَى لَا يُشَارَكُونَ فِيهِ "

545. Al-Hasan ibn Hammād Sajjādah Abū ʼAlī narrated to me (and said): Abū Mālik ʼAmr ibn Hāshim Al-Janbī narrated to us, from Juwaybir, from Ad-Dahhāk, from Ibn ʼAbbās (*radiAllāhu ʼanhu*) who said: The Messenger of Allāh ﷺ said: ***"Verily Allāh confided secret teachings to Mūsā (ʻalayhi as-salām) with hundred and forty thousand words. Then when Mūsā (ʻalayhi as-salām) heard the speech of the people, he disliked them due to what he had heard of the Words of the Lord of the worlds ʻazza wa jalla. And among that which He confided to him in secret was that He said to him: 'O Mūsā, verily those who makes deeds for Me cannot do anything like (i.e. better than) zuhd (asceticism) in the dunyā. And those who seek nearness to Me cannot seek nearness with anything like being God-fearing from what I have forbidden for them. And those who worship Me do not worship me with anything like crying due to the fear of Me.' Mūsā said: 'O God of all of the creation, and O King of the Day of Judgment, and O Lord of Majesty and Generosity, what have You prepared for them and what will You reward them with?' He said: 'Regarding the people of zuhd in the dunyā, then I have permitted for them My Paradise in which they can live wherever they want. And regarding those who were God-fearing in what I have forbidden for them, then when it is the Day of Judgment there will not remain a slave except that I will interrogate him in his reckoning and examine that which is in his hands, except the God-fearing. I will verily hold a high opinion of them and honor them and enter them into Paradise without reckoning. And regarding those who cry due to fear of Me, then these will have the highest position and no-one will share it with them.'"***

546 – حَدَّثَنِي مُحْرِزُ بْنُ عَوْنٍ، نا خَلَفُ بْنُ خَلِيفَةَ، عَنْ وَائِلِ بْنِ دَاوُدَ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ {وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا} [النساء: 164] قَالَ: «مُشَافَهَةً مِرَارًا»

546. Muhriz ibn ʼAwn narrated to me (and said): Khalaf ibn Khalīfah narrated to us, from Wāil ibn Dāwūd regarding the Words of Allāh *ʼazza wa jalla*:

﴿ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ﴾

"And Allāh spoke to Mūsā directly." (An-Nisā 4:164)

He said: *"Orally, many times."*

547 – حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ الصَّاغَانِيُّ، نا مُحَمَّدُ بْنُ حُمَيْدٍ، نا أَبُو تُمَيْلَةَ، قَالَ: سَأَلْتُ نُوحَ بْنَ أَبِي مَرْيَمَ أَبَا عِصْمَةَ كَيْفَ كَلَّمَ اللَّهُ عَزَّ وَجَلَّ مُوسَى عَلَيْهِ السَّلَامُ؟ قَالَ: «مُشَافَهَةً»

547. Muhammad ibn Ishāq As-Sāghānī narrated to me (and said): Muhammad ibn Humayd narrated to us (and said): Abū Tumaylah narrated to us and said: I asked Nūh ibn Abī Maryam Abū 'Ismah: *"How did Allāh – 'azza wa jalla – speak with Mūsā?"* He said: *"Orally."*

548 – حَدَّثَنِي نَصْرُ بْنُ عَلِيٍّ، نا أَشْعَثُ بْنُ عَبْدِ اللَّهِ، نا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ كَعْبٍ، قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ قَسَمَ رُؤْيَتَهُ وَكَلَامَهُ بَيْنَ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَمُوسَى عَلَيْهِ السَّلَامُ فَرَآهُ مُحَمَّدٌ مَرَّتَيْنِ وَكَلَّمَهُ مُوسَى مَرَّتَيْنِ»

548. Nasr ibn 'Alī narrated to me (and said): Ash'ab ibn 'Abdillāh narrated to us (and said): Ismā'īl ibn Abi Khālid narrated to us, from Ash-Sha'bī, from 'Abdullāh ibn Al-Hārith, from Ka'b who said: *"Verily Allāh – 'azza wa jalla – divided the seeing of Him and speaking with Him between Muhammad ﷺ and Mūsā ('alayhi as-salām). Because Muhammad saw Him two times and Mūsā spoke to Him two times."*

549 – حَدَّثَنِي أَبِي، نا سُفْيَانُ، عَنْ عَمْرٍو، سَمِعَ طَاوُسًا، سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: " احْتَجَّ آدَمُ وَمُوسَى عَلَيْهِمَا السَّلَامُ، فَقَالَ مُوسَى: يَا آدَمُ أَنْتَ أَبُونَا خَيَّبْتَنَا وَأَخْرَجْتَنَا مِنَ الْجَنَّةِ، فَقَالَ آدَمُ: يَا مُوسَى أَنْتَ الَّذِي اصْطَفَاكَ اللَّهُ بِكَلَامِهِ وَقَالَ مَرَّةً بِرِسَالَتِهِ وَخَطَّ لَكَ بِيَدِهِ أَتَلُومُنِي عَلَى أَمْرٍ قَدَّرَهُ اللَّهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي بِأَرْبَعِينَ سَنَةً؟ " قَالَ: «فَحَجَّ آدَمُ مُوسَى» ثَلَاثًا

549. My father narrated to me (and said): Sufyān narrated to us, from 'Amr who heard Tāwūs, who heard Abū Hurayrah (*radiAllāhu 'anhu*) say: The Messenger of Allāh ﷺ said: ***"Ādam argued with Mūsā ('alayhimā as-salām), so Mūsā said: 'O Ādam, you are our father. You obstructed us and made us exit Paradise.' So Ādam said: 'O Mūsā, you are the one whom Allāh chose to speak to."*** And another time he said: ***"(Whom Allāh chose) with His message, and He wrote the Tawrāh for you with His Hand. Do you blame me for an issue that Allāh already decreed forty years before He created me?'"*** He ﷺ said: ***"So Ādam confuted Mūsā."*** Three times.

550 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نا عَبْدُ الرَّزَّاقِ، أنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

550. My father – *rahimahullāh* – narrated to me (and said): 'Abdur-Razzāq narrated to us (and said): Ma'mar narrated to us, from Az-Zuhrī, from Abū Salamah, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said.

551 – وَحَدَّثَنِي أَبِي، نا عَبْدُ الرَّزَّاقِ، أنا مَعْمَرٌ، عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ.

551. And my father narrated to me (and said): ‘Abdur-Razzāq narrated to us (and said): Ma’mar narrated to us, from Ayyūb, from Ibn Sīrīn, from Abū Hurayrah (*radiAllāhu ‘anhu*), from the Prophet ﷺ who said.

552 – وَحَدَّثَنِي أَبُو مَعْمَرٍ، نا إِبْرَاهِيمُ بْنُ سَعْدٍ، نا ابْنُ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

552. And Abū Ma’mar narrated to me (and said): Ibrāhīm ibn Sa’d narrated to us (and said): Ibn Shihāb narrated to us, from Humayd ibn ‘Abdir-Rahmān, from Abū Hurayrah (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh ﷺ said.

553 – وَحَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نا مُحَمَّدُ بْنُ بِشْرٍ، نا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

553. And my father – *rahimahullāh* – narrated to me (and said): Muhammad ibn Bishr narrated to us (and said): Muhammad ibn ‘Amr narrated to us, from Abū Salamah ibn ‘Abdir-Rahmān, from Abū Hurayrah (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh ﷺ said.

554 – وَحَدَّثَنِي أَبِي، حَدَّثَنَا أَيُّوبُ بْنُ النَّجَّارِ الْيَمَامِيُّ، حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: " احْتَجَّ آدَمُ وَمُوسَى صَلَوَاتُ اللَّهِ عَلَيْهِمَا فَقَالَ مُوسَى لِآدَمَ: أَنْتَ الَّذِي أَدْخَلْتَ ذُرِّيَّتَكَ النَّارَ، قَالَ آدَمُ: يَا مُوسَى أَنْتَ الَّذِي اصْطَفَاكَ اللَّهُ عَزَّ وَجَلَّ بِرِسَالَتِهِ وَبِكَلَامِهِ وَأَنْزَلَ عَلَيْكَ التَّوْرَاةَ فَهَلْ وَجَدْتَ أَنِّي أُهْبِطْتُ؟ قَالَ: نَعَمْ، فَحَجَّهُ آدَمُ " وَالْحَدِيثُ عَلَى لَفْظِ حَدِيثِ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَالْمَعْنَى وَاحِدٌ

554. And my father narrated to me (and said): Ayyūb ibn An-Najjār Al-Yamānī narrated to us (and said): Yahyā ibn Abī Kathīr narrated to us, from Abū Salamah ibn ‘Abdir-Rahmān, from Abū Hurayrah who said: The Messenger of Allāh ﷺ said: ***“Ādam argued with Mūsā (salawātullāhi ‘alayhimā), so Mūsā said to Ādam: ‘You are the one who entered your offspring into Hellfire.’ Ādam said: ‘O Mūsā, you are the one whom Allāh chose with His Speech and with His message, and He revealed the Tawrāh to you. So did you find that I was made to fall from it?’ He said: ‘Yes.’ So Ādam confuted him.”*** And the hadīth is in accordance with the wording of the *hadīth* of Ma’mar, from Az-Zuhrī, from Abū Salamah, from Abū Hurayrah, from the Messenger of Allāh ﷺ. And the meaning is the same.

555 – حَدَّثَنِي أَبِي، حَدَّثَنَا عَبْدُ الْمُتَعَالِ بْنُ عَبْدِ الْوَهَّابِ، نا ضَمْرَةُ، عَنِ ابْنِ شَوْذَبٍ، قَالَ: " أُوحِيَ اللَّهُ إِلَى مُوسَى عَلَيْهِ السَّلَامُ: يَا مُوسَى هَلْ تَدْرِي لِمَ اصْطَفَيْتُكَ بِكَلَامِي وَرِسَالَتِي؟ قَالَ: لَا يَا رَبِّ، قَالَ: لِأَنَّهُ لَمْ يَتَوَاضَعْ لِي تَوَاضُعَكَ أَحَدٌ قَطُّ "

555. My father narrated to me (and said): ‘Abdul-Muta’āl ibn ‘Abdil-Wahhāb narrated to us (and said): Damrah narrated to us, from Ibn Shawdhab who said:

"Allāh revealed to Mūsā ('alayhi as-salām): 'O Mūsā, do you know why I chose you with My Speech and My Message?' He said: 'No, O my Lord.' He said: 'Because no-one has ever humbled themselves for Me like you have humbled yourself.'"

556 – حَدَّثَنِي مُحَمَّدُ بْنُ مَنْصُورٍ الطُّوسِيُّ، نا عَفَّانُ، نا يَزِيدُ بْنُ إِبْرَاهِيمَ، عَنْ قَتَادَةَ ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، قَالَ: قُلْتُ لِأَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ لَوْ رَأَيْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَسَأَلْتُهُ هَلْ رَأَى رَبَّهُ عَزَّ وَجَلَّ؟ قَالَ: قَدْ سَأَلْتُهُ، فَقَالَ: «قَدْ رَأَيْتُهُ»

556. Muhammad ibn Mansūr At-Tūsī narrated to me (and said): 'Affān narrated to us (and said): Yazīd ibn Ibrāhīm narrated to us, from Qatādah, from 'Abdullāh ibn Shaqīq who said: I said to Abū Dharr (*radiAllāhu 'anhu*): *"If I had seen the Prophet ﷺ, I would have asked him if he saw his Lord 'azza wa jalla?"* He said: *"I verily asked him."* Then he said: ***"I verily saw Him."***

557 – قَرَأْتُ عَلَى أَبِي رَحِمَهُ اللَّهُ، حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى، نا حَمَّادٌ، عَنْ ثَابِتٍ الْبُنَانِيِّ: " أَن رَجُلًا، أَتَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: إِنِّي رَأَيْتُ فِيمَا يَرَى النَّائِمُ فَذَكَرَ حَدِيثًا طَوِيلًا قَالَ: فَذُهِبَ بِي إِلَى دَارٍ فَإِذَا فِي وَسَطِهَا مِنْبَرٌ مِنْ ذَهَبٍ وَإِذَا أَنْتَ فَوْقَهُ وَإِذَا عَنْ يَمِينِكَ رَجُلٌ إِذَا تَكَلَّمَ أَنْصِتَ النَّاسُ لِكَلَامِهِ، قَالَ: «أَمَّا الَّذِي رَأَيْتَ عَنَ يَمِينِي فَمُوسَى صَلَوَاتُ اللَّهِ عَلَيْهِ إِذَا تَكَلَّمَ أَنْصَتَ النَّاسُ لِفَضْلِ كَلَامِ اللَّهِ إِيَّاهُ»

557. I read for my father *rahimahullāh*: Al-Hasan ibn Mūsā narrated to us (and said): Hammād narrated to us, from Thābit Al-Bunānī: That a man came to the Prophet (sallAllāhu alayhi wa sallam) and said: *"I verily saw in a dream."* And he mentioned a long story. He said: *"Then I was brought to a house and in the middle of it was a pulpit of gold, and then you were upon it. On your right was a man, when he spoke the people listened to his words."* He ﷺ said: ***"Regarding the one whom you saw of my right, then that is Mūsā (salawātullāhi 'alayhi). When he spoke the people listened due to the favor of Allāh speaking to Him."***

558 – حَدَّثَنِي هَدِيَّةُ أَبُو صَالِحِ بْنُ عَبْدِ الْوَهَّابِ، نا الْفَضْلُ بْنُ مُوسَى، أَنَا الْأَعْمَشُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: «لَمَّا انْتَهَيْتُ إِلَى مَدْيَنَ سَأَلْتُ عَنِ الشَّجَرَةِ الَّتِي كَلَّمَ اللَّهُ عَزَّ وَجَلَّ مِنْهَا مُوسَى فَدُلِلْتُ عَلَيْهَا، قَالَ فَأَتَيْتُهَا فَإِذَا هِيَ شَجَرَةٌ خَضْرَاءُ تَرِفُّ فَتَنَاوَلْتُ نَاقَتِي مِنْ وَرَقِهَا فَلَاكَتْهُ فَلَمْ تَسْتَطِعْ أَنْ تَبْتَلِعَهُ فَطَرَحْتُهُ فَصَلَّيْتُ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَرَجَعْتُ»

558. Hadiyyah Abū Sālih ibn 'Abdil-Wahhāb narrated to me (and said): Fadl ibn Mūsā narrated to us (and said): Al-A'mash narrated to us, from Abū Ishāq, from 'Amr ibn Maymūn, from 'Abdullāh ibn Mas'ūd who said: *"When I reached to Madyan I asked about the tree at which Allāh – 'azza wa jalla – spoke to Mūsā, and I was directed towards it."* He said: *"So I reached to, and it was an abundantly green tree. My camel took something from its leaves and chewed it but it was not able to swallow it, so it spat it out. So I sent blessings upon the Prophet ﷺ and returned."*

559 – حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ، نا أَبُو مُعَاوِيَةَ، نا الْأَعْمَشُ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: «خَرَجْتُ إِلَى الشَّامِ فَمَرَرْتُ بِالشَّجَرَةِ الَّتِي نُودِيَ مِنْهَا مُوسَى عَلَيْهِ السَّلَامُ فَإِذَا هِيَ سَمُرَةٌ خَضْرَاءُ تَرِفُّ»

559. 'Uthmān ibn Abī Shaybah narrated to me (and said): Abū Mu'āwiyah narrated to us (and said): Al-A'mash narrated to us, from 'Amr ibn Maymūn, from Abū 'Ubaydah, from 'Abdullāh ibn Mas'ūd (*radiAllāhu 'anhu*) who said: *"I went out to Shām and I passed by the tree at which Mūsā ('alayhi as-salām) was called. It was brown and abundantly green."*

560 – حَدَّثَنِي عَلِيُّ بْنُ مُسْلِمٍ، نا أَبُو عَبْدِ الصَّمَدِ، نا أَبُو عِمْرَانَ، عَنْ نَوْفٍ: " أَن مُوسَى، عَلَيْهِ السَّلَامُ لَمَّا نُودِيَ قَالَ: مَنْ أَنْتَ الَّذِي تُنَادِينِي؟ قَالَ: أَنَا رَبُّك الْأَعْلَى "

560. 'Alī ibn Muslim narrated to me (and said): Abū 'Abdis-Samad narrated to us (and said): 'Abū 'Imrān narrated to us, from Nawf: That Mūsā ('alayhi as-salām) when he was called said: *"Who are you that is calling me?"* He said: *"I am your Lord, the Most High."*

561 – كَتَبَ إِلَيَّ الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ، حَدَّثَنِي زَيْدُ بْنُ الْمُبَارَكِ أَبُو عَبْدِ اللَّهِ الصَّنْعَانِيُّ وَنِعْمَ الزَّيْدُ مَا عَلِمْتُ كَانَ أنا مُحَمَّدُ بْنُ عَمْرِو بْنِ مِقْسَمٍ، عَنْ عَطَاءِ بْنِ مُسْلِمٍ، عَنْ وَهْبِ بْنِ مُنَبِّهٍ، قَالَ: «كَلَّمَ اللَّهُ عَزَّ وَجَلَّ مُوسَى عَلَيْهِ السَّلَامُ فِي أَلْفِ مَقَامٍ وَكَانَ إِذَا كَلَّمَهُ رُئِيَ النُّورُ عَلَى وَجْهِهِ ثَلَاثَةَ أَيَّامٍ وَلَمْ يَتَعَرَّضْ لِلنِّسَاءِ مُنْذُ كَلَّمَهُ رَبُّهُ عَزَّ وَجَلَّ»

561. Al-'Abbās ibn 'Abdil-'Adhīm Al-'Anbarī wrote to me: Zayd ibn Al-Mubārak Abū 'Abdillāh As-San'ānī narrated to me – and Zayd was a very good man according to what I know – (and said): Muhammad ibn 'Amr ibn Miqsam narrated to us, from 'Atā ibn Muslim, from Wahb ibn Munabbih who said: *"Allāh – 'azza wa jalla – spoke to Mūsā ('alayhi as-salām) on a thousand occasions and when He spoke to him light was seen on his face for three days, and he did not apply himself to women ever since His Lord – 'azza wa jalla – spoke to him."*

562 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنِي مُحَمَّدُ بْنُ عَمْرِو بْنِ مِقْسَمٍ، قَالَ: سَمِعْتُ عَطَاءَ بْنَ مُسْلِمٍ، نا وَهْبُ بْنُ مُنَبِّهٍ، قَالَ: " كَانَ لِمُوسَى عَلَيْهِ السَّلَامُ أُخْتٌ يُقَالُ لَهَا: مَرْيَمُ، فَقَالَتْ لَهُ: يَا مُوسَى إِنَّكَ كُنْتَ تَزَوَّجْتَ فِي آلِ شُعَيْبٍ وَأَنْتَ يَوْمَئِذٍ لَا شَيْءَ لَكَ ثُمَّ أَدْرَكْتَ مَا أَدْرَكْتَ فَتَزَوَّجْ فِي مُلُوكِ بَنِي إِسْرَائِيلَ، قَالَ: وَلِمَ أَتَزَوَّجْ فِي مُلُوكِ بَنِي إِسْرَائِيلَ فَوَاللَّهِ مَا أَحْتَاجُ إِلَى النِّسَاءِ مُنْذُ كَلَّمْتُ رَبِّي عَزَّ وَجَلَّ "

562. My father – *rahimahullāh* – narrated to me (and said): 'Alī ibn 'Abdillāh narrated to us (and said): Muhammad ibn 'Amr ibn Miqsam narrated to me and said: I heard 'Atā ibn Muslim (who said): Wahb ibn Munabbih narrated to us and said: *"Mūsā ('alayhi as-salām) had a sister who was called Maryam. She said to him: 'You used to marry from the family of Shu'ayb when you at that time were nothing. Then you*

reached what you have reached (of high status), so marry from the (family of) the kings of Banū Isrāīl.' He said: 'And why should I marry from the kings of Banū Isrāīl? For by Allāh, I have no need of women ever since I spoke to my Lord 'azza wa jalla.'"

563 – حَدَّثَنِي مُحَمَّدُ بْنُ مَنْصُورٍ، نا شَاذَانُ الْأَسْوَدُ بْنُ عَامِرٍ، نا حَمَّادُ بْنُ سَلَمَةَ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: «أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَأَى رَبَّهُ»

563. Muhammad ibn Mansūr narrated to me (and said): Shadhān Al-Aswad ibn 'Āmir narrated to us (and said): Hammād ibn Salamah narrated to us, from Qatādah, from 'Ikrimah, from Ibn 'Abbās (*radiAllāhu 'anhumā*): That the Prophet ﷺ saw his Lord.

564 – حَدَّثَنِي أَبُو مَعْمَرٍ، نا خَلَفُ بْنُ خَلِيفَةَ، عَنْ حُمَيْدٍ الْأَعْرَجِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَمَّا كَلَّمَ مُوسَى عَلَيْهِ السَّلَامُ رَبُّهُ عَزَّ وَجَلَّ كَانَ عَلَيْهِ جُبَّةُ صُوفٍ وَعِمَامَةُ صُوفٍ وَنَعْلَانِ مِنْ جِلْدِ حِمَارٍ غَيْرِ زَكِيٍّ»

564. Abū Ma'mar narrated to me (and said): Khalaf ibn Khalīfah narrated to us, from Humayd Al-A'raj, from 'Abdullāh ibn Al-Hārith, from 'Abdullāh ibn Mas'ūd (*radiAllāhu 'anhu*), from the Prophet ﷺ who said: ***"When Mūsā ('alayhi as-salām) spoke with his Lord – 'azza wa jalla – he was wearing a woolen garment, a turban made of wool and sandals made of donkey skin that were not clean."***

565 – حَدَّثَنِي مُحَمَّدُ بْنُ مَنْصُورٍ، نا عَفَّانُ، نا ابْنُ الْمُبَارَكِ، عَنِ الْحَسَنِ: {وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى} [النجم: 13] قَالَ: «رَأَى مُحَمَّدٌ رَبَّهُ عَزَّ وَجَلَّ» قَالَ عَفَّانُ: وَقَالَ بَهْزٌ فِي هَذَا الْحَدِيثِ: «وَاللَّهِ لَقَدْ رَأَى مُحَمَّدٌ رَبَّهُ عَزَّ وَجَلَّ»

565. Muhammad ibn Mansūr narrated to me (and said): 'Affān narrated to us (and said): Ibn Al-Mubārak narrated to us, from Al-Hasan (regarding):

﴿ وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى ﴾

"And he verily saw him in another decent." (An-Najm 53:13)

He said: *"Muhammad saw his Lord 'azza wa jalla."* 'Affān said: And Bahz said regarding this *hadīth*: *"By Allāh, Muhammad saw his Lord 'azza wa jalla."*

566 – حَدَّثَنِي أَبُو مَعْمَرٍ، نا جَرِيرٌ، عَنْ عَطَاءِ بْنِ السَّائِبِ: «كَانَ لِمُوسَى عَلَيْهِ السَّلَامُ قُبَّةٌ طُولُهَا سِتُّمِائَةِ ذِرَاعٍ يُنَاجِي فِيهَا رَبَّهُ عَزَّ وَجَلَّ»

566. Abū Ma'mar narrated to me (and said): Jarīr narrated to us, from 'Atā ibn As-Sāib (who said): *"Mūsā ('alayhi as-salām) had a shirt collar which was six hundred cubits long, in which he would speak privately with his Lord 'azza wa jalla."*

567 – قَرَأْتُ عَلَى أَبِي رَحِمَهُ اللَّهُ نا إِسْحَاقُ بْنُ سُلَيْمَانَ، نا أَبُو الْجُنَيْدِ شَيْخٌ كَانَ عِنْدَنَا عَنْ جَعْفَرِ بْنِ أَبِي الْمُغِيرَةِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَنَّهُمْ يَقُولُونَ: " إِنَّ الْأَلْوَاحَ مِنْ يَاقُوتَةٍ لَا أَدْرِي قَالَ حَمْرَاءُ أَوْ لَا، وَأَنَا أَقُولُ سَعِيدُ بْنُ جُبَيْرٍ يَقُولُ: إِنَّهَا كَانَتْ مِنْ زُمُرُّدَةٍ وَكِتَابَتُهَا الذَّهَبُ، وَكَتَبَهَا الرَّحْمَنُ عَزَّ وَجَلَّ بِيَدِهِ وَيَسْمَعُ أَهْلُ السَّمَاوَاتِ صَرِيرَ الْقَلَمِ "

567. I read for my father *rahimahullāh*: Ishāq ibn Sulaymān narrated to us (and said): Abū Al-Junayd, a Shaykh that was with us, narrated to us, from Ja'far ibn Abī Al-Mughīrah, from Sa'īd ibn Jubayr that they say: *"Verily the Tablets are made of ruby."* I don't know if he said red or not. And I say that Sa'īd ibn Jubayr say: *"It was verily made of emerald and its writings are gold. And Ar-Rahmān – 'azza wa jalla – wrote it with His Hand while the inhabitants of the heavens could hear the creaking of the pen."*

568 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نا يَزِيدُ بْنُ هَارُونَ، أنا الْجُرَيْرِيُّ، عَنْ أَبِي عَطَّافٍ، قَالَ: «كَتَبَ اللَّهُ التَّوْرَاةَ لِمُوسَى عَلَيْهِ السَّلَامُ بِيَدِهِ وَهُو مُسْنِدٌ ظَهْرَهُ إِلَى الصَّخْرَةِ فِي أَلْوَاحٍ مِنْ دُرٍّ فَسَمِعَ صَرِيفَ الْقَلَمِ لَيْسَ بَيْنَهُ وَبَيْنَهُ إِلَّا الْحِجَابُ»

568. My father – *rahimahullāh* – narrated to me (and said): Yazīd ibn Hārūn narrated to us (and said): Al-Jurayrī narrated to us, from Abū 'Attāf who said: *"Allāh wrote the Tawrāh for Mūsā ('alayhi as-salām) – while he was leaning his back against the rock – in tablets of pearls. So he heard the creaking of the pen, and there was nothing between Him and him except the veil."*

569 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نا عَبْدُ الرَّزَّاقِ، أنا مَعْمَرٌ، عَنْ قَتَادَةَ، قَالَ: قَالَ كَعْبٌ: «كَتَبَ اللَّهُ عَزَّ وَجَلَّ التَّوْرَاةَ بِيَدِهِ»

569. My father – *rahimahullāh* – narrated to me (and said): 'Abdur-Razzāq narrated to us (and said): Ma'mar narrated to us, from Qatādah who said: Ka'b said: *"Allāh – 'azza wa jalla – wrote the Tawrāh with His Hand."*

570 – وَقَرَأْتُ عَلَى أَبِي، حَدَّثَنَا ابْنُ نُمَيْرٍ، نا إِسْمَاعِيلُ يَعْنِي ابْنَ أَبِي خَالِدٍ، عَنْ حَكِيمِ بْنِ جَابِرٍ، قَالَ: «أُخْبِرْتُ أَنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ آدَمَ بِيَدِهِ وَكَتَبَ التَّوْرَاةَ بِيَدِهِ لِمُوسَى عَلَيْهِ السَّلَامُ» قَالَ أَبِي: وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ عُبَيْدٍ بِإِسْنَادِهِ وَمَعْنَاهُ

570. And I read for my father: Ibn Numayr narrated to us (and said): Ismā'īl (i.e. Ibn Abī Khālid), from Hakīm ibn Jābir who said: *"I was informed that Allāh – 'azza wa jalla – created Ādam with His Hand and He wrote the Tawrāh with His Hand for Mūsā ('alayhi as-salām)."* My father said: *"And Muhammad ibn 'Ubayd also narrated it to us with the same chain of narration and meaning."*

571 – حَدَّثَنَا أَبِي، نا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ عَجْلَانَ، سَمِعْتُ أَبِيَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ اللَّهَ كَتَبَ عَلَى نَفْسِهِ بِيَدِهِ لَمَّا خَلَقَ الْخَلْقَ إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي»

571. My father narrated to me (and said): Yahyā ibn Sa'īd narrated to us, from Ibn 'Ajlān (who said): I heard my father (narrate) from Abū Hurayrah, from the Prophet (*sallAllāhu alayhi wa sallam*) who said: ***"Verily Allāh obliged upon Himself***

(and wrote this) with His Hand when He created the creation: Verily My Mercy overcomes My Anger."

572 – حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ أَبُو السَّرِيِّ، نا أَبُو الْأَحْوَصِ، عَنْ عَطَاءٍ، عَنْ مَيْسَرَةَ: فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ لِمُوسَى عَلَيْهِ السَّلَامُ {وَقَرَّبْنَاهُ نَجِيًّا} [مريم: 52] قَالَ: «أُدْنِيَ حَتَّى سَمِعَ صَرِيفَ الْقَلَمِ فِي الْأَلْوَاحِ وَكَتَبَ التَّوْرَاةَ بِيَدِهِ»

572. Hannād ibn As-Sirrī Abū As-Sirrī narrated to us (and said): Abū Al-Ahwas narrated to us, from 'Atā, from Maysarah regarding the Words of Allāh – *'azza wa jalla* – to Mūsā (*'alayhi as-salām*):

﴿ وَقَرَّبْنَاهُ نَجِيًّا ﴾

"And We brought him near for conversation." (Maryam 19:52)

He said: *"He was brought so close that he could hear the creaking of the pen in the tablets, while Allāh was writing the Tawrāh with His Hand."*

573 – قَرَأْتُ عَلَى أَبِي، نا إِبْرَاهِيمُ بْنُ الْحَكَمِ بْنِ أَبَانَ، قَالَ حَدَّثَنِي أَبِي، عَنْ عِكْرِمَةَ، قَالَ: " إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَمَسَّ بِيَدِهِ شَيْئًا إِلَّا ثَلَاثًا: خَلَقَ آدَمَ بِيَدِهِ، وَغَرَسَ الْجَنَّةَ بِيَدِهِ، وَكَتَبَ التَّوْرَاةَ بِيَدِهِ "

573. I read for my father: Ibrāhīm ibn Al-Hakam ibn Abān narrated to us and said: My father narrated to me, from 'Ikrimah who said: *"Verily Allāh – 'azza wa jalla – did not touch anything with His Hand except three things: He created Ādam with His Hand, He planted the Paradise with His Hand and He wrote the Tawrāh with His Hand."*

574 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نا أَبُو الْمُغِيرَةِ، حَدَّثَتْنَا عَبْدَةُ، عَنْ أَبِيهَا، خَالِدِ بْنِ مَعْدَانَ، قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَمَسَّ بِيَدِهِ إِلَّا آدَمَ صَلَوَاتُ اللَّهِ عَلَيْهِ خَلَقَهُ بِيَدِهِ، وَالْجَنَّةَ، وَالتَّوْرَاةَ كَتَبَهَا بِيَدِهِ» ، قَالَ: «وَدَمْلَجَ اللَّهُ عَزَّ وَجَلَّ لُؤْلُؤَةً بِيَدِهِ فَغَرَسَ فِيهَا قَضِيبًا فَقَالَ امْتَدِّي حَتَّى أَرْضِي وَأَخْرِجِي مَا فِيكِ بِإِذْنِي فَأَخْرَجَتِ الْأَنْهَارَ وَالثِّمَارَ»

574. My father – *rahimahullāh* – narrated to me (and said): Abū Al-Mughīrah narrated to us (and said): 'Abdah narrated to us, from her father Khālid ibn Ma'dān who said: *"Verily Allāh – 'azza wa jalla – did not touch anything with His Hand except Ādam (salawātullāhi 'alayhi); He created him with His Hand. And Paradise. And He wrote the Tawrāh with His Hand."* He said: *"And Allāh – 'azza wa jalla – proportioned a pearl with His Hand and submerged a stick into it. Then He said: 'Extend until My earth and bring out what is in you by My Permission.' And then the rivers and fruits came out."*

575 – حَدَّثَنِي مُحَمَّدُ بْنُ سُلَيْمَانَ لُوَيْنٌ حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَمْرٍو الرَّقِّيُّ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَطَاءِ بْنِ أَبِي مَرْوَانَ، عَنْ أَبِيهِ، عَنْ كَعْبٍ، قَالَ: " كَلَّمَ اللَّهَ مُوسَى فَقَالَ: أَيْ رَبِّ أَكُونُ عَلَى الْحَالِ الَّتِي أُجِلُّكَ أَنْ أَذْكُرَكَ عَلَيْهَا الْخَلَاءُ وَالرَّجُلُ يُجَامِعُ أَهْلَهُ قَالَ: يَا مُوسَى اذْكُرْنِي عَلَى كُلِّ حَالٍ"

575. Muhammad ibn Sulaymān Luwayn narrated to us (and said): 'Ubayd-Allāh ibn 'Amr Ar-Raqqī narrated to me, from 'Abdul-Malik ibn 'Umayr, from 'Atā ibn Abī Marwān, from his father, from Ka'b who said: Allāh spoke to Mūsā, so he said: *"O my Lord, I am (sometimes) in a situation where I respect You (too much) to mention You; (such as) being in the toilet or a man who has intercourse with his wife."* He said: *"O Mūsā, mention Me in every situation."*

576 – حَدَّثَنِي أَبِي، نا حُسَيْنُ بْنُ مُحَمَّدٍ، نا مُحَمَّدُ بْنُ مُطَرِّفٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ،: " أَنَّ اللَّهَ، عَزَّ وَجَلَّ لَمَّا كَتَبَ التَّوْرَاةَ بِيَدِهِ قَالَ: بِسْمِ اللَّهِ هَذَا كِتَابُ اللَّهِ بِيَدِهِ لِعَبْدِهِ مُوسَى يُسَبِّحُنِي وَيُقَدِّسُنِي وَلَا يَحْلِفُ بِاسْمِي آثِمًا فَإِنِّي لَا أُزَكِّي مَنْ حَلَفَ بِاسْمِي آثِمًا "

576. My father narrated to me (and said): Husayn ibn Muhammad narrated to us (and said): Muhammad ibn Mutarrif narrated to us, from Zayd ibn Aslam: *"That when Allāh – 'azza wa jalla – wrote the Tawrāh with His Hand He said: 'In the Name of Allāh. This is the Book of Allāh with His Hand to His slave, Mūsā. (In order that) he praises Me and he extolls Me. And no-one should swear in My name while sinning. Because verily I do not purify the one who swears in My Name while he is sinning.'"*

577 – حَدَّثَنِي مُحَمَّدُ بْنُ بَكَّارٍ، وَمُحَمَّدُ بْنُ جَعْفَرٍ الْوَرْكَانِيُّ، قَالَا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّا، عَنْ عَاصِمٍ الْأَحْوَلِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ اصْطَفَى إِبْرَاهِيمَ صَلَوَاتُ اللَّهِ عَلَيْهِ بِالْخُلَّةِ، وَاصْطَفَى مُوسَى عَلَيْهِ السَّلَامُ بِالْكَلَامِ، وَاصْطَفَى مُحَمَّدًا صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِالرُّؤْيَةِ»

577. Muhammad ibn Bakkār and Muhammad ibn Ja'far Al-Warkānī (both) narrated to me and said: Ismā'īl ibn Zakariyyā narrated to us, from 'Āsim Al-Ahwal, from 'Ikrimah, from Ibn 'Abbās who said: *"Verily Allāh – 'azza wa jalla – chose Ibrāhīm (salawātullāhi 'alayhi) with the friendship. And He chose Mūsā ('alayhi as-salām) with the Speech. And He chose Muhammad ﷺ with the ruyah (i.e. seeing Allāh)."*

578 – حَدَّثَنِي إِبْرَاهِيمُ بْنُ زِيَادٍ سَبَلَانُ نا عَبَّادُ بْنُ عَبَّادٍ، نا يَزِيدُ بْنُ حَازِمٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: «الْخُلَّةُ لِإِبْرَاهِيمَ، وَالْكَلَامُ لِمُوسَى، وَالرُّؤْيَةُ لِمُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَجْمَعِينَ»

578. Ibrāhīm ibn Ziyād Sabalān narrated to me (and said): 'Abbād ibn 'Abbād narrated to us (and said): Yazīd ibn Hāzim narrated to us, from 'Ikrimah, from Ibn 'Abbās (*radiAllāhu 'anhumā*) who said: *"The friendship for Ibrāhīm, the speech for Mūsā and the ruyah for Muhammad – may the peace and blessings of Allāh be upon them all."*

579 – حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، نا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: «أَتَعْجَبُونَ أَنْ تَكُونَ الْخُلَّةُ لِإِبْرَاهِيمَ وَالْكَلَامُ لِمُوسَى وَالرُّؤْيَةُ لِمُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِمْ»

579. 'Ubayd-Allāh ibn 'Umar Al-Qawārīrī narrated to me (and said): Mu'ādh ibn Hishām narrated to us (and said): My father narrated to me, from Qatādah, from

'Ikrimah, from Ibn 'Abbās (*radiAllāhu 'anhumā*) who said: *"Are you astonished that the friendship is for Ibrāhīm, the speech for Mūsā and the ruyah for Muhammad ﷺ."*

580 – حَدَّثَنِي أَبُو الْحَسَنِ بْنُ الْعَطَّارِ مُحَمَّدُ بْنُ مُحَمَّدٍ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ الْأَنْصَارِيَّ، قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ عُبَيْدٍ وَكَانَ مِنْ خِيَارِ النَّاسِ يَقُولُ: " رَأَيْتُ أَحْمَدَ بْنَ نَصْرٍ فِي الْمَنَامِ فَقُلْتُ: يَا أَبَا عَبْدِ اللَّهِ مَا صَنَعَ بِكَ رَبُّكَ عَزَّ وَجَلَّ قَالَ: غَضِبْتُ لَهُ فَأَبَاحَنِي النَّظَرَ إِلَى وَجْهِهِ عَزَّ وَجَلَّ "

580. Abū Al-Hasan ibn Al-'Attār Muhammad ibn Muhammad narrated to me and said: I heard Abū Ja'far Al-Ansārī who said: I heard Muhammad ibn 'Ubayd – and he was from the best of people – say: I saw Muhammad ibn Nasr in a dream, so I said: *"O Abū 'Abdillāh, what did your Lord – 'azza wa jalla – do to you?"* He said: *"I became angry for His sake (in the dunyā) so He allowed for me to look at His Face 'azza wa jalla."*

581 – حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، نا ابْنُ مَهْدِيٍّ، عَنْ قُرَّةَ، قَالَ: سَمِعْتُ الْحَسَنَ، قَرَأَ: " {تَخْرُجْ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ} [طه: 22] قَالَ: أَخْرَجَهَا وَاللَّهِ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ فَعَلِمَ وَاللَّهِ مُوسَى أَنَّهُ قَدْ لَقِيَ رَبَّهُ"

581. 'Ubayd-Allāh ibn 'Umar Al-Qawarīrī narrated to me (and said): Ibn Mahdī narrated to us, from Qurrah who said: I heard Al-Hasan recite:

﴿ تَخْرُجْ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ آيَةً أُخْرَى ﴾

"It (i.e. Mūsā's hand) **will come out white, without any harm."** (Tāhā 20:22)

He said: *"Allāh made it come out white without any harm so Mūsā knew, by Allāh, that he had met his Lord."*

582 – حَدَّثَنِي أَبِي، نا يَحْيَى بْنُ آدَمَ، نا شَرِيكٌ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: " {أَنْ بُورِكَ مَنْ فِي النَّارِ} [النمل: 8] قَالَ: اللَّهُ {وَمَنْ حَوْلَهَا} [الشورى: 7] قَالَ: الْمَلَائِكَةُ "

582. My father narrated to me (and said): Yahyā ibn Ādam narrated to us (and said): Sharīk narrated to us, from ʻAtā ibn As-Sāib, from Sa'īd ibn Jubayr, from Ibn ʻAbbās (*radiAllāhu ʻanhumā*) (regarding):

﴿ أَنْ بُورِكَ مَنْ فِي النَّارِ ﴾

"That blessed is the one in the fire." (An-Naml 27:8)

He said: *"Allāh."*[60]

﴿ وَمَنْ حَوْلَهَا ﴾

"And whoever is around it." (An-Naml 27:8)

He said: *"The angels."*

583 – حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ الصَّاغَانِيُّ، نا هَوْذَةُ بْنُ خَلِيفَةَ، نا عَوْفٌ، عَنْ وَرْدَانَ بْنِ خَالِدٍ، قَالَ: «خَلَقَ اللَّهُ آدَمَ بِيَدِهِ وَخَلَقَ جِبْرِيلَ بِيَدِهِ وَخَلَقَ عَرْشَهُ بِيَدِهِ وَخَلَقَ الْقَلَمَ بِيَدِهِ وَكَتَبَ التَّوْرَاةَ بِيَدِهِ وَكَتَبَ الْكِتَابَ الَّذِي عِنْدَهُ لَا يَطْلُعُ عَلَيْهِ غَيْرُهُ بِيَدِهِ»

583. Muhammad ibn Ishāq As-Sāghānī narrated to me (and said): Hawdhah ibn Khalīfah narrated to us (and said): ʼAwf narrated to us, from Wardān ibn Khālid who said: *"Allāh created Ādam with His Hand, and He created Jibrīl with His Hand, and He created His Throne with His Hand, and He created the pen with His Hand, and He wrote the Tawrāh with His Hand and He wrote the Book which is with Him with His Hand, and no-one looks at it except Him."*

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[60] Ibn Jarīr said in his *tafsīr* (19/133):

واختلف أهل التأويل في المعنّي بقوله (مَنْ فِي النَّارِ) فقال بعضهم: عنى جلّ جلاله بذلك نفسه, وهو الذي كان في النار, وكانت النار نوره تعالى ذكره في قول جماعة من أهل التأويل.

*"And the people of interpretation differed regarding the meaning of His Words: "**The one in the fire.**" So some of them said: He – the Mighty and Majestic – meant Himself with this, and He is the One who was in the fire. And the fire was His Light the Exalted. This was mentioned in the opinion of a group of the people of interpretation."* And he then mentioned the narrations with this opinion from Ibn ʻAbbās, Ibn Jubayr, Al-Hasan and Qatādah.

سُئِلَ عَمَّا رُوِيَ فِي الْكُرْسِيِّ وَجُلُوسِ الرَّبِّ عَزَّ وَجَلَّ عَلَيْهِ

(Chapter 11) He was asked about what was narrated regarding the *Kursī* and the sitting of the Lord – *'azza wa jalla* – upon it

584 – رَأَيْتُ أَبِيَ رَحِمَهُ اللَّهُ يُصَحِّحُ هَذِهِ الْأَحَادِيثَ أَحَادِيثَ الرُّؤْيَةِ وَيَذْهَبُ إِلَيْهَا وَجَمَعَهَا فِي كِتَابٍ وَحَدَّثَنَا بِهَا

584. I saw my father – *rahimahullāh* – consider these *ahādīth* as being correct; the *ahādīth* about the *ruyah*, and he believes in them. He gathered them in a book and narrated them to us.

585 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ خَلِيفَةَ، عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: «إِذَا جَلَسَ تَبَارَكَ وَتَعَالَى عَلَى الْكُرْسِيِّ سُمِعَ لَهُ أَطِيطٌ كَأَطِيطِ الرَّحْلِ الْجَدِيدِ»

585. My father – *rahimahullāh* – narrated to me and said: 'Abdur-Rahmān narrated to us, from Sufyān, from Abū Ishāq, from 'Abdullāh ibn Khalīfah, from 'Umar (*radiAllāhu 'anhu*) who said: *"When the Lord – tabāraka wa ta'ālā – sits upon the Kursī, then a creak will be heard like the creak of a new saddle (when it is lifting something heavy)."*

586 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَمَّارٍ الدُّهْنِيِّ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: «الْكُرْسِيُّ مَوْضِعُ الْقَدَمَيْنِ، وَالْعَرْشُ لَا يُقَدِّرُ أَحَدٌ قَدْرَهُ»

586. My father narrated to me (and said): Wakī' narrated to us, from Sufyān, from 'Ammār Ad-Duhnī, from Muslim Al-Batīn, from Sa'īd ibn Jubayr, from Ibn 'Abbās (*radiAllāhu 'anhumā*) who said: *"The Kursī is the place of the two Feet, and no-one can imagine the size of the Throne."*

587 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، بِحَدِيثِ إِسْرَائِيلَ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ خَلِيفَةَ، عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: «إِذَا جَلَسَ الرَّبُّ عَزَّ وَجَلَّ عَلَى الْكُرْسِيِّ» فَاقْشَعَرَّ رَجُلٌ سَمَّاهُ أَبِي عِنْدَ وَكِيعٍ فَغَضِبَ وَكِيعٌ وَقَالَ: أَدْرَكْنَا الْأَعْمَشَ وَسُفْيَانَ يُحَدِّثُونَ بِهَذِهِ الْأَحَادِيثِ لَا يُنْكِرُونَهَا

587. My father narrated to me (and said): Wakī' narrated the hadīth of Isrāīl, from Abū Ishāq, from 'Abdullāh ibn Khalīfah, from 'Umar (*radiAllāhu 'anhu*) who said: *"When the Lord – 'azza wa jalla – sits upon the Kursī."* Then a man – whose name my father mentioned – shivered in front of Wakī' (when hearing this), so Wakī' became angry and said: *"We have experienced Al-A'mash and Sufyān narrating these ahādīth and they did not reject them."*

588 – حَدَّثَنِي أَبِي، نا عَبْدُ الصَّمَدِ، نا أَبِي، نا مُحَمَّدُ بْنُ جُحَادَةَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ أَبِي مُوسَى، قَالَ: «الْكُرْسِيُّ مَوْضِعُ الْقَدَمَيْنِ وَلَهُ أَطِيطٌ كَأَطِيطِ الرَّحْلِ»

588. My father narrated to me (and said): ‘Abdus-Samad narrated to us (and said): My father narrated to us (and said): Muhammad ibn Juhādah narrated to us, from Salamah ibn Kuhayl, from ‘Umārah ibn ‘Umayr, from Abū Mūsā who said: *“The Kursī is the place of the two Feet, and it has a sound like the creak of a saddle.”*

589 – حَدَّثَنِي أَبِي، نا رَجُلٌ، ثنا إِسْرَائِيلُ، عَنِ السُّدِّيِّ، عَنْ أَبِي مَالِكٍ: فِي قَوْلِهِ عَزَّ وَجَلَّ {وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ} قَالَ: " إِنَّ الصَّخْرَةَ الَّتِي تَحْتَ الْأَرْضِ السَّابِعَةِ وَمُنْتَهَى الْخَلْقِ عَلَى أَرْجَائِهَا أَرْبَعَةٌ مِنَ الْمَلَائِكَةِ لِكُلِّ مَلَكٍ مِنْهُمْ أَرْبَعَةُ وُجُوهٍ: وَجْهُ إِنْسَانٍ، وَوَجْهُ أَسَدٍ، وَوَجْهُ نَسْرٍ، وَوَجْهُ ثَوْرٍ، فَهُمْ قِيَامٌ عَلَيْهَا قَدْ أَحَاطُوا بِالْأَرْضِ وَالسَّمَاوَاتِ وَرُءُوسُهُمْ تَحْتَ الْكُرْسِيِّ وَالْكُرْسِيُّ تَحْتَ الْعَرْشِ، قَالَ: وَهُوَ وَاضِعٌ رِجْلَيْهِ تَبَارَكَ وَتَعَالَى عَلَى الْكُرْسِيِّ "

589. My father narrated to me (and said): A man narrated to us (and said): Isrāīl narrated to us, from As-Suddī, from Abū Mālik regarding His – *‘azza wa jalla* – Words:

﴿ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ﴾

“His Kursī extends over the heavens and the earth.” (Al-Baqarah 2:255)

He said: *“Verily the rock which is under the seventh earth and the endpoint of the creation; upon its surface are four angels. And every angel has four faces; the face of a human, the face of a lion, the face of an eagle and the face of a bull. They are standing upon it and they surround the earth and the heavens, and their heads are under the Kursī, while the Kursī is under the Throne.”* He said: *“And He has put His two Feet – tabāraka wa ta’ālā – upon the Kursī.”*

590 – كَتَبَ إِلَيَّ الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ كَتَبْتُ إِلَيْكَ بِخَطِّي، حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ أَبُو عُثْمَانَ، ثنا إِبْرَاهِيمُ بْنُ يُوسُفَ بْنِ أَبِي إِسْحَاقَ، عَنْ أَبِيهِ، عَنْ عَمَّارٍ الدُّهْنِيِّ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: «إِنَّ الْكُرْسِيَّ الَّذِي وَسِعَ السَّمَاوَاتِ وَالْأَرْضَ لَمَوْضِعُ قَدَمَيْهِ، وَمَا يُقَدِّرُ قَدْرَ الْعَرْشِ إِلَّا الَّذِي خَلَقَهُ، وَإِنَّ السَّمَاوَاتِ فِي خَلْقِ الرَّحْمَنِ جَلَّ وَعَزَّ مِثْلُ قُبَّةٍ فِي صَحْرَاءَ»

590. Al-’Abbās ibn ’Abdil-’Adhīm Al-’Anbarī wrote to me: I have written to you with my own writing (that) Ishāq ibn Mansūr Abū ‘Uthman narrated to us (and said): Ibrāhīm ibn Yūsuf ibn Abī Ishāq narrated to us, from his father, from ‘Ammār Ad-Duhnī, from Muslim Al-Batīn, from Sa’īd ibn Jubayr, from Ibn ‘Abbās (*radiAllāhu ‘anhu*) who said: *“Verily the Kursī, which extends over the heavens and the earth, is the place of His two Feet. And no-one can imagine the size of the Throne except the One who created it. And verily the heavens compared to the creation of Ar-Rahmān is like a dome in the desert.”*

591 – حَدَّثَنِي أَبِي، ثنا ابْنُ مَهْدِيٍّ، وَأَبُو سُفْيَانَ يَعْنِي الْمَعْمَرِيَّ، عَنْ سُفْيَانَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: «مَا السَّمَاوَاتُ وَالْأَرْضُ فِي الْكُرْسِيِّ إِلَّا كَحَلْقَةٍ فِي أَرْضٍ فَلَاةٍ»

591. My father narrated to me (and said): Ibn Mahdī and Abu Sufyān (i.e. Al-Ma'marī) narrated to us, from Sufyān, from Layth, from Mujāhid who said: *"The heavens and the earth compared to the Kursī is like a ring in a desert."*

592 – حَدَّثَنِي أَبِي، نا نُوحُ بْنُ مَيْمُونٍ، قَالَ: سَمِعْتُ بُكَيْرَ بْنَ مَعْرُوفٍ أَبَا مُعَاذٍ، قَاضِي نَيْسَابُورَ عَنْ مُقَاتِلِ بْنِ حَيَّانٍ، عَنِ الضَّحَّاكِ: " فِي قَوْلِهِ عَزَّ وَجَلَّ {مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ} [المجادلة: 7] قَالَ: «هُوَ عَلَى الْعَرْشُ وَعِلْمُهُ مَعَهُمْ»

592. My father narrated to me (and said): Nūh ibn Maymūn narrated to us and said: I heard Bukayr ibn Ma'rūf Abū Mu'ādh – the judge of Naysabūr – (narrate), from Muqātil ibn Hayyān, from Ad-Dahhāk, regarding His – *'azza wa jalla* – Words:

﴿ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ ﴾

"There is no *najwā* (secret counsel) of three except that He is the fourth of them, nor five except that He is the sixth of them." (Al-Mujādilah 58:7)

He said: *"He is upon the Throne and His knowledge is with them."*

593 – كَتَبَ إِلَيَّ عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ، نا أَبُو أَحْمَدَ الزُّبَيْرِيُّ، ثنا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ خَلِيفَةَ، قَالَ: جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَتِ: ادْعُ اللَّهَ أَنْ يُدْخِلَنِي الْجَنَّةَ، قَالَ: فَعَظَّمَ الرَّبَّ عَزَّ وَجَلَّ وَقَالَ: «وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ إِنَّهُ لَيَقْعُدُ عَلَيْهِ جَلَّ وَعَزَّ فَمَا يَفْضُلُ مِنْهُ إِلَّا قِيدُ أَرْبَعِ أَصَابِعَ وَإِنَّ لَهُ أَطِيطًا كَأَطِيطِ الرَّحْلِ إِذَا رُكِبَ»

593. 'Abbās ibn 'Abdil-'Adhīm Al-'Anbarī wrote to me: Abū Ahmad Az-Zubayrī narrated to us (and said): Isrāīl narrated to us, from Abū Ishāq, from 'Abdullāh ibn Khalīfah who said: A woman came to the Prophet ﷺ and said: *"Ask Allāh to let me enter into paradise."* He said: So he glorified the Lord – *'azza wa jalla* – and said: ***"His Kursī extends over the heavens and the earth. He – jalla wa 'azza – verily sits upon it, so there remains not any of it (i.e. the Kursī) except the space of four fingers. And it verily has a creak, just like the creak of a saddle when it is mounted."***

594 – حَدَّثَنِي مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحَسَنِ بْنِ شَقِيقٍ، نا إِبْرَاهِيمُ بْنُ الْأَشْعَثِ، قَالَ: سَمِعْتُ الْفُضَيْلَ بْنَ عِيَاضٍ، يَقُولُ: " إِنَّ أَهْلَ الْإِرْجَاءِ يَقُولُونَ: إِنَّ الْإِيمَانَ قَوْلٌ بِلَا عَمَلٍ وَيَقُولُ الْجَهْمِيَّةُ: الْإِيمَانُ الْمَعْرِفَةُ بِلَا قَوْلٍ لَا وَعَمَلٍ، وَيَقُولُ أَهْلُ السُّنَّةِ:الْإِيمَانُ الْمَعْرِفَةُ وَالْقَوْلُ وَالْعَمَلُ "

594. Muhammad ibn 'Alī ibn Al-Hasan ibn Shaqīq narrated to me (and said): Ibrāhīm ibn Al-Ash'ab narrated to us and said: I heard Al-Fudayl ibn 'Iyād say: *"Verily the people of irjā say: 'Verily the īmān is in speech and not in deeds'. The Jahmiyyah say: 'The īmān is the knowledge without speech or deeds'. And the people of Sunnah say: 'The īmān is, knowledge, speech and deeds.'"*

595 – حَدَّثَنِي أَبُو مَعْمَرٍ، نا نُوحُ بْنُ مَيْمُونٍ الْمَصْرُوبُ، وَسَلْمُ بْنَ سَالِمٍ، عَنْ بُكَيْرِ بْنِ مَعْرُوفٍ، عَنْ مُقَاتِلِ بْنِ حَيَّانٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ: {وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ} [الحديد: 4] قَالَ: «عَالِمٌ بِكُمْ أَيْنَمَا كُنْتُمْ» ثُمَّ حَدَّثَنَا بِهِ أَبُو مَعْمَرٍ مَرَّةً أُخْرَى فَرَجَعَ عَنْهُ وَقَالَ: هُوَ عَنِ الضَّحَّاكِ

595. Abū Ma'mar narrated to me (and said): Nūh ibn Maymūn Al-Madrūb and Salm ibn Sālim (both) narrated to us, from Bukayr ibn Ma'rūf, from Muqātil ibn Hayyān, from 'Ikrimah, from Ibn 'Abbās (*radiAllāhu 'anhu*) (regarding):

﴿ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ﴾

"And He is with you wherever you are." (Al-Hadīd 57:4)

He said: *"He knows about you wherever you are."* Then Abū Ma'mar narrated this for us another time, and he retracted this and said: *"It is from Ad-Dahhāk."*

596 – حَدَّثَنِي أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ، قَالَ: سَمِعْتُ أَبِي، سَمِعْتُ أَبَا عِصْمَةَ، وَسَأَلَهُ رَجُلٌ عَنِ اللَّهِ، فِي السَّمَاءِ هُوَ؟ فَحَدَّثَ بِحَدِيثِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: " حِينَ سَأَلَ الْأَمَةَ أَيْنَ اللَّهُ؟ قَالَتْ فِي السَّمَاءِ، قَالَ: «فَمَنْ أَنَا؟» قَالَتْ: رَسُولُ اللَّهِ قَالَ: «أَعْتِقْهَا فَإِنَّهَا مُؤْمِنَةٌ» قَالَ: سَمَّاهَا رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مُؤْمِنَةً أَنْ عَرَفَتْ أَنَّ اللَّهَ تَعَالَى فِي السَّمَاءِ

596. Ahmad ibn Sa'īd Ad-Dārimī narrated to me and said: I heard my father (who said): I heard Abū 'Ismah while a man asked him about Allāh if He is in the heaven? So he narrated the *hadīth* of the Prophet ﷺ: *When he asked the female slave:* ***"Where is Allāh?"*** She said: *"In the heaven."* He said: ***"And who am I?"*** She said: *"The Messenger of Allāh."* He said: ***"Release her, for verily she is a believer."*** He said: *"So the Prophet ﷺ called her a believer due to her knowing that Allāh – the Exalted – is in the heaven."*

597 – حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، نا عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ، نا عَبْدُ اللَّهِ بْنُ مُوسَى الضَّبِّيُّ، ثنا مَعْدَانُ، قَالَ عَلِيُّ بْنُ الْحَسَنِ، قَالَ ابْنُ الْمُبَارَكِ: " إِنْ كَانَ بِخُرَاسَانَ أَحَدٌ مِنَ الْأَبْدَالِ فَمَعْدَانُ، قَالَ: سَأَلْتُ سُفْيَانَ الثَّوْرِيَّ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ {وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ} [الحديد: 4] قَالَ: عِلْمُهُ "

597. Ahmad ibn Ibrāhīm Ad-Dawraqī narrated to me (and said): 'Alī ibn Al-Hasan ibn Shaqīq narrated to us (and said): 'Abdullāh ibn Mūsā Ad-Dabbī narrated to us (and said): Ma'dān narrated to us (and said): 'Alī ibn Al-Hasan said (that) Ibn Al-Mubārak said: *"Verily in Khurasān if there was any of the abdāl (zuhhād), it would be Ma'dān."* He said: I asked Sufyān Ath-Thawrī regarding the words of Allāh *'azza wa jalla*:

﴿ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ﴾

"And He is with you wherever you are." (Al-Hadīd 57:4)

He said: *"His Knowledge."*

598 – حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ، نا عَلِيُّ بْنُ الْحَسَنِ، قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ الْمُبَارَكِ كَيْفَ يَنْبَغِي لَنَا أَنْ نَعْرِفَ، رَبَّنَا عَزَّ وَجَلَّ، قَالَ: «عَلَى السَّمَاءِ السَّابِعَةِ عَلَى عَرْشِهِ وَلَا نَقُولُ كَمَا تَقُولُ الْجَهْمِيَّةُ إِنَّهُ هَاهُنَا فِي الْأَرْضِ»

598. Ahmad ibn Ibrāhīm narrated to me (and said): ʻAlī ibn Al-Hasan narrated to us and said: I asked ʻAbdullāh ibn Al-Mubārak: *"How do we ought to know our Lord – ʻazza wa jalla?"* He said: *"Above the seventh heaven upon His Throne. And we do not say like the Jahmiyyah; that He is here on earth."*

سُئِلَ عَنِ الْإِيمَانِ وَالرَّدِّ عَلَى الْمُرْجِئَةِ

(Chapter 12) He was asked about *īmān* and the refutation of the Murjiah

599 – سَمِعْتُ أَبِيَ رَحِمَهُ اللَّهُ، وَسُئِلَ، عَنِ الْإِرْجَاءِ، فَقَالَ: " نَحْنُ نَقُولُ: الْإِيمَانُ قَوْلٌ وَعَمَلٌ يَزِيدُ وَيَنْقُصُ إِذَا زَنَى وَشَرِبَ الْخَمْرَ نَقَصَ إِيمَانُهُ "

599. I heard my father – *rahimahullāh* – when he was asked about *irjā*, so he said: *"We say: Īmān is in speech and deeds, and it increases and decreases. If he commits zinā and drinks alcohol his īmān decreases."*

600 – سَأَلْتُ أَبِي عَنِ رَجُلٍ، يَقُولُ: الْإِيمَانُ قَوْلٌ وَعَمَلٌ يَزِيدُ وَيَنْقُصُ وَلَكِنْ لَا يَسْتَثْنِي أَمُرْجِئٌ؟ قَالَ: «أَرْجُو أَنْ لَا يَكُونَ مُرْجِئًا»

600. I asked my father about a man who says: *"Īmān is in speech and deeds, and it increases and decreases"*, but he does not make *istithnā* (exception), is he a *murjī*? He said: *"I hope that he is not a murjī."*

601 – سَمِعْتُ أَبِيَ يَقُولُ الْحُجَّةُ، عَلَى مَنْ لَا يَسْتَثْنِي قَوْلُ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِأَهْلِ الْقُبُورِ: «وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ» قَالَ أَبِي حَدَّثَنِيهِ عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، نا زُهَيْرُ بْنُ مُحَمَّدٍ، عَنْ شَرِيكِ بْنِ أَبِي نَمِرٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «كَانَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَخْرُجُ إِذَا كَانَتْ لَيْلَةُ عَائِشَةَ فَيَقُولُ هَذَا الْكَلَامَ»

601. I heard my father mention the argument against those who do not make *istithnā* (which is) the saying of the Messenger of Allāh ﷺ to the people of the graves: ***"And verily will we follow you in shā Allāh (if Allāh wants)."*** My father said: 'Abdur-Rahmān ibn Mahdī narrated it to me (and said): Zuhayr ibn Muhammad narrated to us, from Sharīk ibn Abī Namir, from 'Atā ibn Yasār (who said) that 'Āishah (*radiAllāhu 'anhā*) said: *"The Messenger of Allāh ﷺ used to go out when it was the night of 'Āishah and he would say these words."*

602 – حَدَّثَنِي أَبِي، نا يَزِيدُ بْنُ هَارُونَ، أنا ابْنُ أَبِي ذِئْبٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنْ ذَكْوَانَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَمَّا فِتْنَةُ الْقَبْرِ فَبِي تُفْتَنُونَ وَعَنِّي تُسْأَلُونَ» فَذَكَرَ الْحَدِيثَ، وَيُقَالُ: هَذَا مَقْعَدُكَ مِنْهَا وَيُقَالُ عَلَى الْيَقِينِ كُنْتَ وَعَلَيْهِ مِتَّ وَعَلَيْهِ تُبْعَثُ إِنْ شَاءَ اللَّهُ " قَالَ مُحَمَّدُ بْنُ عَمْرٍو، فَحَدَّثَنِي سَعِيدُ بْنُ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَذَكَرَ هَذَا الْحَدِيثَ مِثْلَ حَدِيثِ عَائِشَةَ سَوَاءً، قَالَ أَبِي: إِنَّمَا نَصِيرُ الِاسْتِثْنَاءِ عَلَى الْعَمَلِ لِأَنَّ الْقَوْلَ قَدْ جِئْنَا بِهِ

602. My father narrated to me (and said): Yazīd ibn Hārūn narrated to us (and said): Ibn Abī Dhib narrated to us, from Muhammad ibn 'Amr ibn 'Atā, from Dhakwān, from 'Āishah (*radiAllāhu 'anhā*) that the Prophet ﷺ said: ***"Regarding the trial of the grave, then you will be tested with me and you will be asked about***

me." And he mentioned the *hadīth*. ***"And it will be said: 'This is your seat'. And it will be said: 'You were upon certain faith and you died upon that and you will be resurrected upon that in shā Allāh (if Allāh wills).'"*** Muhammad ibn 'Amr said: Sa'īd ibn Yasār narrated to me, from Abū Hurayrah (*radiAllāhu 'anhu*) from the Messenger of Allāh (*sallAllāhu alayhi wa sallam*), and he mentioned this *hadīth*, the same as the *hadīth* of 'Āishah. My father said: *"We verily apply the istithnā over the deeds, because the speech we have already come with."*

603 – حَدَّثَنِي أَبِي، نا مُعَاوِيَةُ بْنُ هِشَامٍ، وَأَبُو أَحْمَدَ، قَالَا: نا سُفْيَانُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُهُمْ إِذَا خَرَجُوا إِلَى الْمَقَّابِرِ فَكَانَ قَائِلُهُمْ يَقُولُ: «السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ»

603. My father narrated to me (and said): Mu'āwiyah ibn Hishām and Abū Ahmad (both) narrated to us and said: Sufyān narrated to us, from 'Alqamah ibn Marthad, from Sulaymān ibn Buraydah, from his father who said: The Messenger of Allāh ﷺ used to teach them that when they went out to the graves then whoever of them who would speak should say: ***"Peace be upon you, people of the abodes of believers and Muslims. We will verily – in shā Allāh – follow you."***

604 – حَدَّثَنِي أَبِي، نا أَبُو نُعَيْمٍ، سَمِعْتُ سُفْيَانَ يَعْنِي الثَّوْرِيَّ، يَقُولُ: «الْإِيمَانُ يَزِيدُ وَيَنْقُصُ»

604. My father narrated to me (and said): Abū Nu'aym narrated to us (and said): I heard Sufyān (i.e. Ath-Thawrī) say: *"Īmān increases and decreases."*

605 – حَدَّثَنِي أَبِي، سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ، يَقُولُ: مَا أَدْرَكْنَا مِنْ أَصْحَابِنَا وَلَا بَلَغَنِي إِلَّا عَلَى الِاسْتِثْنَاءِ، وَالْإِيمَانُ قَوْلٌ وَعَمَلٌ قَالَ يَحْيَى: وَكَانَ سُفْيَانُ الثَّوْرِيُّ «يُنْكِرُ أَنْ يَقُولَ أَنَا مُؤْمِنٌ» وَحَسَّنَ يَحْيَى الزِّيَادَةَ وَالنُّقْصَانَ وَرَآهُ "

605. My father narrated to me (and said): I heard Yahyā ibn Sa'īd say: *"We did not see any of our companions, nor has it reached me except that they (believed in) the istithnā, and that īmān is in speech and deeds."* Yahyā said: *"And Sufyān Ath-Thawrī used to negate to say I am a believer."* And Yahyā spoke well about the increasing and decreasing (of *īmān*) and he believed in it.

606 – حَدَّثَنِي أَبِي قَالَ: سَمِعْتُ وَكِيعًا، يَقُولُ: «الْإِيمَانُ يَزِيدُ وَيَنْقُصُ» وَكَذَا مَا كَانَ سُفْيَانُ يَقُولُ

606. My father narrated to me and said: I heard Wakī' say: *"Īmān increases and decreases."* And likewise did Sufyān use to say.

607 – حَدَّثَنِي أَبِي قَالَ، كَانَ وَكِيعٌ يَقُولُ: «تُرَى إِيمَانَ الْحَجَّاجِ بْنِ يُوسُفَ مِثْلَ إِيمَانِ أَبِي بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؟»

607. My father narrated to me and said: Wakī' used to say: *"Is the īmān of Al-Hajjāj ibn Yūsuf considered to be the same as the īmān of Abū Bakr and 'Umar – radiAllāhu 'anhumā?"*

608 – حَدَّثَنِي أَبِي، سَمِعْتُ سُفْيَانَ بْنَ عُيَيْنَةَ، يَقُولُ: " إِذَا سُئِلَ: مُؤْمِنٌ؟ لَمْ يُجِبْهُ وَسُؤَالُكَ إِيَّايَ بِدْعَةٌ وَلَا أَشُكُّ فِي إِيمَانِي وَلَا يُعَنَّفُ مَنْ قَالَ إِنَّ الْإِيمَانَ يَنْقُصُ إِنْ قَالَ إِنْ شَاءَ اللَّهُ لَيْسَ يُكْرَهُ وَلَيْسَ بِدَاخِلٍ فِي الشَّكِّ "

608. My father narrated to me (and said): I heard Sufyān ibn ʻUyaynah say: *"If he (i.e. a person) is asked: 'Are you a believer?' Then he should not answer to him (i.e. the questioner). (And he should say:) 'Your question to me is an innovation, and I do not doubt in my īmān. And the one who says that īmān decreases is not rebuked.' If he says: '(I am a believer) in shā Allāh', then it is not hated, nor is this considered to be doubt."*

609 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، قَالَ: قَالَ سُفْيَانُ الثَّوْرِيُّ: «النَّاسُ عِنْدَنَا مُؤْمِنُونَ فِي الْأَحْكَامِ وَالْمَوَارِيثِ وَنَرْجُو أَنْ يَكُونُوا كَذَلِكَ وَلَا نَدْرِي مَا حَالُنَا عِنْدَ اللَّهِ عَزَّ وَجَلَّ»

609. My father narrated to me (and said): Wakīʻ narrated to us and said: Sufyān Ath-Thawrī said: *"The people for us are believers in the judgments and inheritance, and we hope that they are like this (i.e. in reality), and we do not know what our status is with Allāh ʻazza wa jalla."*

610 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، قَالَ: سَمِعْتُ سُفْيَانَ، وَذَكَرَ الْمُرْجِئَةَ، فَقَالَ: «رَأْيٌ مُحْدَثٌ أَدْرَكْنَا النَّاسَ عَلَى غَيْرِهِ»

610. My father – *rahimahullāh* – narrated to me (and said): ʻAbdullāh ibn Numayr narrated to us and said: I heard Sufyān when he mentioned the Murjiah, then he said: *"A newly invented opinion. We met the people upon something other than that."*

611 – حَدَّثَنِي أَبِي، نا عَبْدُ الصَّمَدِ بْنُ حَسَّانَ، أنا سُفْيَانُ الثَّوْرِيُّ، عَنْ يَزِيدَ يَعْنِي ابْنَ أَبِي زِيَادٍ، عَنْ مُجَاهِدٍ، قَالَ: «الْإِيمَانُ يَزِيدُ وَيَنْقُصُ وَالْإِيمَانُ قَوْلٌ وَعَمَلٌ»

611. My father narrated to me (and said): ʻAbdus-Samad ibn Hassān narrated to us (and said): Sufyān Ath-Thawrī narrated to us, from Yazīd (i.e. Ibn Abī Ziyād) from Mujāhid who said: *"Īmān increases and decreases and īmān is in speech and deeds."*

612 – حَدَّثَنِي أَبِي، نا أَبُو سَلَمَةَ الْخُزَاعِيُّ، قَالَ: قَالَ مَالِكٌ وَشَرِيكٌ وَأَبُو بَكْرِ بْنُ عَيَّاشٍ وَعَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ وَحَمَّادُ بْنُ سَلَمَةَ وَحَمَّادُ بْنُ زَيْدٍ: «الْإِيمَانُ الْمَعْرِفَةُ وَالْإِقْرَارُ وَالْعَمَلُ إِلَّا أَنَّ حَمَّادَ بْنَ زَيْدٍ كَانَ يُفَرِّقُ بَيْنَ الْإِيمَانِ وَالْإِسْلَامِ وَيَجْعَلُ الْإِسْلَامَ عَامًّا وَالْإِيمَانَ خَاصًّا»

612. My father narrated to me (and said): Abū Salamah Al-Khuzāʻī narrated to us and said: *"Mālik, Sharīk, Abū Bakr ibn ʻAyyāsh, ʻAbdul-ʻAzīz ibn Abū Salamah, Hammād ibn Salamah and Hammād ibn Zayd all said: 'Īmān is the knowledge, the acknowledgement and the deeds.' Except Hammād ibn Zayd used to differentiate between Īmān and Islām and he would make Islām general and Īmān specific."*

613 – حَدَّثَنَا أَبِي، نا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ جَعْفَرٍ الْأَحْمَرِ، قَالَ: قَالَ مَنْصُورُ بْنُ الْمُعْتَمِرِ فِي شَيْءٍ : «لَا أَقُولُ كَمَا قَالَتِ الْمُرْجِئَةُ الضَّالَّةُ الْمُتْبَدِعَةُ»

613. My father narrated to me (and said): 'Abdullāh ibn Numayr narrated to us, from Ja'far Al-Ahmar who said: Mansūr ibn Mu'tamir said regarding something: *"I do not say like the Murjiah – the misguided innovators – say."*

614 – حَدَّثَنِي أَبِي، نا حَجَّاجٌ، سَمِعْتُ شَرِيكًا: وَذَكَرَ الْمُرْجِئَةَ، فَقَالَ هُمْ أَخْبَثُ قَوْمٍ وَحَسْبُكَ بِالرَّافِضَةِ خُبْثًا وَلَكِنِ الْمُرْجِئَةُ يَكْذِبُونَ عَلَى اللَّهِ تَعَالَى "

614. My father narrated to me (and said): Hajjāj narrated to us (and said): I heard Sharīk while he mentioned the Murjiah, then he said: *"They are the dirtiest people. And there is enough dirt for you in the Rāfidah. But the Murjiah are lying about Allāh."*

615 – حَدَّثَنِي أَبِي، نا حَجَّاجٌ، أَنَا شَرِيكٌ، عَنِ الْأَعْمَشِ، وَمُغِيرَةَ، عَنْ أَبِي وَائِلٍ: «أَنَّ حَائِكًا، مِنَ الْمُرْجِئَةِ بَلَغَهُ قَوْلُ عَبْدِ اللَّهِ فِي الْإِيمَانِ فَقَالَ زَلَّةٌ مِنْ عَالِمٍ»

615. My father narrated to me (and said): Hajjāj narrated to us (and said): Sharīk narrated to us, from Al-A'mash, from Abū Wāil that a knitter from the Murjiah informed him about the opinion of 'Abdullāh (ibn Mas'ūd) in *īmān*, so he said: *"A misstep from a scholar."*[61]

616 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، نا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: «مَثَلُ الْمُرْجِئَةِ مَثَلُ الصَّابِئِينَ»

616. My father narrated to me (and said): 'Abdur-Rahmān ibn Mahdī narrated to us (and said): Hammād ibn Salamah narrated to us, from 'Ata ibn As-Sāib, from Sa'īd ibn Jubayr who said: *"The example of the Murjiah is that of the Sābiīn (i.e. people who go from one religion to another)."*

617 – حَدَّثَنِي أَبِي، نا مُؤَمَّلٌ، نا سُفْيَانُ، نا سَعِيدُ بْنُ صَالِحٍ، قَالَ: قَالَ إِبْرَاهِيمُ: «لَأَنَا لِفِتْنَةِ الْمُرْجِئَةِ أَخْوَفُ عَلَى هَذِهِ الْأُمَّةِ مِنْ فِتْنَةِ الْأَزَارِقَةِ»

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[61] Al-Khallāl (1062) narrated and said: Al-Hasan ibn Muhammad said that he asked Abū 'Abdillāh (i.e. Imām Ahmad): *"Is the saying of Al-Hārith ibn 'Umayrah correct, that Ibn Mas'ūd (radiAllāhu 'anhu) retracted from (believing in) istithnā?"* So he said: *"It is not correct, and likewise do his companions."* I.e. they believed in *istithnā*. Then he said: I heard Hajjāj, from Sharīk, from Al-A'mash and Mughīrah, from Abū Wāil: That a knitter informed him about the opinion of 'Abdullāh, so he said: *"A misstep from a scholar."* Which means when he said to him: *"If they say: 'We are believers', then it is said: Did you not ask them if they will be in Paradise?"* And Ahmad rejected my saying; that he retracted from (believing in) *istithnā*, with a severe rejection. And he said: *"And likewise his companions believe in istithnā."*

617. My father narrated to me (and said): Muammal narrated to us (and said): Sa'īd ibn Sālih narrated to us and said: Ibrāhīm said: *"I verily fear the fitnah of the Murjiah for this Ummah more than the fitnah of the Azāriqah*[62]*."*

618 – حَدَّثَنِي أَبِي، نا مُؤَمَّلٌ، سَمِعْتُ سُفْيَانَ، يَقُولُ: قَالَ إِبْرَاهِيمُ: «تَرَكَتِ الْمُرْجِئَةُ الدِّينَ أَرَقَّ مِنْ ثَوْبٍ سَابِرِيٍّ»

618. My father narrated to me (and said): Muammal narrated to us (and said): I heard Sufyān say: Ibrāhīm said: *"The Murjiah left a religion which is softer than a thin cloth (that does not cover what is beneath it)."*

619 – حَدَّثَنِي أَبِي، نا يُونُسُ، نا حَمَّادُ، عَنِ ابْنِ عَوْنٍ، قَالَ كَانَ إِبْرَاهِيمُ يَعِيبُ عَلَى ذَرٍّ قَوْلَهُ فِي الْإِرْجَاءِ "

619. My father narrated to me (and said): Yūnus narrated to us (and said): Hammād narrated to us, from Ibn 'Awn who said: *"Ibrāhīm used to criticize Dharr for his opinion in irjā."*

620 – حَدَّثَنِي أَبِي، نا مُحَمَّدُ بْنُ بِشْرٍ، نا سَعِيدُ بْنُ صَالِحٍ، عَنْ حَكِيمِ بْنِ جُبَيْرٍ، قَالَ: قَالَ إِبْرَاهِيمُ: «الْمُرْجِئَةُ أَخْوَفُ عِنْدِي عَلَى أَهْلِ الْإِسْلَامِ مِنْ عِدَّتِهِمْ مِنَ الْأَزَارِقَةِ»

620. My father narrated to me (and said): Muhammad ibn Bishr narrated to us (and said): Sa'īd ibn Sālih narrated to us, from Hakīm ibn Jubayr who said: Ibrāhīm said: *"The Murjiah are more feared in my opinion for the people of Islām due to their numbers, than the Azāriqah."*

621 – حَدَّثَنِي أَبِي، نا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، قَالَ: قَالَ سَعِيدُ بْنُ جُبَيْرٍ غَيْرُ سَائِلِهِ وَلَا ذَاكِرًا ذَاكَ لَهُ: «لَا تُجَالِسْ طَلْقًا يَعْنِي أَنَّهُ كَانَ يَرَى رَأْيَ الْمُرْجِئَةِ»

621. My father narrated to me (and said): Ismā'īl narrated to us, from Ayyūb who said: Sa'īd ibn Jubayr said without anyone asking him or anyone mentioning this to him: *"Do not sit with Talq."* Meaning: because he had the opinion of the Murjiah.

622 – حَدَّثَنِي أَبِي، نا هَيْثَمُ، أَخْبَرَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ صَفْوَانَ بْنِ عَمْرٍو، عَنْ عَبْدِ اللَّهِ بْنِ رَبِيعَةَ الْحَضْرَمِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ كَانَ يَقُولُ: «الْإِيمَانُ يَزْدَادُ وَيَنْقُصُ»

622. My father narrated to me (and said): Haytham narrated to us (and said): Ismā'īl ibn 'Ayyāsh informed us, from Safwān ibn 'Amr, from 'Abdullāh ibn Rabī'ah Al-Hadramī, from Abū Hurayrah (*radiAllāhu 'anhu*) that he used to say: *"Īmān increases and decreases."*

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[62] Al-Azāriqah are the followers of Nāfi' ibn Al-Azraq, and they are a sect from the sects of the Khawārij. Their *fitnah* occured after the death of Yazīd ibn Mu'āwiyah and it continued for more than twenty years.

623 – حَدَّثَنِي أَبِي، حَدَّثَنَا هَيْثَمُ بْنُ خَارِجَةَ، أنا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ جَرِيرٍ، عَنْ عُثْمَانَ، عَنِ الْحَارِثِ بْنِ مُحَمَّدٍ، عَنْ أَبِي الدَّرْدَاءِ، أَنَّهُ كَانَ يَقُولُ: «الْإِيمَانُ يَزْدَادُ وَيَنْقُصُ»

623. My father narrated to me (and said): Haytham ibn Khārijah narrated to us (and said): Ismā'īl ibn 'Ayyāsh narrated to us, from Jarīr, from 'Uthmān, from Al-Hārith ibn Muhammad, from Abū Ad-Dardā that he used to say: *"Īmān increases and decreases."*

624 – حَدَّثَنِي أَبِي، نا عَفَّانُ بْنُ مُسْلِمٍ، نا حَمَّادُ بْنُ سَلَمَةَ، عَنْ أَبِي جَعْفَرٍ الْخَطْمِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عُمَيْرِ بْنِ حَبِيبِ بْنِ خُمَاشَةَ أَنَّهُ قَالَ: " الْإِيمَانُ يَزِيدُ وَيَنْقُصُ، فَقِيلَ لَهُ وَمَا زِيَادَتُهُ وَنُقْصَانُهُ، قَالَ: إِذَا ذَكَرْنَا اللَّهَ عَزَّ وَجَلَّ وَخَشَيْنَاهُ فَذَلِكَ زِيَادَتُهُ وَإِذَا غَفَلْنَا وَنَسِينَا وَضَيَّعْنَا فَذَلِكَ نُقْصَانُهُ "

624. My father narrated to me (and said): 'Affān ibn Muslim narrated to us (and said): Hammād ibn Salamah narrated to us, from Abū Ja'far Al-Khatmī, from his father, from his grandfather 'Umayr ibn Habīb ibn Khumāshah that he said: *"Īmān increases and decreases."* So it was said to him: *"And how does it increase and decrease?"* So he said: *"When we remember Allāh – 'azza wa jalla – and we fear Him, then this is it increasing. And when we are inattentive and we forget and are neglectful, then this is it decreasing."*

625 – حَدَّثَنِي أَبِي قَالَ: قَالَ عَفَّانُ سَمِعْتُ حَمَّادًا، عَنْ عُمَيْرِ بْنِ حَبِيبٍ، لَيْسَ فِيهِ عَنْ أَبِيهِ، فَقُلْتُ لَهُ: إِنَّكَ حَدَّثْتَنِي عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: أَحْسِبُ أَنَّهُ عَنْ أَبِيهِ، عَنْ جَدِّهِ

625. My father narrated to me and said: 'Affān said: I heard Hammād (narrate it) from 'Umayr ibn Habīb – (a chain of narration) in which there was not: from his father – so I said to him: *"You verily narrated it to me from his father, from his grandfather?"* So he said: *"I think it was from his father, from his grandfather."*

626 – حَدَّثَنِي أَبِي، نا إِبْرَاهِيمُ بْنُ شَمَّاسٍ، قَالَ: سَمِعْتُ جَرِيرَ بْنَ عَبْدِ الْحَمِيدِ، يَقُولُ: " الْإِيمَانُ قَوْلٌ وَعَمَلٌ يَزِيدُ وَيَنْقُصُ قِيلَ لَهُ: كَيْفَ تَقُولُ أَنْتَ؟ قَالَ: أَقُولُ مُؤْمِنٌ إِنْ شَاءَ اللَّهُ " قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَقَدْ رَأَيْتُ إِبْرَاهِيمَ وَلَمْ أَسْمَعْ مِنْهُ أَيَّامَ أَبِي كَانَ مَحْبُوسًا "

626. My father narrated to me (and said): Ibrāhīm ibn Shammās narrated to us and said: I heard Jarīr ibn 'Abdil-Hamīd say: *"Īmān is in speech and deed, (and) it increases and decreases."* So it was said to him: *"How do you say?"* He said: *"I say: (I am) a believer, in shā Allāh."* Abū 'Abdir-Rahmān said: And I verily saw Ibrāhīm – the days my father was imprisoned – but I did not hear from him.[63]

[63] Narration **626** to **634** are all narrated by Ibrāhīm ibn Shammās.

627 – قَالَ إِبْرَاهِيمُ بْنُ شَمَّاسٍ: وَسُئِلَ فُضَيْلُ بْنُ عِيَاضٍ وَأَنَا أَسْمَعُ، عَنِ الْإِيمَانِ، فَقَالَ: «الْإِيمَانُ عِنْدَنَا دَاخِلَهُ وَخَارِجَهُ الْإِقْرَارُ بِاللِّسَانِ وَالْقَبُولُ بِالْقَلْبِ وَالْعَمَلُ بِهِ»

627. Ibrāhīm ibn Shammās said: And Fudayl ibn ʻIyyād was asked about *īmān* while I was listening, so he said: *"Īmān for us, both the inwardly of it and the outwardly of it, is the acknowledgement with the tongue, the acceptance with the heart and acting upon it."*

628 – قَالَ: وَسَمِعْتُ يَحْيَى بْنَ سُلَيْمٍ، يَقُولُ: «الْإِيمَانُ قَوْلٌ وَعَمَلٌ»

628. He said: And I heard Yahyā ibn Sulaym say: *"Īmān is in speech and deeds."*

629 – وَرُوِي أَنَّ ابْنَ جُرَيْجٍ قَالَ: «الْإِيمَانُ قَوْلٌ وَعَمَلٌ»

629. And it was narrated from Ibn Jurayj who said: *"Īmān is in speech and deeds."*

630 – قَالَ: وَسَأَلْتُ أَبَا إِسْحَاقَ الْفَزَارِيَّ عَنِ الْإِيمَانِ، فَقُلْتُ: الْإِيمَانُ قَوْلٌ وَعَمَلٌ؟ قَالَ: «نَعَمْ»

630. He said: And I asked Abū Ishāq Al-Fazārī about īmān, and said to him: *"Is īmān in speech and deeds?"* He said: *"Yes."*

631 – قَالَ وَسَمِعْتُ ابْنَ الْمُبَارَكِ، يَقُولُ: «الْإِيمَانُ قَوْلٌ وَعَمَلٌ وَالْإِيمَانُ يَتَفَاضَلُ»

631. He said: And I heard Ibn Al-Mubārak say: *"Īmān is in speech and deeds. And the īmān differs (from person to person)."*

632 – قَالَ وَسَمِعْتُ النَّضْرَ بْنَ شُمَيْلٍ، يَقُولُ: «الْإِيمَانُ قَوْلٌ وَعَمَلٌ وَالْإِيمَانُ يَتَفَاضَلُ»

632. He said: And I heard An-Nadr ibn Shumayl say: *"Īmān is in speech and deeds. And the īmān differs (from person to person)."*

633 – وَقَالَ الْخَلِيلُ النَّحْوِيُّ: «إِذَا أَنَا قُلْتُ مُؤْمِنٌ، فَأَيُّ شَيْءٍ بَقِيَ؟»

633. And Al-Khalīl An-Nahwī said: *"If I said: believer (without istithnā), then what is left (after that)?"*

634 – وَسَأَلْتُ بَقِيَّةَ وَابْنَ عَيَّاشٍ يَعْنِي إِسْمَاعِيلَ فَقَالَا: «الْإِيمَانُ قَوْلٌ وَعَمَلٌ»

634. And I asked Baqiyyah and Ibn ʻAyyāsh (i.e. Ismāʻīl), so they both said: *"Īmān is in speech and deeds."*

635 – حَدَّثَنِي أَبِي، نا إِبْرَاهِيمُ بْنُ خَالِدٍ، حَدَّثَنِي رَبَاحٌ، عَنْ مَعْمَرٍ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، قَالَ: «مَثَلُ الْإِيمَانِ كَشَجَرَةٍ فَأَصْلُهَا الشَّهَادَةُ وَسَاقُهَا وَوَرَقُهَا كَذَا وَثَمَرُهَا الْوَرَعُ وَلَا خَيْرَ فِي شَجَرَةٍ لَا ثَمَرَ لَهَا وَلَا خَيْرَ فِي إِنْسَانٍ لَا وَرَعَ لَهُ»

635. My father narrated to me (and said): Ibrāhīm ibn Khālid narrated to us (and said): Rabāh narrated to us, from Ma'mar, from Ibn Tāwūs, from his father who said: *"The example of īmān is like a tree. So its root is the shahādah, its stem and its leaves are such, and its fruit is fear (of Allāh). And there is no good in a tree that has no fruit, nor is there any good in a human that has no fear."*

636 – حَدَّثَنِي أَبِي، نا سُرَيْجُ بْنُ النُّعْمَانِ، نا عَبْدُ اللَّهِ بْنُ نَافِعٍ، قَالَ: كَانَ مَالِكٌ يَقُولُ: «الْإِيمَانُ قَوْلٌ وَعَمَلٌ يَزِيدُ وَيَنْقُصُ»

636. My father narrated to me (and said): Surayj ibn An-Nu'mān narrated to us (and said): 'Abdullāh ibn Nāfi' narrated to us and said: Mālik used to say: *"Īmān is in speech and deeds, it increases and decreases."*

637 – حَدَّثَنِي أَبِي، نا أَبُو جَعْفَرٍ السُّوَيْدِيُّ، عَنْ يَحْيَى بْنِ سُلَيْمٍ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، قَالَ: «الْإِيمَانُ قَوْلٌ وَعَمَلٌ»

637. My father narrated to me (and said): Abū Ja'far As-Suwaydī narrated to us, from Yahyā ibn Sulaym, from Hishām, from Al-Hasan who said: *"Īmān is in speech and deeds."*

638 – حَدَّثَنِي أَبِي قَالَ: بَلَغَنِي أَنَّ مَالِكَ بْنَ أَنَسٍ، وَابْنَ جُرَيْجٍ وَشَرِيكًا وَفُضَيْلَ بْنَ عِيَاضٍ قَالُوا: «الْإِيمَانُ قَوْلٌ وَعَمَلٌ»

638. My father narrated to me and said: It has reached me that Mālik ibn Anas, Ibn Jurayj, Sharīk and Fudayl ibn 'Iyyād all said: *"Īmān is in speech and deeds."*

639 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نا عَبْدُ اللَّهِ بْنُ يَزِيدَ، نا ابْنُ لَهِيعَةَ، عَنْ عَبْدِ اللَّهِ بْنِ هُبَيْرَةَ السَّبَائِيِّ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ اللَّيْثِيِّ، أَنَّهُ قَالَ: «لَيْسَ الْإِيمَانُ بِالتَّمَنِّي وَلَكِنِ الْإِيمَانُ قَوْلٌ يُعْقَلُ وَعَمَلٌ يُعْمَلُ»

639. My father – *rahimahullāh* – narrated to me (and said): 'Abdullāh ibn Yazīd narrated to us (and said): Ibn Lahī'ah narrated to us, from 'Abdullāh ibn Hubayrah As-Sabāī, from 'Ubayd ibn 'Umayr Al-Laythī that he said: *"Īmān is not by hoping. Rather, īmān is speech which is comprehended and deeds which are performed."*

640 – حَدَّثَنِي أَبِي، نا عَبْدُ اللَّهِ بْنُ مَيْمُونٍ أَبُو عَبْدِ الرَّحْمَنِ الرَّقِّيُّ، نا أَبُو الْمَلِيحِ، قَالَ: سُئِلَ مَيْمُونٌ عَنْ كَلَامِ الْمُرْجِئَةِ، فَقَالَ: «أَنَا أَكْبَرُ مِنْ ذَلِكَ»

640. My father narrated to me (and said): 'Abdullāh ibn Maymūn Abū 'Abdur-Rahmān Ar-Raqqī narrated to us (and said): Abū Al-Malīj narrated to us and said: Maymūn was asked about the words of the Murjiah, so he said: *"I am greater than that."*

641 – حَدَّثَنِي أَبِي، نا مُعَاوِيَةُ بْنُ عَمْرٍو، نا أَبُو إِسْحَاقَ، قَالَ: قَالَ الْأَوْزَاعِيُّ: كَانَ يَحْيَى وَقَتَادَةُ يَقُولَانِ: «لَيْسَ مِنَ الْأَهْوَاءِ شَيْءٌ أَخْوَفُ عِنْدَهُمْ عَلَى الْأُمَّةِ مِنَ الْإِرْجَاءِ»

641. My father narrated to me (and said): Mu'āwiyah ibn 'Amr narrated to us (and said): Abū Ishāq narrated to us and said: Al-Awzā'ī said: Yahyā and Qatādah both used to say: *"For them there is nothing from the desires that is more feared for the Ummah than irjā."*

642 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نا مُعَاوِيَةُ بْنُ عَمْرٍو، نا أَبُو إِسْحَاقَ، عَنِ الْأَوْزَاعِيِّ، قَالَ: كَانَ أَبُو سَعِيدٍ الْخُدْرِيُّ يَقُولُ: «الشَّهَادَةُ بِدْعَةٌ وَالْبَرَاءَةُ بِدْعَةٌ وَالْإِرْجَاءُ بِدْعَةٌ»

642. My father – *rahimahullāh* – narrated to me (and said): Mu'āwiyah ibn 'Amr narrated to us (and said): Abū Ishāq narrated to us, from Al-Awzā'ī who said: Abū Sa'īd Al-Khudrī used to say: *"The shahādah is an innovation, the barāah is an innovation and irjā is an innovation."*[64]

643 – حَدَّثَنِي أَبِي، نا حَسَنُ بْنُ مُوسَى، نا شَرِيكٌ، عَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْحَكَمِ ، عَنْ أَبِي الْبَخْتَرِيِّ، قُلْتُ لِشَرِيكٍ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ فَذَكَرَهُ، قَالَ: «الْإِرْجَاءُ بِدْعَةٌ، وَالشَّهَادَةُ بِدْعَةٌ، وَالْبَرَاءَةُ بِدْعَةٌ»

643. My father narrated to me (and said): Hasan ibn Mūsā narrated to us (and said): Sharīk narrated to us, from Ibn Abī Laylā, from Al-Hakam, from Abū Al-Bakhtarī (who said): I said to Sharīk: *"From 'Alī (radiAllāhu 'anhu)?"* He said: So he mentioned it. He said: *"Irjā is an innovation, the shahādah is an innovation and the barāah is an innovation."*

644 – حَدَّثَنِي أَبِي، نا أَبُو عَامِرٍ الْعَقَدِيُّ، نا أَبُو هِلَالٍ، عَنْ قَتَادَةَ، قَالَ: «إِنَّمَا أُحْدِثَ الْإِرْجَاءُ بَعْدَ هَزِيمَةِ ابْنِ الْأَشْعَثِ»

644. My father narrated to me (and said): Abū 'Āmir Al-'Aqadī narrated to us (and said): Abū Hilāl narrated to us, from Qatādah who said: *"Verily irjā was innovated after the defeat of Ibn Al-Ash'ab."*

645 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نا سُلَيْمَانُ بْنُ دَاوُدَ، نا شُعْبَةُ، عَنْ زُبَيْدٍ، قَالَ: لَمَّا تَكَلَّمَتِ الْمُرْجِئَةُ أَتَيْتُ أَبَا وَائِلٍ فَسَأَلْتُهُ فَحَدَّثَنِي عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «سِبَابُ الْمُسْلِمِ فُسُوقٌ أَوْ فُسُوقٌ وَقِتَالُهُ كُفْرٌ»

645. My father – *rahimahullāh* – narrated to me (and said): Sulaymān ibn Dāwūd narrated to us (and said): Shu'bah narrated to us, from Zubayd who said: When the Murjiah spoke out (about their beliefs) I went to see Abū Wāil and I asked him (about it). So he narrated to me from 'Abdullāh, from the Prophet ﷺ who said: ***"Cursing a muslim is fisq*** *– or fusūq* ***– and fighting him is kufr."***

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[64] Al-Khallāl narrated in "As-Sunnah" (763): Abū Tālib said: I asked Abū 'Abdillāh (Ahmad ibn Hanbal) (about the words): *"The barāah is an innovation, the wilāyah is an innovation and the shahādah is an innovation."* He said: *"The barāah is that you disassociate from some of the companions of the Messenger of Allāh ﷺ. The wilāyah is that you have walā (love, loyalty, alliance) with some of them and not others. And the shahādah is that you testify for someone that they are in Hellfire."* And see "As-Sunnah" by Harb (110) and "Al-Ibānah As-Sughrā" by Ibn Battah (528)

646 – قَالَ: وَحَدَّثَنِيهِ الْأَعْمَشُ، وَمَنْصُورٌ، سَمِعَا أَبَا وَائِلٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِهِ. قَالَ: قُلْتُ لِحَمَّادٍ أَتَتَّهِمُ مَنْصُورًا أَتَتَّهِمُ الْأَعْمَشَ؟ قَالَ: لَا، وَلَكِنْ أَتَّهِمُ أَبَا وَائِلٍ

646. He said: And Al-A'mash and Mansūr narrated it to me. They (both) heard Abū Wāil (narrate) from 'Abdullāh (*radiAllāhu 'anhu*), from the Prophet ﷺ the same as it (i.e. the previous *hadīth*).

647 – حَدَّثَنِي أَبِي، نا سُلَيْمَانُ بْنُ دَاوُدَ، نا خَالِدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ بُكَيْرٍ السُّلَمِيُّ، قَالَ: كُنْتُ عِنْدَ مُحَمَّدٍ وَعِنْدَهُ أَيُّوبُ فَقُلْتُ لَهُ: يَا أَبَا بَكْرٍ، يَقُولُ لِي: مُؤْمِنٌ أَنْتَ؟ أَقُولُ: مُؤْمِنٌ، فَانْتَهَرَنِي أَيُّوبُ فَقَالَ مُحَمَّدٌ: «وَمَا عَلَيْكَ أَنْ تَقُولَ آمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ؟»

647. My father narrated to me (and said): Sulaymān ibn Dāwūd narrated to us (and said): Khālid ibn 'Abdir-Rahmān ibn Bukayr As-Sulamī narrated to us and said: I was with Muhammad, and Ayyūb was there with him, so I said to him: *"O Abū Bakr, (a person) says to me: 'Are you a believer?' Should I say: I am a believer?"* So Ayyūb spoke angrily to me and then Muhammad said: *"And what would it harm you to say: I have believed in Allāh, His angels, His books and His messengers?"*

648 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّحْمَنِ، نا حَمَّادُ بْنُ زَيْدٍ، عَنْ يَحْيَى بْنِ عَتِيقٍ، وَحَبِيبِ بْنِ الشَّهِيدِ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، قَالَ: " إِذَا قِيلَ لَكَ أَمُؤْمِنٌ أَنْتَ؟ فَقُلْ: {آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ} "

648. My father narrated to me (and said): 'Abdur-Rahmān narrated to us (and said): Hammād ibn Zayd narrated to us, from Yahyā ibn 'Atīq and Habīb ibn Ash-Shahīd, from Muhammad ibn Sīrīn who said: *"If someone asks you: Are you a believer? Then say:*

﴿آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ﴾

"We have believed in Allāh and what has been revealed to us and what has been revealed to Ibrāhīm and Ismā'īl and Ishāq." (Al-Baqarah 2:136)*"*

649 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّحْمَنِ، حَدَّثَنِي سُفْيَانُ، عَنْ مُحِلٍّ، قَالَ لِي إِبْرَاهِيمُ: " إِذَا قِيلَ لَكَ أَمُؤْمِنٌ أَنْتَ؟ فَقُلْ: آمَنَّا بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ "

649. My father narrated to me (and said): 'Abdur-Rahmān narrated to us (and said): Sufyān narrated to me, from Muhill (who said): Ibrāhīm said to me: *"If it is said to you: Are you a believer? Then say: We have believed in Allāh, His angels, His Books and His messengers."*

650 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّحْمَنِ، حَدَّثَنِي سُفْيَانُ، عَنْ مَعْمَرٍ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، بِمِثْلِهِ

650. My father narrated to me (and said): ‘Abdur-Rahmān narrated to us (and said): Sufyān narrated to me, from Ma’mar, from Ibn Tāwūs, from his father with the same as it.

651 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّحْمَنِ، نا سُفْيَانُ، عَنِ الْحَسَنِ بْنِ عَمْرٍو عَنْ إِبْرَاهِيمَ قَالَ: " إِذَا قِيلَ لَكَ أَمُؤْمِنٌ أَنْتَ؟ فَقُلْ: لَا إِلَهَ إِلَّا اللَّهُ "

651. My father narrated to me (and said) ‘Abdur-Rahmān narrated to us (and said), Sufyān narrated to us, from Al-Hasan ibn ‘Amr, from Ibrāhīm who said: *“If it is said to you: Are you a believer? Then say: Lā ilāha illa Allāh.”*

652 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّحْمَنِ، حَدَّثَنِي سُفْيَانُ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ، قَالَ: " إِذَا قِيلَ لَكَ أَمُؤْمِنٌ أَنْتَ؟ فَقُلْ: أَرْجُو "

652. My father narrated me (and said): ‘Abdur-Rahmān narrated to us (and said): Sufyān narrated to me, from Al-Hasan ibn ‘Ubayd-Allāh, from Ibrāhīm who said: *“If it is said to you: Are you a believer? Then say: I hope.”*

653 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّحْمَنِ، نا حَسَنُ بْنُ عَيَّاشٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: «سُؤَالُ الرَّجُلِ الرَّجُلَ أَمُؤْمِنٌ أَنْتَ؟ بِدْعَةٌ»

653. My father narrated to me (and said): ‘Abdur-Rahmān narrated to us (and said): Hasan ibn ‘Ayyāsh narrated to us, from Mughīrah, from Ibrāhīm who said: *“A man asking another man: Are you a believer? (This) is an innovation.”*

654 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّحْمَنِ، نا سُفْيَانُ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: " سَأَلْتُ ابْنَ عُمَرَ قَالَ: قُلْتُ: أَغْتَسِلُ مِنْ غَسْلِ الْمَيِّتِ؟ قَالَ: مُؤْمِنٌ هُوَ؟ قُلْتُ: أَرْجُو، قَالَ: فَتَمَسَّحْ بِالْمُؤْمِنِ وَلَا تَغْتَسِلْ مِنْهُ "

654. My father narrated to me (and said): ‘Abdur-Rahmān narrated to us (and said): Sufyān narrated to us, from ‘Atā ibn As-Sāib, from Sa’īd ibn Jubayr who said: I asked Ibn ‘Umar. He (i.e. Sa’īd) said: I said: *“Should I perform ghusl from washing the dead?”* He said: *“Is he a believer?”* I said: *“I hope.”* He said: *“Then wipe yourself off when it is a believer and do not perform ghusl due to (washing) him.”*

655 – حَدَّثَنِي أَبِي، نا يَحْيَى، نا شُعْبَةُ، حَدَّثَنِي سَلَمَةُ بْنُ كُهَيْلٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ: قَالَ رَجُلٌ عِنْدَ عَبْدِ اللَّهِ: إِنِّي مُؤْمِنٌ قَالَ: «قُلْ إِنِّي فِي الْجَنَّةِ وَلَكِنَّا نُؤْمِنُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ»

655. My father narrated to me (and said): Yahyā narrated to us (and said): Shu’bah narrated to us (and said): Salamah ibn Kuhayl narrated to me, from Ibrāhīm, from ‘Alqamah (who said): A man said in front of ‘Abdullāh: *“I am verily a believer.”* He said: *“(Why don’t you just) say: I am verily in Paradise. Rather, we believe in Allāh, His angels, His Books and His messengers.”*

656 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، نا الْأَعْمَشُ، عَنْ أَبِي وَائِلٍ، قَالَ: " جَاءَ رَجُلٌ إِلَى عَبْدِ اللَّهِ، فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمَنِ، لَقِيتُ رَكْبًا فَقُلْتُ: مَنْ أَنْتُمْ؟ فَقَالُوا: نَحْنُ الْمُؤْمِنُونَ، قَالَ عَبْدُ اللَّهِ: أَفَلَا قَالُوا نَحْنُ أَهْلُ الْجَنَّةِ "

656. My father narrated to me (and said): Wakī' narrated to us (and said): Al-A'mash narrated to us, from Abū Wāil who said: A man came to 'Abdullāh and said: *"I met a caravan so I asked them: 'Who are you?' So they said: 'We are the believers.'"* So 'Abdullāh said: *"Why did they not say: We are the people of Paradise."*

657 – حَدَّثَنِي أَبِي، نا أَبُو مُعَاوِيَةَ، نا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قَالَ: تَكَلَّمَ عِنْدَهُ رَجُلٌ مِنَ الْخَوَارِجِ بِكَلَامٍ كَرِهَهُ فَقَالَ عَلْقَمَةُ {وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُبِينًا} [الأحزاب: 58] فَقَالَ لَهُ الْخَارِجِيُّ: أَوَ مِنْهُمْ أَنْتَ؟ قَالَ: «أَرْجُو»

657. My father narrated to me (and said): Mu'āwiyah narrated to us (and said): Al-A'mash narrated to us, from Ibrāhīm, from 'Alqamah who said: That a man from the Khawārij spoke some words in front of him which he disliked, so 'Alqamah said:

﴿ وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُبِينًا ﴾

"And those who undeservedly harm the believing men and women, then they verily bear upon themselves slander and a clear sin." (Al-Ahzāb 33:58)

So the *khārijī* said to him: *"And are you from them?"* He said: *"I hope (to be)."*

658 – حَدَّثَنِي أَبِي، نا مُؤَمَّلٌ، نا حَمَّادُ بْنُ زَيْدٍ، سَمِعْتُ هِشَامًا، يَقُولُ: كَانَ الْحَسَنُ وَمُحَمَّدٌ يَقُولَانِ: «مُسْلِمٌ، وَيَهَابَانِ مُؤْمِنٌ»

658. My father narrated to me (and said): Muammal narrated to us (and said): Hammād ibn Zayd narrated to us (and said): I heard Hishām say: Al-Hasan and Muhammad (both) used to say: 'Muslim' and they would be scared of saying 'believer'.

659 – حَدَّثَنِي أَبِي، نا مُؤَمَّلٌ، نا حَمَّادُ بْنُ زَيْدٍ، نا أَيُّوبُ، قَالَ: قَالَ لِي سَعِيدُ بْنُ جُبَيْرٍ:" أَلَمْ أَرَكَ مَعَ طَلْقٍ؟ قَالَ: قُلْتُ: بَلَى، فَمَا لَهُ؟ قَالَ: لَا تُجَالِسْهُ فَإِنَّهُ مُرْجِئٌ، قَالَ: قَالَ أَيُّوبُ: وَمَا شَاوَرْتُهُ فِي ذَلِكَ وَلَكِنْ يَحِقُّ لِلْمُسْلِمِ إِذَا رَأَى مِنْ أَخِيهِ مَا يَكْرَهُ أَنْ يَأْمُرَهُ وَيَنْهَاه"

659. My father narrated to me (and said): Muammal narrated to us (and said): Hammād ibn Zayd narrated to us (and said): Ayyūb narrated to us and said: Sa'īd ibn Jubayr said to me: *"Did I not see you with Talq?"* He said: I said: *"Yes, indeed. What is wrong with him?"* He said: *"Do not sit with him, for he is verily a murjī."* He said: Ayyūb said: And I did not consult him regarding this, but it is the right of a Muslim if he sees something from his brother that he dislikes, that he commands him and forbids him.

660 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّزَّاقِ، أنا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، قَالَ: "كَانَ إِذَا قِيلَ لَهُ أَمُؤْمِنٌ أَنْتَ؟ قَالَ: آمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ، لَا يَزِيدُ عَلَى ذَلِكَ "

660. My father narrated to me (and said): ‘Abdur-Razzāq narrated to us (and said): Ma’mar narrated to us, from Ibn Tāwūs about his father. He said: *“If it was said to him (i.e. Tāwūs): Are you a believer? He would say: I have believed in Allāh, His angels, His Book and His messengers. And he would not add anything to this.”*

661 – حَدَّثَنِي أَبِي، نا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، نا عَبْدُ اللَّهِ بْنُ حَبِيبٍ، عَنْ أُمِّهِ، قَالَتْ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ: " وَذَكَرَ الْمُرْجِئَةَ، فَقَالَ: الْيَهُودُ "

661. My father narrated to me (and said): Muhammad ibn ‘Abdillāh narrated to us (and said): ‘Abdullāh ibn Habīb narrated to us, from his mother who said: I heard Sa’īd ibn Jubayr when he mentioned the Murjiah, then he said: *“The Jews.”*

662 – حَدَّثَنِي أَبِي، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، نا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: «مَثَلُ الْمُرْجِئَةِ مَثَلُ الصَّابِئِينَ»

662. My father narrated to me (and said): ‘Abdur-Rahmān narrated to us (and said): Hammād ibn Salamah narrated to us, from ‘Atā ibn As-Sāib, from Sa’īd ibn Jubayr who said: *The example of the Murjiah is that of the Sābiīn.”*

663 – حَدَّثَنِي أَبِي، نا الْوَلِيدُ بْنُ مُسْلِمٍ، نا أَبُو عَمْرٍو يَعْنِي الْأَوْزَاعِيَّ، عَنْ يَحْيَى بْنِ أَبِي عَمْرٍو السَّيْبَانِيِّ، عَنْ حُذَيْفَةَ، قَالَ: " إِنِّي لَأَعْلَمُ أَهْلَ دِينَيْنِ أَهْلُ ذَيْنِكَ الدِّينَيْنِ فِي النَّارِ: قَوْمٌ يَقُولُونَ إِنَّمَا الْإِيمَانُ كَلَامٌ، وَقَوْمٌ يَقُولُونَ مَا بَالُ الصَّلَوَاتِ الْخَمْسِ وَإِنَّمَا هُمَا صَلَاتَانِ"

663. My father narrated to me (and said): Al-Walīd ibn Muslim narrated to us (and said): Abū ‘Amr (i.e. Al-Awzā’ī) narrated to us, from Yahyā ibn Abī ‘Amr Ash-Shaybānī, from Hudhayfah who said: *“I verily know of the people of two religions. The people of these two religions are in Hellfire: A people who say that the īmān is only in words, and a people who say: ‘What is it with the five prayers? They are only two prayers.’”*

664 – حَدَّثَنِي أَبِي، نا أَبُو عُمَرَ يَعْنِي الضَّرِيرَ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ عَطَاءِ بْنِ السَّائِبِ، قَالَ: ذَكَرَ سَعِيدُ بْنُ جُبَيْرٍ الْمُرْجِئَةَ فَضَرَبَ لَهُمْ مَثَلًا قَالَ: " مَثَلُهُمْ مَثَلُ الصَّابِئِينَ إِنَّهُمْ أَتَوُا الْيَهُودَ، فَقَالُوا: مَا دِينُكُمْ؟ قَالُوا: الْيَهُودِيَّةُ، قَالُوا: فَمَا كِتَابُكُمْ؟ قَالُوا: التَّوْرَاةُ، قَالُوا: فَمَنْ نَبِيُّكُمْ؟ قَالُوا: مُوسَى، قَالُوا: فَمَاذَا لِمَنْ تَبِعَكُمْ؟ قَالُوا: الْجَنَّةَ، ثُمَّ أَتَوُا النَّصَارَى فَقَالُوا: مَا دِينُكُمْ؟ قَالُوا، النَّصْرَانِيَّةُ، قَالُوا: فَمَا كِتَابُكُمْ؟ قَالُوا: الْإِنْجِيلُ، قَالُوا: فَمَنْ نَبِيُّكُمْ؟ قَالُوا: عِيسَى، ثُمَّ قَالُوا فَمَاذَا لِمَنْ تَبِعَكُمْ؟ قَالُوا: الْجَنَّةَ قَالُوا فَنَحْنُ بِهِ نَدِينُ "

664. My father narrated to me (and said): Abū ‘Umar (i.e. Ad-Darīr) narrated to us, from Hammād ibn Salamah, from ‘Atā ibn As-Sāib who said: Sa’īd ibn Jubayr

mentioned the Murjiah and gave an example of them. He said: *"The example of them is that of the Sābiīn. They verily came to the Jews and said: 'What is your religion?' They said: 'Judaism.' They said: 'And what is your book?' They said: 'The Tawrāh.' They said: 'Then who is your prophet?' They said: 'Mūsā.' They said: 'And what is there (of reward) for the one who follows you?' They said: 'Paradise.' Then they came to the Christians and said: 'What is your religion?' They said: 'Christianity.' They said: 'And what is your book?' They said: 'The Injīl.' They said: 'Then who is your prophet?' They said: ''Īsā.' They said: 'And what is there (of reward) for the one who follows you?' They said: 'Paradise.' They said: 'Then that is our religion.'"*

665 – حَدَّثَنِي أَبِي، نا أَبُو عُمَرَ، نا حَمَّادُ يَعْنِي ابْنَ سَلَمَةَ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ زَاذَانَ، وَمَيْسَرَةَ، قَالَا: " أَتَيْنَا الْحَسَنَ بْنَ مُحَمَّدٍ، قُلْنَا: مَا هَذَا الْكِتَابُ الَّذِي وَضَعْتَ؟ وَكَانَ هُوَ الَّذِي أَخْرَجَ كِتَابَ الْمُرْجِئَةِ، قَالَ زَاذَانُ: فَقَالَ لِي يَا أَبَا عُمَرَ، لَوَدِدْتُ أَنِّي كُنْتُ مُتُّ قَبْلَ أَنْ أُخْرِجَ هَذَا الْكِتَابَ أَوْ قَالَ قَبْلَ أَنْ أَضَعَ هَذَا الْكِتَابَ "

665. My father narrated to me (and said): Abū 'Umar narrated to us (and said): Hammād (i.e. ibn Salamah) narrated to us, from 'Atā ibn As-Sāib, from Zādān and Maysarah who (both) said: We came to Al-Hasan ibn Muhammad and said: *"What is this book which you have written?"* And he was the one who came with the book of the Murjiah. Zādān said: So he said to me: *"O Abū 'Umar, I verily wish that I would have died before I came with this book."* Or he said: *"Before I wrote this book."*

666 – حَدَّثَنِي أَبِي قَالَ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنِي الْقَاسِمُ بْنُ حَبِيبٍ، عَنْ رَجُلٍ يُقَالُ لَهُ نَزَارٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: " صِنْفَانِ مِنْ هَذِهِ الْأُمَّةِ لَيْسَ لَهُمَا فِي الْإِسْلَامِ نَصِيبٌ: الْمُرْجِئَةُ وَالْقَدَرِيَّةُ "

666. My father narrated to me and said: Wakī' narrated to us (and said): Al-Qāsim ibn Habīb narrated to me, from a man who is called Nazār, from 'Ikrimah, from Ibn 'Abbās (*radiAllāhu 'anhumā*) who said: *"Two groups from this Ummah do not have any share in Islām: The Murjiah and the Qadariyyah."*

667 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّحْمَنِ، حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي وَضَّاحٍ، عَنِ الْعَلَاءِ بْنِ عَبْدِ اللَّهِ بْنِ رَافِعٍ، أَنَّ ذَرًّا أَبَا عُمَرَ " أَتَى سَعِيدَ بْنَ جُبَيْرٍ يَوْمًا فِي حَاجَةٍ فَقَالَ: «لَا , حَتَّى تُخْبِرَنِي عَلَى أَيِّ دِيْنٍ أَنْتَ الْيَوْمَ أَوْ رَأْيِ أَنْتَ الْيَوْمَ فَإِنَّكَ لَا تَزَالُ تَلْتَمِسُ دِينًا قَدْ أَضْلَلْتَهُ أَلَا تَسْتَحِي مِنْ رَأْيِ أَنْتَ الْيَوْمَ أَكْبَرُ مِنْهُ؟»

667. My father narrated to me (and said): 'Abdur-Rahmān narrated to us (and said): Muhammad ibn Abī Waddāh narrated to me, from Al-'Alā ibn 'Abdillāh ibn Rāfi' that Dharr Abū 'Umar came to Sa'īd ibn Jubayr one day with a need, so he said: *"No (I will not help you). Not until you tell me upon which religion you are today, or opinion you (are upon) today. You keep seeking a religion which you deal with incompetently. Are you not ashamed of (holding) an opinion, which you are greater than today?"*

668 – حَدَّثَنِي أَبِي، نا يَحْيَى، نا شُعْبَةُ، نا مُغِيرَةُ، عَنْ أَبِي وَائِلٍ، قَالَ: "قَالَ رَجُلٌ عِنْدَ عَبْدِ اللَّهِ: إِنِّي مُؤْمِنٌ؟ قَالَ: قُلْ: إِنِّي فِي الْجَنَّةِ"

668. My father narrated to me (and said): Yahyā narrated to us (and said): Shu'bah narrated to us (and said): Mughīrah narrated to us, from Abū Wāil who said: A man said in front of 'Abdullāh: *"I am verily a believer."* He said: *"Say: I am verily (or I will verily be) in Paradise."*

669 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، قَالَ: اجْتَمَعْنَا فِي الْجَمَاجِمِ أَبُو الْبَخْتَرِيِّ وَمَيْسَرَةُ وَأَبُو صَالِحٍ وَضَحَّاكٌ الْمِشْرَقِيُّ وَبُكَيْرٌ الطَّائِيُّ فَأَجْمَعُوا عَلَى أَنَّ الْإِرْجَاءَ بِدْعَةٌ وَالْوَلَايَةُ بِدْعَةٌ وَالْبَرَاءَةُ بِدْعَةٌ وَالشَّهَادَةُ بِدْعَةٌ "

669. My father narrated to me (and said): Wakī' narrated to us, from Sufyān, from Salamah ibn Kuhayl who said: *"We gathered in Al-Jamāmim (i.e. an area) Abū Al-Bakhtarī, Maysarah, Abū Sālih, Dahhāk Al-Mishraqī and Bukayr At-Tāī. So they all agreed upon that irjā is an innovation, the wilāyah is an innovation, the barāah is an innovation and the shahādah is an innovation."*

670 – حَدَّثَنِي أَبِي، نا عَبْدُ الصَّمَدِ، نا يَزِيدُ يَعْنِي ابْنَ إِبْرَاهِيمَ، عَنِ اللَّيْثِ يَعْنِي ابْنَ أَبِي سُلَيْمٍ، عَنِ الْحَكَمِ، عَنْ سَعِيدٍ الطَّائِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: «الْوَلَايَةُ بِدْعَةٌ، وَالْإِرْجَاءُ بِدْعَةٌ، وَالشَّهَادَةُ بِدْعَةٌ»

670. My father narrated to me (and said): 'Abdus-Samad narrated to us (and said): Yazīd (i.e. ibn Ibrāhīm) narrated to us, from Al-Layth (i.e. ibn Abī Sulaym), from Al-Hakam, from Sa'īd At-Tāī, from Abū Sa'īd Al-Khudrī (*radiAllāhu 'anhu*) that he said: *"The wilāyah is an innovation, irjā is an innovation and the shahādah is an innovation."*

671 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ رَجُلٍ، عَنْ طَاوُسٍ، قَالَ: «يَا أَهْلَ الْعِرَاقِ أَنْتُمْ تَزْعُمُونَ أَنَّ الْحَجَّاجَ مُؤْمِنٌ» قَالَ: وَقَالَ مَنْصُورٌ، عَنْ إِبْرَاهِيمَ كَفَى بِهِ عَمًى الَّذِي يَعْمَى عَلَيْهِ أَمْرُ الْحَجَّاجِ فَقَالَ مَنْصُورٌ عَنْ إِبْرَاهِيمَ قَالَ: وَذَكَرَ الْحَجَّاجَ فَقَالَ: «أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ»

671. My father narrated to me (and said): Wakī' narrated to us, from Sufyān, from a man, from Tāwūs who said: *"O people of 'Irāq, you claim that Al-Hajjāj is a believer."* He said: And Mansūr said, from Ibrāhīm: *"It is enough blindness for the one who has become blind to the affair of Al-Hajjāj."* Then Mansūr said, from Ibrāhīm who said – and he mentioned Al-Hajjāj – then he said: *"Verily the curse of Allāh is upon the unjust."*

672 – حَدَّثَنِي أَبِي، نا أَسْوَدُ بْنُ عَامِرٍ، نا شَرِيكٌ، عَنِ الْمُغِيرَةِ، قَالَ: «مَرَّ إِبْرَاهِيمُ التَّيْمِيُّ بِإِبْرَاهِيمَ النَّخَعِيِّ فَسَلَّمَ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْهِ»

672. My father narrated to me (and said): Aswad ibn ʻĀmir narrated to us (and said): Sharīk narrated to us, from Al-Mughīrah who said: *"Ibrāhīm At-Taymī passed by Ibrāhīm An-Nakhaʻī, so he greeted him, but he did not return his greeting."*

673 – حَدَّثَنِي أَبِي، نا أَسْوَدُ بْنُ عَامِرٍ، أَنَا جَعْفَرٌ الْأَحْمَرُ، عَنْ أَبِي جَحَّافٍ، قَالَ: قَالَ سَعِيدُ بْنُ جُبَيْرٍ لِذَرٍّ: «يَا ذَرُّ مَا لِي أَرَاكَ كُلَّ يَوْمٍ تُجَدِّدُ دِينًا»

673. My father narrated to me (and said): Aswad ibn ʻĀmir narrated to us (and said): Jaʻfar Al-Ahmar narrated to us, from Abū Jahhāf who said: Saʻīd ibn Jubayr said to Dharr: *"O Dharr, how come I see you make a new religion every day?"*

674 – حَدَّثَنِي أَبِي، نا أَسْوَدُ بْنُ عَامِرٍ، أنا جَعْفَرُ بْنُ زِيَادٍ يَعْنِي الْأَحْمَرَ، عَنْ حَمْزَةَ الزَّيَّاتِ، عَنْ أَبِي الْمُخْتَارِ، قَالَ: شَكَى ذَرٌّ سَعِيدَ بْنَ جُبَيْرٍ إِلَى أَبِي الْبَخْتَرِيِّ الطَّائِيِّ فَقَالَ: مَرَرْتُ فَسَلَّمْتُ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيَّ، فَقَالَ أَبُو الْبَخْتَرِيِّ لِسَعِيدِ بْنِ جُبَيْرٍ فَقَالَ سَعِيدٌ: «إِنَّ هَذَا يُجَدِّدُ كُلَّ يَوْمٍ دِينًا لَا وَاللَّهِ لَا أُكَلِّمُهُ أَبَدًا»

674. My father narrated to me (and said): Aswad ibn ʻĀmir narrated to us (and said): Jaʻfar ibn Ziyād (i.e. Al-Ahmar) narrated to us, from Hamzah Az-Zayyāt, from Abū Al-Mukhtār who said: Dharr complained over Saʻīd ibn Jubayr to Abū Al-Bakhtarī At-Tāī and said: *"I passed by and greeted him, but he did not return my greeting."* So Abū Al-Bakhtarī said (something) to Saʻīd ibn Jubayr (about this), so Saʻīd said: *"Verily this one makes up a new religion every day. By Allāh, I will never speak to him."*

675 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، عَنْ شَرِيكٍ، عَنْ أُمَي، عَنِ الشَّعْبِيِّ، قَالَ: «إِنَّمَا سُمُّوا أَصْحَابَ الْأَهْوَاءِ لِأَنَّهُمْ يَهْوُونَ فِي النَّارِ»

675. My father narrated to me (and said): Wakīʻ narrated to us, from Sharīk, from Umayy, from Ash-Shaʻbī who said: *"They were verily called Ashāb Al-Ahwā (people of desires) because they will be falling in Hellfire."*[65]

676 – حَدَّثَنِي أَبِي، نا إِسْمَاعِيلُ، أنا خَالِدٌ، حَدَّثَنِي رَجُلٌ، قَالَ: رَآنِي أَبُو قِلَابَةَ وَأَنَا مَعَ عَبْدِ الْكَرِيمِ، فَقَالَ: «مَا لَكَ وَلِهَذَا الْهُزْءِ الْهُزْءِ»

676. My father narrated to me (and said): Ismāʻīl narrated to us (and said): Khālid narrated to us (and said): A man narrated to me and said: Abū Qilābah saw me while I was with ʻAbdul-Karīm, so he said: *"Why are you with this mocker, this mocker?"*

[65] *Ahwā* is the plural of *hawā*. *Hawā* as a verb could hold the meaning of falling.

677 – حَدَّثَنِي أَبِي، نا هَاشِمُ بْنُ الْقَاسِمِ، عَنْ مُحَمَّدٍ يَعْنِي ابْنَ طَلْحَةَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، قَالَ: " وَصَفَ ذَرٌّ الْإِرْجَاءَ وَهُوَ أَوَّلُ مَنْ تَكَلَّمَ فِيهِ، ثُمَّ قَالَ: إِنِّي أَخَافُ أَنْ يُتَّخَذَ هَذَا دِينًا، فَلَمَّا أَتَتْهُ الْكُتُبُ مِنَ الْآفَاقِ قَالَ فَسَمِعْتُهُ يَقُولُ بَعْدُ: وَهَلْ أَمْرٌ غَيْرُ هَذَا؟ "

677. My father narrated to me (and said): Hāshim ibn Al-Qāsim narrated to us, from Muhammad (i.e. ibn Talhah), from Salamah ibn Kuhayl who said: *"Dharr described irjā and he is the first who spoke about it. Then he said: 'I verily fear that this will be taken as a religion.'"* Then when the books came to him from the horizons – he said – I heard him saying: *"And is the affair anything but this?"*

678 – كَتَبَ إِلَيَّ قُتَيْبَةُ بْنُ سَعِيدٍ كَتَبْتُ إِلَيْكَ بِخَطِّي وَخَتَمْتُ الْكِتَابَ بِخَاتَمِي وَنَقْشُ خَاتَمِي «اللَّهُ وَلِيُّ سَعِيدٍ» وَكَانَ خَاتَمُ أَبِي رَحِمَهُ اللَّهُ – يَذْكُرُ أَنَّ بَكْرَ بْنَ مُضَرَ، حَدَّثَهُمْ عَنْ عُمَارَةَ بْنِ غَزِيَّةَ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الْإِيمَانُ أَرْبَعَةٌ وَسِتُّونَ بَابًا أَرْفَعُهَا وَأَعْلَاهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ»

678. Qutaybah ibn Sa'īd wrote to me: I have written to you with my own writing and I have sealed the writing with my seal, and the inscription of my seal is: 'Allāh is the Walī of Sa'īd' and it was the seal of my father – *rahimahullāh* – (who) mentioned that Bakr ibn Mudar narrated to them, from 'Umārah ibn Ghaziyyah, from Abū Sālih, from Abū Hurayrah (*radiAllāhu 'anhu*) that the Messenger of Allāh ﷺ said: ***"Īmān has sixty-four (different) categories. The loftiest and highest of it is the saying of Lā ilāha illa Allāh, and the lowest of it is removing harm from the road."***

679 – حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ النَّرْسِيُّ، نا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَاصِمٍ يَعْنِي ابْنَ بَهْدَلَةَ، عَنِ الشَّعْبِيِّ، أَنَّ رَجُلًا، قَالَ لِعَبْدِ اللَّهِ بْنِ عَمْرٍو، دَعْنَا مِنْ هَذِهِ الْأَحَادِيثِ فَإِنَّا لَا نَعْبَأُ بِهَا شَيْئًا يَعْنِي أَحَادِيثَ بَنِي إِسْرَائِيلَ، وَحَدِّثْنَا بِشَيْءٍ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ، فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ»

679. 'Abdul-A'lā ibn Hammād An-Narsī narrated to us (and said): Hammād ibn Salamah narrated to us, from 'Āsim (i.e. ibn Bahdalah), from Ash-Sha'bī that a man said to 'Abdullāh ibn 'Amr: *"Free us from these ahādīth because we don't care about these ahādīth* – i.e. the *ahādīth* of Banū Israāīl – *and narrate something to us which you heard from the Messenger of Allāh."* So he said: I heard the Messenger of Allāh ﷺ say: ***"The Muslim is the one where the Muslims are safe from his tongue and hand, and the muhājir is the one who leaves what Allāh has forbidden."***

680 – حَدَّثَنِي عَبْدُ الْأَعْلَى النَّرْسِيُّ، نا حَمَّادُ بْنُ سَلَمَةَ، عَنْ أَبِي جَعْفَرٍ الْخَطْمِيِّ، أَحْسِبُهُ عَنْ أَبِيهِ، أَنَّ جَدَّهُ، عُمَيْرَ بْنَ حَبِيبٍ قَالَ: " الْإِيمَانُ يَزِيدُ وَيَنْقُصُ، فَسُئِلَ: مَا زِيَادَتُهُ وَمَا نُقْصَانُهُ؟ قَالَ: إِذَا ذَكَرْنَا اللَّهَ عَزَّ وَجَلَّ وَحْدَهُ وَخَشَيْنَاهُ فَتِلْكَ زِيَادَتُهُ، وَإِذَا غَفَلْنَا وَضَيَّعْنَا وَنَسِينَا فَذَاكَ نُقْصَانُهُ "

680. ‘Abdul-A’lā An-Narsī narrated to me (and said): Hammād ibn Salamah narrated to us, from Abū Ja’far Al-Khatmī, from his father that his grandfather ‘Umayr ibn Habīb said: *“Īmān increases and decreases.”* So he was asked: *“How does it increase, and how does it decrease?”* He said: *“When we remember (or mention) Allāh – ‘azza wa jalla – alone and fear Him, then that is its increase. And when we are inattentive, neglectful and we forget, then that is its decrease.”*

681 – حَدَّثَنِي عَبْدُ الْأَعْلَى، نا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أُمِّ مُحَمَّدٍ: أَنَّ رَجُلًا، سَأَلَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ الْإِيمَانِ فَقَالَتْ: «أُفَسِّرُ أَمْ أُجْمِلُ؟» فَقَالَ: بَلْ أَجْمِلِي، فَقَالَتْ: «مَنْ سَاءَتْهُ سَيِّئَتُهُ وَسَرَّتْهُ حَسَنَتُهُ فَهُوَ مُؤْمِنٌ»

681. ‘Abdul-A’lā narrated to me (and said): Hammād ibn Salamah narrated to us, from ‘Alī ibn Zayd, from Umm Muhammad that a man asked ‘Āishah (*radiAllāhu ‘anhā)* about *īmān*, so she said: *“Shall I explain in detail or summarize?”* So he said: *“Rather summarize.”* So she said: *“Whoever is saddened by his bad deeds and becomes happy because of his good deeds, he is a believer.”*

682 – حَدَّثَنِي عَبْدُ الْأَعْلَى النَّرْسِيُّ، نا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُخْتَارِ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ سَاءَتْهُ سَيِّئَتُهُ وَسَرَّتْهُ حَسَنَتُهُ فَهُوَ مُؤْمِنٌ»

682. ‘Abdul-A’lā An-Narsī narrated to me (and said): Hammād ibn Salamah narrated to us, from ‘Abdullāh ibn Al-Mukhtār, from ‘Abdul-Malik ibn ‘Umayr, from ‘Abdullāh ibn Az-Zubayr, from ‘Umar ibn Al-Khattāb (*radiAllāhu ‘anhu*) that the Messenger of Allāh ﷺ said: ***“Whoever is saddened by his bad deeds and becomes happy because of his good deeds, he is a believer.”***

683 – حَدَّثَنِي عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ النَّرْسِيُّ، نا بِشْرُ بْنُ مَنْصُورٍ يَعْنِي السَّلِيمِيَّ الْعَابِدَ، عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «الْإِيمَانُ بِضْعٌ وَسِتُّونَ أَوْ بِضْعٌ وَسَبْعُونَ بَابًا أَفْضَلُهَا لَا إِلَهَ إِلَّا اللَّهُ وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ»

683. ‘Abdul-A’lā ibn Hammād An-Narsī narrated to me (and said): Bishr ibn Mansūr (i.e. As-Salīmī Al-‘Ābid) narrated to us, from Sufyān Ath-Thawrī, from Suhayl ibn Abū Sālih, from his father, from Abū Hurayrah (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh ﷺ said: ***“Īmān has sixty odd or seventy odd categories. The best of them is Lā ilāha illa Allāh and the lowest of them is removing the harm from the road. And hayā (shyness) is from īmān.”***

684 – حَدَّثَنِي أَبِي، نا عَفَّانُ، نا حَمَّادُ بْنُ سَلَمَةَ، نا سُهَيْلُ بْنُ أَبِي صَالِحٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الْإِيمَانُ بِضْعٌ وَسَبْعُونَ بَابًا أَفْضَلُهَا لَا إِلَهَ إِلَّا اللَّهُ وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ»

684. My father narrated to me (and said): ‘Affān narrated to us (and said): Hammād ibn Salamah narrated to us (and said): Suhayl ibn Abī Sālih narrated to us, from ‘Abdullāh ibn Dīnār, from Abū Sālih, from Abū Hurayrah (*radiAllāhu ‘anhu*) that the Messenger of Allāh ﷺ said: ***“Īmān has seventy odd categories. The best of them is Lā ilāha illa Allāh, and the lowest of them is removing the harm from the road. And hayā (shyness) is from īmān.”***

685 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، نا سُفْيَانُ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ»

685. My father narrated to me (and said): Wakī’ narrated to us (and said): Sufyān narrated to us, from Suhayl ibn Abī Sālih, from ‘Abdullāh ibn Dīnār, from Abū Sālih, from Abū Hurayrah (*radiAllāhu ‘anhu*) that the Messenger of Allāh ﷺ said: ***“Hayā is a part of īmān.”***

686 – حَدَّثَنِي وَهْبُ بْنُ بَقِيَّةَ الْوَاسِطِيُّ، نا خَالِدٌ يَعْنِي ابْنَ عَبْدِ اللَّهِ الْمُزَنِيَّ الْوَاسِطِيَّ، عَنْ سُهَيْلٍ يَعْنِي ابْنَ أَبِي صَالِحٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «الْإِيمَانُ بِضْعٌ وَسِتُّونَ أَوْ بِضْعٌ وَسَبْعُونَ بَابًا أَوْ شُعْبَةً أَفْضَلُهَا لَا إِلَهَ إِلَّا اللَّهُ وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ»

686. Wahb ibn Baqiyyah Al-Wāsitī narrated to me (and said): Khālid (i.e. ibn ‘Abdillāh Al-Muzanī Al-Wāsitī) narrated to us, from Suhayl (i.e. ibn Abī Sālih), from ‘Abdullāh ibn Dīnār, from Abū Sālih, from Abū Hurayrah (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh ﷺ said: ***“Īmān has sixty odd or seventy odd categories or parts. The best of them is Lā ilāha illa Allāh and the lowest of them is removing the harm from the road. And hayā (shyness) is a part of īmān.”***

687 – حَدَّثَنِي أَبِي وَقَرَأْتُهُ عَلَيْهِ، نا مَهْدِيُّ بْنُ جَعْفَرٍ، نا الْوَلِيدُ بْنُ مُسْلِمٍ، قَالَ: سَمِعْتُ أَبَا عَمْرٍو يَعْنِي الْأَوْزَاعِيَّ، وَمَالِكًا، وَسَعِيدَ بْنَ عَبْدِ الْعَزِيزِ، يَقُولُونَ: «لَيْسَ لِلْإِيمَانِ مُنْتَهًى هُوَ فِي زِيَادَةٍ أَبَدًا وَيُنْكِرُونَ عَلَى مَنْ يَقُولُ أَنَّهُ مُسْتَكْمَلُ الْإِيمَانِ وَأَنَّ إِيمَانَهُ كَإِيمَانِ جِبْرِيلَ عَلَيْهِ السَّلَامُ»

687. My father narrated to me, and I read it for him: Mahdī ibn Ja’far narrated to us (and said): Al-Walīd ibn Muslim narrated to us and said: I heard Al-Awzā’ī, Mālik and Sa’īd ibn ‘Abdil-Azīz all say: that *īmān* does not end, it can always increase. And they would rebuke the one who said that his *īmān* is complete and that his *īmān* is equal to the *īmān* of Jibrīl (*‘alayhi as-salām*).

688 – حَدَّثَنِي يَعْقُوبُ الدَّوْرَقِيُّ، قَالَ: قَالَ عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: «أَنَا أَقُولُ الْإِيمَانُ يَتَفَاضَلُ» ، وَكَانَ الْأَوْزَاعِيُّ يَقُولُ: «لَيْسَ هَذَا زَمَانُ تَعَلُّمٍ هَذَا زَمَانُ تَمَسُّكٍ»

688. Ya'qūb Ad-Dawraqī narrated to me and said: 'Abdur-Rahmān ibn Mahdī said: *"I say that the īmān differ."* And Al-Awzā'ī used to say: *"This is not the time for learning, it is the time for holding on (to the religion)."*

689 – حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، نا إِسْحَاقُ بْنُ مَنْصُورٍ يَعْنِي السَّلُولِيَّ، عَنْ مَنْصُورِ بْنِ أَبِي الْأَسْوَدِ، عَنِ الْأَعْمَشِ، عَنْ حَبِيبٍ، قَالَ: كُنْتُ عِنْدَ سَعِيدِ بْنِ جُبَيْرٍ فِي مَسْجِدٍ فَتَذَاكَرْنَا ذَرًّا فِي حَدِيثِنَا فَنَالَ مِنْهُ، فَقُلْتُ: يَا أَبَا عَبْدِ اللَّهِ إِنَّهُ لَوَادٌّ لَكَ بِحُسْنِ الثَّنَاءِ إِذَا ذَكَرَكَ، فَقَالَ: أَلَا تَرَاهُ ضَالًّا كُلَّ يَوْمٍ يَطْلُبُ دِينَهُ "

689. Abū Bakr ibn Abī Shaybah narrated to me (and said): Ishāq ibn Mansūr (i.e. As-Salūlī) narrated to us, from Mansūr ibn Abī Al-Aswad, from Al-A'mash, from Habīb who said: I was with Sa'id ibn Jubayr in a *masjid* when we mentioned Dharr between ourselves in our conversation, so he said something bad about him. So I said: *"O Abū 'Abdillāh, he verily loves you and praises you with good when he mentions you."* So he said: *"Do you not see that he is misguided? Every day he seeks his religion (i.e. something new)."*

690 – حَدَّثَنِي عُثْمَانُ بْنُ مُحَمَّدِ بْنِ أَبِي شَيْبَةَ، نا أَبُو أُسَامَةَ، نا سُفْيَانُ، عَنِ الْأَعْمَشِ، قَالَ: سَمِعْتُ ذَرًّا الْهَمْدَانِيَّ يَقُولُ: «لَقَدِ أَشْرَعْتُ رَأْيًا خِفْتُ أَنْ يُتَّخَذَ دِينًا»

690. 'Uthmān ibn Muhammad ibn Abī Shaybah narrated to me (and said): Abū Usāmah narrated to us (and said): Sufyān narrated to us, from Al-A'mash who said: I heard Dharr Al-Hamdānī say: *"I have verily invented an opinion which I feared would be taken as a religion."*

691 – حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ، نَا ابْنُ مَهْدِيٍّ، عَنْ مُحَمَّدِ بْنِ أَبِي الْوَضَّاحِ، عَنِ الْعَلَاءِ يَعْنِي ابْنَ عَبْدِ اللَّهِ بْنِ رَافِعٍ، عَنْ أَبِيهِ، قَالَ: أَتَى ذَرٌّ الْهَمْدَانِيُّ سَعِيدَ بْنَ جُبَيْرٍ فِي حَاجَةٍ فَقَالَ: «لَا حَتَّى تُخْبِرَنِي عَلَى أَيِّ دِينٍ أَنْتَ الْيَوْمَ أَمَا تَسْتَحْيِي مِنْ دِينٍ أَنْتَ أَكْبَرُ مِنْهُ»

691. 'Uthmān ibn Abī Shaybah narrated to me (and said): Ibn Mahdī narrated to us, from Muhammad ibn Abī Al-Waddāh, from Al-'Alā (i.e. ibn 'Abdillāh ibn Rāfi'), from his father who said: Dharr Al-Hamdānī came to Sa'īd ibn Jubayr with a need, so he said: *"No. Not until you inform me upon which religion you are today. Are you not ashamed of a religion which you are greater than?"*

692 – حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، نا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: بَلَغَنِي أَنَّ شُعْبَةَ: قَالَ لِشَرِيكٍ كَيْفَ لَا تُجِيزُ شَهَادَةَ الْمُرْجِئَةِ؟ قَالَ: «كَيْفَ أُجِيزُ شَهَادَةَ قَوْمٍ يَزْعُمُونَ أَنَّ الصَّلَاةَ لَيْسَتْ مِنَ الْإِيمَانِ»

692. Ya'qūb ibn Ibrāhīm Ad-Dawraqī narrated to me (and said): 'Abdur-Rahmān ibn Mahdī narrated to us and said: It has reached me that Shu'bah said to Sharīk: *"Why do you not allow the testimony of the Murjiah?"* So he said: *"How should I allow the testimony of a people who claim that the prayer is not from īmān?"*

693 – حَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ الْهَرَوِيُّ، نا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ، قَالَ: «أُمِرْتُمْ بِالصَّلَاةِ وَالزَّكَاةِ فَمَنْ لَمْ يُزَكِّ فَلَا صَلَاةَ لَهُ»

693. Suwayd ibn Sa'īd Al-Harawī narrated to me (and said): Sharīk narrated to us, from Abū Ishāq, from Abū Al-Ahwas, from 'Abdullāh who said: *"You were commanded to the salāh (prayer) and the zakāh (the alms), so whoever does not pay the zakāh, he has no prayer."*

694 – حَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ، نا عَبْدُ اللَّهِ بْنُ يَزِيدَ وَهُوَ أَبُو عَبْدِ الرَّحْمَنِ الْمُقْرِئُ عَنِ ابْنِ لَهِيعَةَ، عَنْ بَكْرِ بْنِ عَمْرِو بْنِ عُقْبَةَ بْنِ عَامِرٍ، قَالَ: «إِنَّ الرَّجُلَ لَيَتَفَضَّلُ بِالْإِيمَانِ كَمَا يَتَفَضَّلُ ثَوْبُ الْمَرْأَةِ»

694. Suwayd ibn Sa'īd narrated to me (and said): 'Abdullāh ibn Yazīd (and he is Abū 'Abdir-Rahmān Al-Muqrī) narrated to us, from Ibn Lahī'ah, from Bakr ibn 'Amr ibn 'Uqbah ibn 'Āmir who said: *"Verily a man can increase in īmān, just as the clothing of a woman increases."*

695 – حَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ، نا يَحْيَى بْنُ سُلَيْمٍ، عَنِ ابْنِ مُجَاهِدٍ، عَنْ أَبِيهِ، قَالَ: «الْإِيمَانُ يَزِيدُ وَيَنْقُصُ»

695. Suwayd ibn Sa'īd narrated to me (and said): Yahyā ibn Sulaym narrated to us, from Ibn Mujāhid, from his father who said: *"Īmān increases and decreases."*

696 – حَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ، نا حَفْصُ بْنُ غِيَاثٍ، وَعَبْدُ اللَّهِ بْنُ الْأَجْلَحِ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، قَالَ: سَمِعْتُ إِبْرَاهِيمَ، يَقُولُ لِذَرٍّ: «وَيْحَكَ يَا ذَرُّ مَا هَذَا الدِّينُ الَّذِي جِئْتَ بِهِ؟» قَالَ ذَرٌّ: مَا هُوَ إِلَّا رَأْيٌ رَأَيْتُهُ، قَالَ: ثُمَّ سَمِعْتُ ذَرًّا يَقُولُ: إِنَّهُ لَدِينُ اللَّهِ عَزَّ وَجَلَّ الَّذِي بَعَثَ اللَّهُ بِهِ نُوحًا عَلَيْهِ السَّلَامُ

696. Suwayd ibn Sa'īd narrated to me (and said): Hafs ibn Ghiyāth and 'Abdullāh ibn Al-Ajlah (both) narrated to us, from Al-Hasan ibn 'Ubayd-Allāh who said: I heard Ibrāhīm say to Dharr: *"Woe to you, O Dharr. What is this religion which you have come with?"* Dharr said: *"It is nothing but an opinion which I had."* He said: Then (after that) I heard Dharr say: *"It is verily the religion of Allāh – 'azza wa jalla – which Allāh sent Nūh ('alayhi as-salām) with."*

697 – حَدَّثَنِي أَبِي، نا عَلِيُّ بْنُ بَحْرٍ، سَمِعْتُ جَرِيرَ بْنَ عَبْدِ الْحَمِيدِ يَقُولُ: «الْإِيمَانُ قَوْلٌ وَعَمَلٌ» ، وَكَانَ الْأَعْمَشُ وَمَنْصُورٌ وَمُغِيرَةُ وَلَيْثٌ وَعَطَاءُ بْنُ السَّائِبِ وَإِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ وَعُمَارَةُ بْنُ الْقَعْقَاعِ وَالْعَلَاءُ بْنُ الْمُسَيَّبِ وَابْنُ شُبْرُمَةَ وَسُفْيَانُ الثَّوْرِيُّ وَأَبُو يَحْيَى صَاحِبُ الْحَسَنِ وَحَمْزَةُ الزَّيَّاتُ يَقُولُونَ: «نَحْنُ مُؤْمِنُونَ إِنْ شَاءَ اللَّهُ، وَيَعِيبونَ عَلَى مَنْ لَا يَسْتَثْنِي»

697. My father narrated to me (and said): 'Alī ibn Bahr narrated to us (and said): I heard Jarīr ibn 'Abdil-Hamīd say: *"Īmān is in speech and deeds."* And Al-A'mash, Mansūr, Mughīrah, Layth, 'Atā ibn As-Sāib, Ismā'īl ibn Abī Khālid, 'Umārah ibn Al-Qa'Qā', 'Alā ibn Al-Musayyib, Ibn Shubrumah, Sufyān Ath-Thawrī, Abū

Yahyā the companion of Al-Hasan and Hamzah Az-Zayyāt all say: *"We are believers in shā Allāh."* And they would criticize those who did not make *istithnā*.

698 – حَدَّثَنَا اللَّيْثُ بْنُ خَالِدٍ أَبُو بَكْرٍ الْبَلْخِيُّ، نا حَمَّادُ بْنُ زَيْدٍ، سَمِعْتُ دَاوُدَ بْنَ أَبِي هِنْدَ، يَقُولُ: " الْإِسْلَامُ: الْإِقْرَارُ، وَالْإِيمَانُ: التَّصْدِيقُ "

698. Al-Layth ibn Khālid Abū Bakr Al-Balkhī narrated to us (and said): Hammād ibn Zayd narrated to us (and said): I heard Dāwūd ibn Abī Hind say: *"Islām is the acknowledgement, and īmān is the belief."*

699 – حَدَّثَنِي إِبْرَاهِيمُ بْنُ دِينَارٍ الْكَرْخِيُّ، سَمِعْتُ خَالِدَ بْنَ الْحَارِثِ، يَقُولُ: «الْإِيمَانُ قَوْلٌ وَعَمَلٌ يَزِيدُ وَيَنْقُصُ»

699. Ibrāhīm ibn Dīnār Al-Karkhī narrated to me (and said): I heard Khālid ibn Al-Hārith say: *"Īmān is in speech and deeds, and it increases and decreases."*

700 – حَدَّثَنَا عُثْمَانُ بْنُ مُحَمَّدِ بْنِ أَبِي شَيْبَةَ، قَالَ: سَأَلْتُ ابْنَ إِدْرِيسَ وَجَرِيرًا وَوَكِيعًا فَقَالُوا: «الْإِيمَانُ يَزِيدُ وَيَنْقُصُ»

700. 'Uthmān ibn Muhmmad ibn Abī Shaybah narrated to us and said: I asked Ibn Idrīs, Jarīr and Wakī' (about *īmān*), so they said: *"Īmān increases and decreases."*

701 – حَدَّثَنِي أَبُو عُمَرَ، وَمُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رِزْمَةَ، سَمِعْتُ عَلِيَّ بْنَ الْحَسَنِ بْنِ شَقِيقٍ، يَقُولُ: قَالَ رَجُلٌ لِعَبْدِ اللَّهِ بْنِ الْمُبَارَكِ: يَا مَعْشَرَ الْمُرْجِئَةِ، قَالَ: «رَمَيْتَنِي بِهَوًى مِنَ الْأَهْوَاءِ»

701. Abū 'Umar and Muhammad ibn 'Abdil-'Azīz ibn Abī Rizmah (both) narrated to me (and said): I heard 'Alī ibn Al-Hsan ibn Shaqīq say: A man said to 'Abdullāh ibn Al-Mubārak: *"O gathering of Murjiah."* He said: *"Have you accused me of a desire (i.e. innovation) among the desires?"*

702 – حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَيَّارٍ، مِنْ أَهْلِ مَرْوَ قَالَ: سَمِعْتُ يَحْيَى بْنَ سُلَيْمٍ، يَقُولُ: قَالَ لِي مَالِكُ بْنُ أَنَسٍ: «الْإِيمَانُ قَوْلٌ وَعَمَلٌ» وَقَالَ مُحَمَّدُ بْنُ مُسْلِمٍ الطَّائِفِيُّ: «لَا يَصْلُحُ قَوْلٌ إِلَّا بِعَمَلٍ» وَقَالَ لِي فُضَيْلُ بْنُ عِيَاضٍ: «لَا يَصْلُحُ قَوْلٌ إِلَّا بِعَمَلٍ» وَقَالَ لِي ابْنُ جُرَيْجٍ: «الْإِيمَانُ قَوْلٌ وَعَمَلٌ»

702. 'Abdullāh ibn Dīnār – from the people of Merv – narrated to us and said: I heard Yahyā ibn Sulaym say: Mālik ibn Anas said to me: *"Īmān is in speech and deeds."* And Muhammad ibn Muslim At-Tāifī said: *"The speech is not correct except with deeds."* And Fudayl ibn 'Iyyād said to me: "*The speech is not correct except with deeds."* And Ibn Jurayj said to me: *"Īmān is in speech and deeds."*

703 – حَدَّثَنِي عَبْدُ اللَّهِ بْنُ سَيَّارٍ، سَمِعْتُ يَحْيَى يَعْنِي ابْنَ سُلَيْمٍ، يَقُولُ: قَالَ لِي سُفْيَانُ الثَّوْرِيُّ: «لَا يَصْلُحُ قَوْلٌ أَلَا بِعَمَلٍ»

703. 'Abdullāh ibn Sayyār narrated to me (and said): I heard Yahyā (i.e. ibn Sulaym) say: Sufyān Ath-Thawrī said to me: *"The speech is not correct except with deeds."*

704 – حَدَّثَنِي أَبِي، نا عَبْدُ اللَّهِ بْنُ مَيْمُونٍ الرَّقِّيُّ، أنا أَبُو الْمَلِيحِ، قَالَ: " سُئِلَ مَيْمُونٌ يَعْنِي ابْنَ مِهْرَانَ عَنْ كَلَامِ الْمُرْجِئَةِ، فَقَالَ: أَنَا أَكْبَرُ مِنْ ذَلِكَ "

704. My father narrated to me (and said): ‘Abdullāh ibn Maymūn Ar-Raqqī narrated to us (and said): Abū Al-Malīh narrated to us and said: Maymūn (i.e. ibn Mihrān) was asked about the words of the Murjiah, so he said: *“I am greater than that.”*

705 – حَدَّثَنَا عَبْدَةُ بْنُ عَبْدِ الرَّحِيمِ، مِنْ أَهْلِ مَرْوَ، أنا بَقِيَّةُ، نا مُوسَى بْنُ أَعْيَنَ الْجَزَرِيُّ، قَالَ: سَمِعْتُ عَبْدَ الْكَرِيمِ بْنَ مَالِكٍ الْجَزَرِيُّ، وَخُصَيْفَ بْنَ عَبْدِ الرَّحْمَنِ، يَقُولَانِ: «الْإِيمَانُ يَزِيدُ وَيَنْقُصُ»

705. ‘Abdah ibn ‘Abdir-Rahīm – from the people of Merv – narrated to us (and said): Baqiyyah narrated to us (and said): Mūsā ibn A’yan Al-Jazarī narrated to us and said: I heard ‘Abdul-Karīm ibn Mālik Al-Jazarī and Khusayf ibn ‘Abdir-Rahmān both say: *“Īmān increases and decreases.”*

706 – حَدَّثَنَا الْحَسَنُ بْنُ حَمَّادٍ الْحَضْرَمِيُّ سَجَّادَةُ، نا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ مُسْلِمٍ الْمُلَائِيِّ، عَنْ إِبْرَاهِيمَ، قَالَ: «الْخَوَارِجُ أَعْذَرُ عِنْدِي مِنَ الْمُرْجِئَةِ»

706. Al-Hasan ibn Hammād Al-Hadramī Sajjādah narrated to us (and said): Muhammad ibn Fudayl narrated to us, from Muslim Al-Mulāī, from Ibrāhīm who said: *“The Khawārij for me are more excused than the Murjiah.”*

707 – حَدَّثَنِي أَبِي، نا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ جَعْفَرٍ الْأَحْمَرُ، قَالَ: قَالَ مَنْصُورُ بْنُ الْمُعْتَمِرِ – فِي شَيْءٍ –: «لَا أَقُولُ كَمَا قَالَتِ الْمُرْجِئَةُ الضَّالَّةُ الْمُبْتَدِعَةُ»

707. My father narrated to me (and said): ‘Abdullāh ibn Numayr narrated to us, from Ja’far Al-Ahmar who said: Mansūr ibn Al-Mu’tamir said regarding something: *“I do not say like the misguided innovators the Murjiah said.”*

708 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنِي حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: «مَثَلُ الْمُرْجِئَةِ مَثَلُ الصَّابِئِينَ»

708. My father narrated to me (and said): ‘Abdur-Rahmān ibn Mahdī narrated to us (and said): Hammād ibn Salamah narrated to me, from ‘Atā ibn As-Sāib, from Sa’īd ibn Jubayr who said: *“The example of the Murjiah is like that of the sābiīn.”*

709 – حَدَّثَنِي أَبِي، نا مُؤَمَّلُ بْنُ إِسْمَاعِيلَ، سَمِعْتُ سُفْيَانَ، يَقُولُ: قَالَ إِبْرَاهِيمُ: «تَرَكَتِ الْمُرْجِئَةُ الدِّينَ أَرَقَّ مِنْ ثَوْبٍ سَابِرِيٍّ»

709. My father narrated to me (and said): Muammal ibn Ismā'īl narrated to us (and said): I heard Sufyān say: Ibrāhīm said: *"The Murjiah left a religion which is softer than a thin cloth (that does not cover what is beneath it)."*

710 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نا ابْنُ نُمَيْرٍ، سَمِعْتُ سُفْيَانَ: وَذَكَرَ الْمُرْجِئَةَ، قَالَ: «رَأْيٌ مُحْدَثٌ أَدْرَكْنَا النَّاسَ عَلَى غَيْرِهِ»

710. My father – *rahimahullāh* – narrated to me (and said): Ibn Numayr narrated to us (and said): I heard Sufyān when he mentioned the Murjiah. He said: *"A newly invented opinion. We met the people upon something other than it."*

711 – حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، نا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، نا سُفْيَانُ، عَنْ مُغِيرَةَ، قَالَ: قَالَ رَجُلٌ لِأَبِي وَائِلٍ: سَمِعْتُ ابْنَ مَسْعُودٍ، يَقُولُ: «مَنْ شَهِدَ أَنَّهُ مُؤْمِنٌ فَلْيُشْهِدْ أَنَّهُ فِي الْجَنَّةِ؟» قَالَ: نَعَمْ

711. Ya'qūb ibn Ibrāhīm Ad-Dawraqī narrated to me (and said): 'Abdur-Rahmān ibn Mahdī narrated to us (and said): Sufyān narrated to us, from Mughīrah who said: A man said to Abū Wāil: Did you hear Ibn Mas'ūd say: *"Whoever testifies that he is a believer, then let him testify that he is in Paradise."* He said: *"Yes."*

712 – حَدَّثَنِي مُحَمَّدُ بْنُ سُلَيْمَانَ لُوَيْنٌ الْأَسَدِيُّ، قَالَ: قِيلَ لِسُفْيَانَ: رَجُلٌ يَقُولُ مُؤْمِنٌ أَنْتَ؟ قَالَ: «مَا أَشُكُّ فِي إِيمَانِي وَسُؤَالُكَ إِيَّايَ بِدْعَةٌ مَا أَدْرِي مَا أَنَا عِنْدَ اللَّهِ عَزَّ وَجَلَّ شَقِيٌّ أَوْ مَقْبُولُ الْعَمَلِ أَوْ لَا؟»

712. Muhammad ibn Sulaymān Luwayn Al-Asadī narrated to me and said: It was said to Sufyān: *"(What should one answer if) a man asks: Are you a believer?'* So he said: *"I do not doubt in my īmān, and your question to me is an innovation. I do not know what status I have with Allāh; if I am unhappy or my deeds have been accepted or not?"*

713 – حَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ، نا عُمَرُ يَعْنِي ابْنَ عُبَيْدٍ الطَّنَافِسِيَّ، عَنْ أَبِي حَمْزَةَ، قَالَ: سَأَلَ رَجُلٌ إِبْرَاهِيمَ النَّخَعِيَّ أَمُؤْمِنٌ أَنْتَ؟ قَالَ: «مَا أَشُكُّ فِي إِيمَانِي وَسُؤَالُكَ إِيَّايَ عَنْ هَذَا بِدْعَةٌ»

713. Suwayd ibn Sa'īd narrated to me (and said): 'Umar (i.e. ibn 'Ubayd At-Tanāfisī) narrated to us, from Abū Hamzah who said: A man asked Ibrāhīm An-Nakha'ī: *"Are you a believer?"* He said: *"I do not doubt in my īmān, and your question to me about that is an innovation."*

714 – حَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ، نا رَوَّادٌ أَبُو عِصَامٍ، عَنِ الْعَرْزَمِيِّ، قَالَ: كُنْتُ عِنْدَ قَتَادَةَ فَدَخَلَ عَلَيْهِ أَبُو حَنِيفَةَ فَقَالَ: يَا أَبَا الْخَطَّابِ أَمُؤْمِنٌ أَنْتَ؟ قَالَ: «مُؤْمِنٌ بِاللَّهِ عَزَّ وَجَلَّ»

714. Suwayd ibn Sa'īd narrated to me (and said): Rawwād Abū 'Āsim narrated to us, from Al-'Arzamī who said: I was with Qatādah when Abū Hanīfah entered upon him and said: *"O Abū Al-Khattāb, are you a believer?"* He said: *"A believer in Allāh 'azza wa jalla."*

715 – حَدَّثَنِي سُوَيْدٌ، حَدَّثَنِي مُحَمَّدُ بْنُ حَرْبٍ الْأَبْرَشُ، عَنْ أَبِي بَكْرٍ يَعْنِي ابْنَ أَبِي مَرْيَمَ، عَنْ يَزِيدَ بْنِ شُرَيْحٍ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، أَنَّهُ كَانَ يَقُولُ: «لَأَنْ أَرَى فِي نَاحِيَةِ الْمَسْجِدِ نَارًا تَضْطَرِمُ أَحَبُّ إِلَيَّ مِنْ أَنْ أَرَى بِدْعَةً لَا تُغَيَّرُ»

715. Suwayd narrated to me (and said): Muhammad ibn Harb Al-Abrash narrated to us, from Abū Bakr (i.e. ibn Abī Maryam), from Yazīd ibn Shurayh, from Abū Idrīs Al-Khawlānī that he used to say: *"That I would see a fire igniting in the corner of the masjid is more beloved to me than seeing an innovation that is not changed."*

616a – حَدَّثَنِي عَبْدُ اللَّهِ بْنُ سَيَّارٍ، مِنْ أَهْلِ مَرْوَ قَالَ: سَمِعْتُ يَحْيَى بْنَ سُلَيْمٍ، قَالَ: سَأَلْتُ هِشَامَ بْنَ حَسَّانَ مَا كَانَ يَقُولُ الْحَسَنُ فِي الْإِيمَانِ؟ قَالَ: "كَانَ يَقُولُ: الْإِيمَانُ قَوْلٌ وَعَمَلٌ "

716a. ‘Abdullāh ibn Sayyār – from the people of Merv – narrated to me and said: I heard Yahyā ibn Sulaym who said: I asked Hishām ibn Hassān: *"What did Al-Hasan say about īmān?"* He said: *"He used to say: Īmān is in speech and deeds."*

616b – قَالَ يَحْيَى: قَالَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ عُثْمَانَ بْنِ عَفَّانَ: «لَا يَصْلُحُ قَوْلٌ إِلَّا بِعَمَلٍ»

716b. And Yahyā said: Muhammad ibn ‘Abdillāh ibn ‘Amr ibn ‘Uthmān ibn ‘Affan said: *"The speech is not correct except with deeds."*

717 – حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، نا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنِي الْحَسَنُ بْنُ عَيَّاشٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: " سُؤَالُ الرَّجُلِ: مُؤْمِنٌ أَنْتَ؟ بِدْعَةٌ "

717. Ya’qūb ibn Ibrāhīm Ad-Dawraqī narrated to me (and said): ‘Abdur-Rahmān ibn Mahdī narrated to us (and said): Al-Hasan ibn ‘Ayyāsh narrated to me, from Mughīrah, from Ibrāhīm who said: *"A man asking: Are you a believer? (This) is an innovation."*

718 – حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، نا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، قَالَ: قَالَ إِبْرَاهِيمُ: " إِذَا قِيلَ لَكَ أَمُؤْمِنٌ أَنْتَ؟ فَقُلْ: أَرْجُو "

718. Ya’qūb ibn Ibrāhīm Ad-Dawraqī narrated to me (and said): ‘Abdur-Rahmān narrated to us, from Sufyān, from Al-Hasan ibn ‘Ubayd-Allāh who said: Ibrāhīm said: *"If it is said to you: Are you a believer? Then say: I hope."*

719 – حَدَّثَنِي يَعْقُوبُ، نا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: "قَالَ رَجُلٌ لِعَلْقَمَةَ أَمُؤْمِنٌ أَنْتَ، قَالَ: أَرْجُو"

719. Ya’qūb narrated to me (and said): ‘Abdur-Rahmān narrated to us, from Sufyān, from Al-A’mash, from Ibrāhīm who said: A man said to ‘Alqamah: *"Are you a believer?"* He said: *"I hope."*

720 – حَدَّثَنِي يَعْقُوبُ، نا عَبْدُ الرَّحْمَنِ، عَنْ إِسْرَائِيلَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: قَالَ رَجُلٌ لِعَلْقَمَةَ: مُؤْمِنٌ أَنْتَ؟ قَالَ: «أَرْجُو إِنْ شَاءَ اللَّهُ»

720. Ya'qūb narrated to me (and said): 'Abdur-Rahmān narrated to us, from Isrāīl, from Mansūr, from Ibrāhīm who said: A man said to 'Alqamah: *"Are you a believer?"* He said: *"I hope in shā Allāh."*

721 – حَدَّثَنِي يَعْقُوبُ، نا عَبْدُ الرَّحْمَنِ، نا سُفْيَانُ عَنْ مُغِيرَةَ، قَالَ: قَالَ رَجُلٌ لِأَبِي وَائِلٍ: سَمِعْتُ ابْنَ مَسْعُودٍ، يَقُولُ: «مَنْ شَهِدَ أَنَّهُ مُؤْمِنٌ فَلْيَشْهَدْ أَنَّهُ فِي الْجَنَّةِ» قَالَ: نَعَمْ

721. Ya'qūb narrated to me (and said): 'Abdur-Rahmān narrated to us (and said): Sufyān narrated to us, from Mughīrah who said: A man said to Abū Wāil: Did you hear Ibn Mas'ūd say: *"Whoever testifies that he is a believer, then let him testify that he is in Paradise."* He said: *"Yes."*

722 – حَدَّثَنِي مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ، نا زَكَرِيَّا بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ الصُّهْبَانِيُّ أَبُو يَحْيَى النَّخَعِيُّ، عَنْ أَبِيهِ، عَنْ إِبْرَاهِيمَ، قَالَ: " مَا أَعْلَمُ قَوْمًا أَحْمَقَ فِي رَأْيِهِمْ مِنْ هَذِهِ الْمُرْجِئَةِ لِأَنَّهُمْ يَقُولُونَ: مُؤْمِنٌ ضَالٌّ وَمُؤْمِنٌ فَاسِقٌ"

722. Mansūr ibn Abī Muzāhim narrated to me (and said): Zakariyyā ibn 'Abdillāh ibn Yazīd As-Suhbānī Abū Yahyā An-Nakha'ī narrated to us, from his father, from Ibrāhīm who said: *"I do not know a people more stupid in their opinion than these Murjiah. Because they say: A misguided believer and a fāsiq believer."*

723 – حَدَّثَنَا حَسَنُ بْنُ حَمَّادٍ أَبُو عَلِيٍّ سَجَّادَةُ، نا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِيهِ، عَنِ الْمُغِيرَةِ بْنِ عُتَيْبَةَ بْنِ النَّهَّاسِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَنَّهُ قَالَ: «الْمُرْجِئَةُ يَهُودُ الْقِبْلَةِ»

723. Hasan ibn Hammād Abū 'Alī Sajjādah narrated to us (and said): Muhammad ibn Fudayl narrated to us, from his father, from Al-Mughīrah ibn 'Utaybah ibn An-Nahhās, from Sa'īd ibn Jubayr that he said: *"The Murjiah are the Jews of the Qiblah."*

724 – حَدَّثَنَا عَبْدَةُ بْنُ عَبْدِ الرَّحِيمِ بْنِ حَسَّانَ بْنِ طَرِيفٍ، مِنْ أَهْلِ مَرْوَ، نا بَقِيَّةُ، نا مُوسَى بْنُ أَعْيَنَ الْجَزَرِيُّ، سَمِعْتُ عَبْدَ الْكَرِيمِ بْنَ مَالِكٍ الْجَزَرِيَّ، وَخُصَيْفَ بْنَ عَبْدِ الرَّحْمَنِ، يَقُولَانِ: «الْإِيمَانُ يَزْدَادُ وَيَنْقُصُ»

724. 'Abdah ibn 'Abdir-Rahīm ibn Hassān ibn Tarīf – from the people of Merv – narrated to us (and said): Baqiyyah narrated to us (and said): Mūsā ibn A'yun Al-Jazarī narrated to us (and said): I heard 'Abdul-Karīm ibn Mālik Al-Jazarī and Khusayf ibn 'Abdir-Rahmān both say: *"Īmān increases and decreases."*

725 – حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ بْنِ حَبِيبٍ الْأَسَدِيُّ لُوَيْنٌ، نا حَمَّادُ بْنُ زَيْدٍ، عَنْ جَرِيرِ بْنِ حَازِمٍ، عَنْ فَضْلِ بْنِ يَسَارٍ، عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ، قَالَ: " الْإِيمَانُ مَقْصُورٌ فِي الْإِسْلَامِ، ثُمَّ خَطَّ هَكَذَا خَطًّا أَرَانَا حَمَّادٌ دَوْرَ دَائِرَةٍ، وَقَالَ: هَكَذَا الْإِسْلَامُ،

ثُمَّ دَوَّرَ دَائِرَةً صَغِيرَةً، فَقَالَ: هَذَا الْإِيمَانُ فِي تَفْسِيرِ الْحَدِيثِ «لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُو مُؤْمِنٌ فَإِذَا زَنَى خَرَجَ مِنَ الْإِيمَانِ إِلَى الْإِسْلَامِ»

725. Muhammad ibn Sulaymān ibn Habīb Al-Asadī Luwayn narrated to us (and said): Hammād ibn Salamah narrated to us, from Jarīr ibn Hāzim, from Fadl ibn Yasār, from Abū Ja'far Muhammad ibn 'Alī who said: *"Īmān is confined in Islam."* Then he drew a line like this (and) Hammād showed us a circle. And he said: *"This is Islām."* Then he drew a small circle, and said: *"This is īmān, in the interpretation of the hadīth:* ***"The fornicator is not a believer when he fornicates."*** *So when he fornicates he exits from īmān to Islām."*

726 – حَدَّثَنِي أَبُو عَبْدِ الرَّحْمَنِ سَلَمَةُ بْنُ شَبِيبٍ قَبْلَ سَنَةِ ثَلَاثِينَ وَمِائَتَيْنِ نا عَبْدُ الرَّزَّاقِ، قَالَ: كَانَ مَعْمَرٌ وَابْنُ جُرَيْجٍ وَالثَّوْرِيُّ وَمَالِكٌ وَابْنُ عُيَيْنَةَ يَقُولُونَ: «الْإِيمَانُ قَوْلٌ وَعَمَلٌ يَزِيدُ وَيَنْقُصُ» ، قَالَ عَبْدُ الرَّزَّاقِ، " وَأَنَا أَقُولُ ذَلِكَ: الْإِيمَانُ قَوْلٌ وَعَمَلٌ وَالْإِيمَانُ يَزِيدُ وَيَنْقُصُ فَإِنْ خَالَفْتُهُمْ فَقَدْ ضَلَلْتُ إِذًا وَمَا أَنَا مِنَ الْمُهْتَدِينَ "

726. Abū 'Abdir-Rahmān Salamah ibn Shabīb narrated to me – before the year two hundred and thirty – (and said): 'Abdur-Razzaq narrated to us and said: Ma'mar, Ibn Jurayj, Ath-Thawrī, Mālik and Ibn 'Uyaynah all used to say: *"Īmān is in speech and deeds, and it increases and decreases."* 'Abdur-Razzāq said: *"And I (also) say this: Īmān is in speech and deeds, and it increases and decreases. If I opposed them I would verily have gone astray and I would not have been among the rightly guided."*

727 – حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحَسَنِ بْنِ شَقِيقٍ أَبُو عَبْدِ اللَّهِ، نا أَبُو إِسْحَاقَ إِبْرَاهِيمُ بْنُ الْأَشْعَثِ، قَالَ: سَمِعْتُ الْفُضَيْلَ يَعْنِي ابْنَ عِيَاضٍ، يَقُولُ: «يَا سَفِيهُ مَا أَجْهَلَكَ، أَلَا تَرْضَى أَنْ تَقُولَ أَنَا مُؤْمِنٌ حَتَّى تَقُولَ أَنَا مُسْتَكْمِلُ الْإِيمَانِ؟ لَا وَاللَّهِ لَا يَسْتَكْمِلُ الْعَبْدُ حَتَّى يُؤَدِّيَ مَا فَرَضَ اللَّهُ عَلَيْهِ وَيَجْتَنِبَ مَا حَرَّمَ اللَّهُ عَلَيْهِ وَيَرْضَى بِمَا قَسَمَ اللَّهُ عَزَّ وَجَلَّ لَهُ ثُمَّ يَخَافُ مَعَ ذَلِكَ أَنْ لَا يُقْبَلَ مِنْهُ»

727. Muhammad ibn 'Alī ibn Al-Hasan ibn Shaqīq Abū 'Abdillāh narrated to us (and said): Abū Ishāq Ibrāhīm ibn Al-Ash'ab narrated to us and said: I heard Al-Fudayl (i.e. ibn 'Iyyād) say: *"You fool, how ignorant are you? Are you not pleased with saying I am a believer so you can say I have completed īmān? No, by Allāh, the slave will not fulfill (his īmān) until he performs what Allāh has obliged upon him and avoids that which Allāh has forbidden for him, and he is pleased with what Allāh – 'azza wa jalla – has divided for him (of provision). And thereafter, despite of all this, he still fears that it will not be accepted from him."*

728 – حَدَّثَنَا يَعْقُوبُ بْنُ الدَّوْرَقِيِّ، نا عَبْدُ الرَّحْمَنِ، نا سُفْيَانُ، عَنِ الْحَسَنِ بْنِ عَمْرٍو، عَنْ إِبْرَاهِيمَ، قَالَ: «إِذَا قِيلَ لَكَ مُؤْمِنٌ أَنْتَ؟ فَقُلْ لَا إِلَهَ إِلَّا اللَّهُ»

728. Ya'qūb ibn Ad-Dawraqī narrated to us (and said): 'Abdur-Rahmān narrated to us (and said): Sufyān narrated to us, from Al-Hasan ibn 'Amr, from Ibrāhīm who said: *"If it is said to you: Are you a believer? Then say: Lā ilāha illa Allāh."*

729 – حَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ، نا رِشْدِينُ بْنُ سَعْدٍ، نا فَرَجُ بْنُ فَضَالَةَ، عَنْ لُقْمَانَ بْنِ عَامِرٍ، عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: «مَا الْإِيمَانُ إِلَّا كَقَمِيصِ أَحَدِكُمْ يَخْلَعُهُ مَرَّةً وَيَلْبَسُهُ أُخْرَى وَاللَّهِ مَا آمَنَ عَبْدٌ عَلَى إِيمَانِهِ إِلَّا سُلِبَهُ فَوَجَدَ فَقْدَهُ»

729. Suwayd ibn Sa'īd narrated to me (and said): Rishdīn ibn Sa'd narrated to us (and said): Faraj ibn Fadālah narrated to us, from Luqmān ibn 'Āmir, from Abū Ad-Dardā (*radiAllāhu 'anhu*) who said: *"Īmān is just like the shirt of any of you which he takes off one time and then wears it again. By Allāh, a slave does not become safe regarding his īmān except that it is taken from him and he finds it has been lost."*

730 – حَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ، نا رِشْدِينُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ أُسَامَةَ بْنِ الْهَادِ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: " إِذَا أَتَى الرَّجُلُ الْمَرْأَةَ حَرَامًا فَارَقَهُ الْإِيمَانُ هَكَذَا وَوَضَعَ إِحْدَى يَدَيْهِ عَلَى الْأُخْرَى وَوَصَفَهَا بِيَدِهِ ثُمَّ فَرَّقَ بَيْنَهُمَا قَلِيلًا، ثُمَّ قَالَ: يُفَارِقُهُ الْإِيمَانُ هَكَذَا فَإِذَا فَرَغَ رَاجَعَهُ الْإِيمَانُ وَرَدَّ إِحْدَاهُمَا عَلَى الْأُخْرَى "

730. Suwayd ibn Sa'īd narrated to me (and said): Rishdīn ibn Sa'd narrated to us, from Yazīd ibn 'Abdillāh ibn Usāmah ibn Al-Hād, from Al-Maqburī, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: *"When a man comes to (have intercourse with) the women unlawfully his īmān separates from him like this."* And he put one of his hands upon the other, and he described it (i.e. his words) with his hands and then he separated between them a little. Then he said: *"His īmān separates from him like this. Then when he is finished his īmān returns to him."* And he returned the one (hand) upon the other.

731 – حَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ، نا عَبْدُ اللَّهِ بْنُ مَيْمُونٍ، قَالَ: سَمِعْتُ ابْنَ مُجَاهِدٍ، قَالَ: كُنْتُ عِنْدَ عَطَاءِ بْنِ أَبِي رَبَاحٍ فَجَاءَ ابْنُهُ يَعْقُوبُ، فَقَالَ: يَا أَبَتَاهُ إِنَّ أَصْحَابًا لَنَا يَزْعُمُونَ أَنَّ إِيمَانَهُمْ كَإِيمَانِ جِبْرِيلَ عَلَيْهِ السَّلَامُ، فَقَالَ: «يَا بُنَيَّ كَذَبُوا لَيْسَ إِيمَانُ مَنْ أَطَاعَ اللَّهَ عَزَّ وَجَلَّ كَإِيمَانِ مَنْ عَصَى اللَّهَ تَعَالَى»

731. Suwayd ibn Sa'īd narrated to me (and said): 'Abdullāh ibn Maymūn narrated to us and said: I heard Mujāhid say: I was with 'Atā ibn Abī Rabāh when his son Ya'qūb came and said: *"O father, some of our companions claim that their īmān is like the īmān of Jibrīl ('alayhi as-salām)."* So he said: *"O my son. They have lied. The īmān of the one who obeys Allāh – 'azza wa jalla – is not like the īmān of the one who disobeys Allāh the Exalted."*

732 – حَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ الْهَرَوِيُّ، نا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الْأَوْزَاعِيِّ، عَنْ يَزِيدَ الرَّقَاشِيِّ، قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «بَيْنَ الْعَبْدِ وَبَيْنَ الشِّرْكِ تَرْكُ الصَّلَاةِ فَإِذَا تَرَكَهَا فَقَدْ أَشْرَكَ»

732. Suwayd ibn Sa'īd Al-Harawī narrated to me (and said): Al-Walīd ibn Muslim narrated to us, from Al-Awzā'ī, from Yazīd Ar-Raqqāshī who said: I asked Anas ibn Mālik (*radiAllāhu 'anhu*) so he said: The Messenger of Allāh ﷺ said: ***"Between the slave and shirk is leaving the prayer, so if he leaves it he has verily committed shirk."***

733 – حَدَّثَنِي أَبِي، حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو، نا أَبُو إِسْحَاقَ الْفَزَارِيُّ، قَالَ: قَالَ الْأَوْزَاعِيُّ كَانَ يَحْيَى بْنُ أَبِي كَثِيرٍ وَقَتَادَةُ يَقُولَانِ: «لَيْسَ مِنَ الْأَهْوَاءِ شَيْءٌ أَخْوَفَ عِنْدَهُمْ عَلَى الْأُمَّةِ مِنَ الْإِرْجَاءِ»

733. My father narrated to me (and said): Mu'awiyah ibn 'Amr narrated to us (and said): Abū Ishāq Al-Fazārī narrated to us and said: Al-Awza'ī said: Yahyā ibn Abī Kathīr and Qatādah both used to say: *"There is nothing from the desires which is more feared for them for the Ummah than irjā."*

734 – حَدَّثَنِي أَبِي، نا أَبُو جَعْفَرٍ السُّوَيْدِيُّ، عَنْ يَحْيَى بْنِ سُلَيْمٍ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، قَالَ: «الْإِيمَانُ قَوْلٌ وَعَمَلٌ»

734. My father narrated to me (and said): Abū Ja'far As-Suwaydī narrated to us, from Yahyā ibn Sulaym, from Hishām, from Al-Hasan who said: *"Īmān is in speech and deeds."*

735 – حَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ الْهَرَوِيُّ، قَالَ: سَأَلْنَا سُفْيَانَ بْنَ عُيَيْنَةَ عَنِ الْإِرْجَاءِ، فَقَالَ: يَقُولُونَ: " الْإِيمَانُ قَوْلٌ، وَنَحْنُ نَقُولُ: الْإِيمَانُ قَوْلٌ وَعَمَلٌ "

735. Suwayd ibn Sa'īd Al-Harawī narrated to me and said: We asked Sufyān ibn 'Uyaynah about *irjā*, so he said: *"They say: Īmān is in speech (only), and we say: Īmān is in speech and deeds."*

736 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نا أَبُو عُمَرَ يَعْنِي الضَّرِيرَ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ عَطَاءِ بْنِ السَّائِبِ، قَالَ: ذَكَرَ سَعِيدُ بْنُ جُبَيْرٍ الْمُرْجِئَةَ، قَالَ: فَضَرَبَ لَهُمْ مَثَلًا فَقَالَ: «مَثَلُهُمْ مَثَلُ الصَّابِئِينَ»

736. My father – *rahimahullāh* – narrated to me (and said): Abū 'Umar (i.e. Ad-Darīr) narrated to us, from Hammād ibn Salamah, from 'Atā ibn As-Sāib who said: Sa'īd ibn Jubayr mentioned the Murjiah. He said: Then he gave an example of them and said: *"The example of them is that of the sābiīn."*

737 – قَرَأْتُ عَلَى أَبِي رَحِمَهُ اللَّهُ، نا مَهْدِيُّ بْنُ جَعْفَرٍ الرَّمْلِيُّ، نا الْوَلِيدُ بْنُ مُسْلِمٍ، قَالَ: سَمِعْتُ أَبَا عَمْرٍو، وَمَالِكًا، وَسَعِيدَ بْنَ عَبْدِ الْعَزِيزِ، يَقُولُونَ: «لَيْسَ لِلْإِيمَانِ مُنْتَهًى هُوَ فِي زِيَادَةٍ أَبَدًا وَيُنْكِرُونَ عَلَى مَنْ يَقُولُ أَنَّهُ مُسْتَكْمِلُ الْإِيمَانِ وَإِنَّ إِيمَانَهُ كَإِيمَانِ جِبْرِيلَ عَلَيْهِ السَّلَامُ»

737. I read for my father *rahimahullāh*: Mahdī ibn Ja'far Ar-Ramli narrated to us (and said): Al-Walīd ibn Muslim narrated to us and said: I heard Abū 'Amr, Malik and Sa'id ibn 'Abdil-'Azīz say: that *īmān* does not end, it can always increase. And

they would rebuke the one who said that his *īmān* is complete and that his *īmān* is equal to the *īmān* of Jibrīl (*alayhi as-salām*).

738 – حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ بْنِ حَبِيبٍ لُوَيْنٌ، سَمِعْتُ ابْنَ عُيَيْنَةَ، غَيْرَ مَرَّةٍ يَقُولُ: «الْإِيمَانُ قَوْلٌ وَعَمَلٌ» ، قَالَ ابْنُ عُيَيْنَةَ أَخَذْنَاهُ مِمَّنْ قَبْلَنَا قَوْلٌ وَعَمَلٌ: وَأَنَّهُ لَا يَكُونُ قَوْلٌ إِلَّا بِعَمَلٍ "، قِيلَ لِابْنِ عُيَيْنَةَ يَزِيدُ وَيَنْقُصُ؟ قَالَ:؟ «فَأَيْشٍ إِذًا؟» قِيلَ لِابْنِ عُيَيْنَةَ: هَذِهِ الْأَحَادِيثُ الَّتِي تَرْوِيهَا فِي الرُّؤْيَةِ، قَالَ: «حَقٌّ عَلَى مَا سَمِعْنَاهَا»

738. Muhammad ibn Sulaymān ibn Habīb Luwayn narrated to us (and said): I heard Ibn ʻUyaynah more than once say: *"Īmān is in speech and deeds."* Ibn ʻUyaynah said: *"We took it from those who were before; (that īmān is in) speech and deeds. And that there is no speech except along with deeds."* It was said to Ibn ʻUyaynah: *"Does it increase and decrease?"* He said: *"How else should it be?"* It was said to Ibn ʻUyaynah: *"These ahādīth which you narrate regarding the ruyah (i.e. seeing Allāh)."* He said: *"(They are the) truth according to what we have heard."*

739 – حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ لُوَيْنٌ، قَالَ: قِيلَ لِسُفْيَانَ: رَجُلٌ يَقُولُ مُؤْمِنٌ أَنْتَ؟ قَالَ: «مَا أَشُكُّ فِي إِيمَانِي وَسُؤَالُكَ إِيَّايَ بِدْعَةٌ وَمَا أَدْرِي مَا أَنَا عِنْدَ اللَّهِ شَقِيٌّ أَوْ لَا أَوْ مَقْبُولُ الْعَمَلِ أَوْ لَا؟»

739. Muhammad ibn Sulaymān Luwayn narrated to us and said: It was said to Sufyān: *"A man asks: Are you a believer?"* He said: *"I do not doubt in my īmān, and your question to me is an innovation. I do not know what status I have with Allāh; if I am unhappy or my deeds have been accepted or not?"*

740 – حَدَّثَنِي مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحَسَنِ بْنِ شَقِيقٍ، قَالَ: سَمِعْتُ أَبِي يَقُولُ: «الْإِيمَانُ قَوْلٌ وَعَمَلٌ»

740. Muhammad ibn ʻAlī ibn Al-Hasan ibn Shaqiq narrated to me and said: I heard my father say: *"Īmān is in speech and deeds."*

741 – حَدَّثَنِي مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحَسَنِ، نا إِبْرَاهِيمُ بْنُ الْأَشْعَثِ، قَالَ: سَمِعْتُ الْفُضَيْلَ يَعْنِي ابْنَ عِيَاضٍ يَقُولُ: «الْإِيمَانُ الْمَعْرِفَةُ بِالْقَلْبِ وَالْإِقْرَارُ بِاللِّسَانِ وَالتَّفْضِيلُ بِالْعَمَلِ»

741. Muhammad ibn ʻAlī ibn Al-Hasan narrated to us (and said): Ibrāhīm ibn Al-Ash'ab narrated to us and said: I heard Al-Fudayl (i.e. ibn ʻIyyād) say: *"Īmān is the knowledge of the heart, the acknowledgement upon the tongue and the difference (between the Muslims) is in the deeds."*

742 – وَقَالَ: سَمِعْتُ الْفُضَيْلَ، يَقُولُ: " أَهْلُ الْإِرْجَاءِ يَقُولُونَ: الْإِيمَانُ قَوْلٌ بِلَا عَمَلٍ، وَتَقُولُ الْجَهْمِيَّةُ: الْإِيمَانُ الْمَعْرِفَةُ بِلَا قَوْلٍ وَلَا عَمَلٍ، وَيَقُولُ أَهْلُ السُّنَّةِ: الْإِيمَانُ الْمَعْرِفَةُ وَالْقَوْلُ وَالْعَمَلُ "

742. And he said: I heard Al-Fudayl say: *"The people of irjā say: 'Īmān is in speech and not deeds.' And the Jahmiyyah says: 'Īmān is the knowledge without speech nor deeds.' And Ahlus-Sunnah says: 'Īmān is the knowledge, the speech and the deeds.'"*

743 – حَدَّثَنَا اللَّيْثُ بْنُ خَالِدٍ الْبَلْخِيُّ أَبُو بَكْرٍ، سَمِعْتُ حَمَّادَ بْنَ زَيْدٍ،: " وَسَأَلْنَاهُ، عَنْ رَجُلٍ، مِنْ بِلَادِنَا فَعَرَّفْنَاهُ، فَقَالَ: مَا كَانَ أَجْرَأَهُ يَقُولُ: أَنَا مُؤْمِنٌ حَقًّا الْبَتَّةَ وَيُسَمُّونَا الشُّكَّاكَ وَاللَّهِ مَا شَكَكْنَا فِي دِينِنَا قَطُّ، وَلَكِنْ جَاءَتْ أَشْيَاءُ أَلَيْسَ ذُكِرَ أَنَّ الْيَسِيرَ مِنَ الرِّيَاءِ شِرْكٌ فَأَيُّنَا لَمْ يُرَاءِ "

743. Al-Layth ibn Khālid Al-Balkhī Abū Bakr narrated to us (and said): I heard Hammād ibn Zayd say when we asked him about a man from our land, and we described him, so he said: *"How daring he is. He says: 'I am certainly a believer in reality.' And they call us doubters. By Allāh, we never doubted in our religion, but there has come some things (i.e. narrations). Is it not mentioned that a small amount of riyā (showing off) is shirk? So who of us does not show off?"*

744 – قَرَأْتُ عَلَى أَبِي رَحِمَهُ اللَّهُ، نا مَهْدِيُّ بْنُ جَعْفَرٍ الرَّمْلِيُّ، نا الْوَلِيدُ يَعْنِي ابْنَ مُسْلِمٍ، قَالَ: سَمِعْتُ أَبَا عَمْرٍو يَعْنِي الْأَوْزَاعِيَّ، وَمَالِكُ بْنُ أَنَسٍ، وَسَعِيدُ بْنُ عَبْدِ الْعَزِيزِ، يُنْكِرُونَ أَنْ يَقُولَ: «أَنَا مُؤْمِنٌ، وَيَأْذَنُونَ، فِي الِاسْتِثْنَاءِ أَنْ أَقُولَ، أَنَا مُؤْمِنٌ، إِنْ شَاءَ اللَّهُ»

744. I read for my father *rahimahullāh*: Mahdī ibn Ja'far Ar-Ramlī narrated to us (and said): Al-Walīd (i.e. ibn Muslim) narrated to us and said: I heard Abū 'Amr (i.e. Al-Awzā'ī), Mālik ibn Anas and Sa'īd ibn Jubayr who all rejected that a person should say: *"I am a believer."* And they allowed the *istithnā*; that a person says: I am a believer *in shā Allāh*.

745 – حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ الْهَرَوِيُّ، قَالَ: سَأَلْنَا سُفْيَانَ بْنَ عُيَيْنَةَ عَنِ الْإِرْجَاءِ، فَقَالَ: " يَقُولُونَ: الْإِيمَانُ قَوْلٌ، وَنَحْنُ نَقُولُ الْإِيمَانُ قَوْلٌ وَعَمَلٌ وَالْمُرْجِئَةُ أَوْجَبُوا الْجَنَّةَ لِمَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مُصِرًّا بِقَلْبِهِ عَلَى تَرْكِ الْفَرَائِضِ، وَسَمُّوا تَرْكَ الْفَرَائِضِ ذَنْبًا بِمَنْزِلَةِ رُكُوبِ الْمَحَارِمِ وَلَيْسَ بِسَوَاءٍ لِأَنَّ رُكُوبَ الْمَحَارِمِ مِنْ غَيْرِ اسْتِحْلَالٍ مَعْصِيَةٌ، وَتَرْكُ الْفَرَائِضِ مُتَعَمِّدًا مِنْ غَيْرِ جَهْلٍ وَلَا عُذْرٍ هُوَ كُفْرٌ، وَبَيَانُ ذَلِكَ فِي أَمْرِ آدَمَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَإِبْلِيسَ وَعُلَمَاءِ الْيَهُودِ، أَمَّا آدَمُ فَنَهَاهُ اللَّهُ عَزَّ وَجَلَّ عَنْ أَكْلِ الشَّجَرَةِ وَحَرَّمَهَا عَلَيْهِ فَأَكَلَ مِنْهَا مُتَعَمِّدًا لِيَكُونَ مَلَكًا أَوْ يَكُونَ مِنَ الْخَالِدِينَ فَسُمِّيَ عَاصِيًا مِنْ غَيْرِ كُفْرٍ، وَأَمَّا إِبْلِيسُ لَعَنَهُ اللَّهُ فَإِنَّهُ فُرِضَ عَلَيْهِ سَجْدَةٌ وَاحِدَةٌ فَجَحَدَهَا مُتَعَمِّدًا فَسُمِّيَ كَافِرًا، وَأَمَّا عُلَمَاءُ الْيَهُودِ فَعَرَفُوا نَعْتَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَأَنَّهُ نَبِيٌّ رَسُولٌ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَأَقَرُّوا بِهِ بِاللِّسَانِ وَلَمْ يَتَّبِعُوا شَرِيعَتَهُ فَسَمَّاهُمُ اللَّهُ عَزَّ وَجَلَّ كُفَّارًا، فَرُكُوبِ الْمَحَارِمِ مِثْلُ ذَنْبِ آدَمَ عَلَيْهِ السَّلَامُ وَغَيْرِهِ مِنَ الْأَنْبِيَاءِ، وَأَمَّا تَرْكُ الْفَرَائِضِ جُحُودًا فَهُوَ كُفْرٌ مِثْلُ كُفْرِ إِبْلِيسَ لَعَنَهُ اللَّهُ، وَتَرْكُهُمْ عَلَى مَعْرِفَةٍ مِنْ غَيْرِ جُحُودٍ فَهُوَ كُفْرٌ مِثْلُ كُفْرِ عُلَمَاءِ الْيَهُودِ وَاللَّهُ أَعْلَمُ

745. Suwayd ibn Sa'īd Al-Harawī narrated to us and said: We asked Sufyān ibn 'Uyaynah about *irjā* so he said: *"They say: 'Īmān is (only) in speech', and we say: 'Īmān is in speech and deeds'. And the Murjiah obliged the paradise for the one who testifies to Lā ilāha illa Allāh, even if he in his heart is determined on leaving the obligated deeds of worship. And they call leaving the obligated deeds of worship a sin, on the level of committing the forbidden, but they are not the same. Because committing the forbidden without allowing it is a sin, and leaving the obligated deeds of worship on purpose without*

ignorance or an excuse is kufr. And the clarification of this is in the story of Ādam (‘alayhi as-salām), Iblīs and the scholars of the Jews. Regarding Ādam, then Allāh – ‘azza wa jalla – forbade him from eating from the tree, and made it impermissible for him, but he ate from it on purpose in order to become a king or to be from those who live forever. So he was called a sinner without kufr. Regarding Iblīs – may the curse of Allāh be upon him – then one prostration was made obligatory upon him but he refused on purpose and he was called a kāfir. And regarding the scholars of the Jews, then they knew the description of the Prophet ﷺ and that he is a prophet and a messenger, just like they know their own sons, and they acknowledged him with their tongues but they did not follow his Sharī’ah, so Allāh – ‘azza wa jalla – called them kuffār. So performing the forbidden, such as the sin of Ādam (‘alayhi as-salām) and others than him from the prophets (is not kufr), but leaving the obligatory deeds of worship out of rejection then this is kufr, just like Iblīs – may the curse of Allāh be upon him – and leaving them while knowing about them but not rejecting them is also kufr, just like the kufr of the scholars of the Jews. And Allāh knows best.”

746 – حَدَّثَنِي أَبِي، نا مُؤَمَّلُ بْنُ إِسْمَاعِيلَ، نا حَمَّادُ بْنُ زَيْدٍ، حَدَّثَنِي مُحَمَّدُ بْنُ ذَكْوَانَ يَعْنِي خَالَ وَلَدِ حَمَّادٍ، قَالَ: " قُلْتُ لِحَمَّادٍ كَانَ إِبْرَاهِيمُ يَقُولُ بِقَوْلِكُمْ فِي الْإِرْجَاءِ؟ قَالَ: لَا، كَانَ شَاكًّا مِثْلَكَ "

746. My father narrated to me (and said): Muammal ibn Ismā’īl narrated to us (and said): Hammād ibn Zayd narrated to us (and said): Muhammad ibn Dhakwān (i.e. the uncle of the son of Hammād) narrated to me and said: I said to Hammād[66]: *“Did Ibrāhīm use to have your opinion regarding irjā?”* He said: *“No, he was a doubter like you.”*

747 – حَدَّثَنِي أَبِي، نا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِئُ، نا سَعِيدٌ يَعْنِي ابْنَ أَبِي أَيُّوبَ ، حَدَّثَنِي ابْنُ عَجْلَانَ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا»

747. My father narrated to me (and said): ‘Abdullāh ibn Yazīd Al-Muqrī narrated to us (and said): Sa’id (i.e. ibn Abī Ayyub) narrated to us (and said): Ibn ‘Ajlān narrated to me, from Al-Qa’Qā’ ibn Hakīm, from Abū Sālih, from Abū Hurayrah (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh ﷺ said: ***“The believers with the most complete īmān are the best of them in manners.”***

[66] Hammād here is: Ibn Abī Sulaymān the *murjī*. And he is saying about Ibrāhīm An-Nakha’ī – *rahimahullāh* – that he was a doubter in his *īmān*. And what he meant is that he (i.e. Ibrāhīm An-Nakha’ī) used to make *istithnā* in *īmān* by saying: *“I am a believer, in shā Allāh.”* And this – for the Murjiah – is doubting in *īmān* and not allowed.

748 – حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، نا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ مُغِيرَةَ، عَنْ سِمَاكِ بْنِ سَلَمَةَ الضَّبِّيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عِصْمَةَ، قَالَ: كُنْتُ عِنْدَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فَأَتَاهَا رَسُولُ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ بِهَدِيَّةٍ فَقَالَ: أَرْسَلَ بِهَا إِلَيْكِ أَمِيرُ الْمُؤْمِنِينَ فَقَالَتْ: «أَنْتُمْ الْمُؤْمِنُونَ إِنْ شَاءَ اللَّهُ تَعَالَى وَهُوَ أَمِيرُكُمْ وَقَدْ قَبِلْتُ هَدِيَّتَهُ»

748. Abū Bakr ibn Abī Shaybah narrated to me (and said): Jarīr ibn ʻAbdil-Hamīd narrated to us, from Mughīrah, from Simāk ibn Salamah Ad-Dabbī, from ʻAbdur-Rahmān ibn ʻIsmah who said: I was with ʻĀishah (*radiAllāhu ʻanhā*) when the messenger of Mu'āwiyah (*radiAllāhu ʻanhu*) came to her with a gift. So he said: *"Amīr Al-Muminīn has sent this for you."* So she said: *"You are the believers in shā Allāh ta'ālā, and he is your amīr, and I have verily accepted his gift."*

749 – حَدَّثَنِي أَبِي، نا صَفْوَانُ بْنُ عِيسَى، نا ثَوْرُ بْنُ يَزِيدَ، عَنْ أَبِي عَوْنٍ، عَنْ أَبِي إِدْرِيسَ، قَالَ: سَمِعْتُ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: وَكَانَ قَلِيلَ الْحَدِيثِ عَنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «كُلُّ ذَنْبٍ عَسَى اللَّهُ أَنْ يَغْفِرَهُ إِلَّا الرَّجُلُ يَمُوتُ كَافِرًا أَوِ الرَّجُلُ يَقْتُلُ مُؤْمِنًا مُتَعَمِّدًا»

749. My father narrated to me (and said): Safwān ibn ʻĪsā narrated to us (and said): Thawr ibn Yazīd narrated to us, from Abū ʻAwn, from Abū Idrīs who said: I heard Mu'āwiyah (*radiAllāhu ʻanhu*) – He said: And he did not narrate many *ahādīth* from the Messenger of Allāh ﷺ – when he said: I heard the Messenger of Allāh ﷺ say: ***"Allāh will perhaps forgive every sin except a man who dies while he is a kāfir or a man who kills a believer on purpose."***

750 – حَدَّثَنِي أَبِي، نا حَجَّاجٌ، نا مُحَمَّدُ بْنُ طَلْحَةَ، عَنْ أَبِيهِ، عَنْ أَبِي مَعْمَرٍ، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ، عَنْهُ قَالَ: «كُفْرٌ بِاللَّهِ انْتِمَاءٌ إِلَى نَسَبٍ لَا يُعْرَفُ، وَكُفْرٌ بِاللَّهِ انْتِفَاءٌ مِنْ نَسَبٍ وَإِنْ دَقَّ»

750. My father narrated to me (and said): Hajjāj narrated to us (and said): Muhammad ibn Talhah narrated to us, from his father, from Abū Ma'mar, from Abū Bakr As-Siddīq (*radiAllāhu ʻanhu*) who said: *"It is kufr in Allāh to ascribe to a lineage which is unknown, and it is kufr to Allāh to disassociate from a lineage even if it is obscure."*

751 – حَدَّثَنِي أَبِي، نا عَبْدُ الْأَعْلَى، عَنْ يُونُسَ، عَنِ الْحَسَنِ، أَنَّ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: «لَا تَرْغَبُوا عَنْ آبَائِكُمْ فَإِنَّهُ كُفْرٌ بِكُمْ»

751. My father narrated to me (and said): 'Abdul-A'lā narrated to us, from Yūnus, from Al-Hasan that Abū Bakr (*radiAllāhu 'anhu*) said: *"Do not turn away from your fathers, for it is verily kufr from you."*[67]

752 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، قَالَ: «نَرَى أَنَّ الْإِسْلَامَ الْكَلِمَةُ، وَالْإِيمَانَ الْعَمَلُ»

752. My father narrated to me (and said): 'Abdur-Razzāq narrated to us, from Ma'mar, from Az-Zuhrī who said: *"We consider Islām as the word (or testimony), and īmān as the deeds."*

753 – حَدَّثَنِي أَبِي قَالَ: نا يَزِيدُ بْنُ هَارُونَ، أنا الْعَوَّامُ، نا عَلِيُّ بْنُ مُدْرِكٍ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: «الْإِيمَانُ نَزِهٌ فَمَنْ زَنَى فَارَقَهُ الْإِيمَانُ فَإِنْ لَامَ نَفْسَهُ وَرَاجَعَ رَاجَعَهُ الْإِيمَانُ»

753. My father narrated to me and said: Yazīd ibn Hārūn narrated to us (and said): Al-'Awwām narrated to us (and said): 'Alī ibn Mudrik narrated to us, from Abū Zur'ah, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: *"Īmān is chaste, so whoever fornicates then īmān will depart from him. Then if he blames himself and returns (to obedience), then the īmān returns to him."*

754 – حَدَّثَنِي أَبِي، نا يَحْيَى بْنُ سَعِيدٍ، عَنْ حَبِيبِ بْنِ الشَّهِيدِ، نا عَطَاءٌ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: «لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ» قَالَ عَطَاءٌ: يَتَنَحَّى عَنْهُ الْإِيمَانُ

754. My father narrated to me (and said): Yahyā ibn Sa'īd narrated to us, from Habīb ibn Ash-Shahīd (who said): 'Atā narrated to us and said: I heard Abū Hurayrah (*radiAllāhu 'anhu*) say: "*The fornicator is not a believer when he fornicates, nor is the thief a believer when he steals."* 'Atā said *"The īmān abandons him."*

755 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نا ابْنُ نُمَيْرٍ، نا فُضَيْلٌ يَعْنِي ابْنَ غَزْوَانَ، حَدَّثَنِي عُثْمَانُ بْنُ أَبِي صَفِيَّةَ، قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا لِغِلْمَانِهِ يَدْعُو غُلَامًا غُلَامًا يَقُولُ: «أَلَا أُزَوِّجُكَ مَا مِنْ عَبْدٍ يَزْنِي إِلَّا نَزَعَ اللَّهُ عَزَّ وَجَلَّ مِنْهُ نُورَ الْإِيمَانِ»

755. My father – *rahimahullāh* – narrated to me (and said): Ibn Numayr narrated to us (and said): Fudayl (i.e. Ibn Ghazwān) narrated to us (and said): 'Uthmān ibn Abī Safiyyah narrated to me and said: 'Abdullāh ibn 'Abbās (*radiAllāhu 'anhumā*)

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[67] The Prophet ﷺ said:

كفرٌ تبرُّؤٌ من نسبٍ وإن دقَّ ، وادِّعاءُ نسَبٍ لا يُعرَفُ

"It is kufr to disassociate from a lineage even if it is looked down upon and insignificant, and (it is kufr) to claim a lineage which is unknown." (Narrated by Ahmad and Ibn Mājah with a *hasan* chain of narration)

said to his young boys while calling them boy after boy: *"Should I not marry you? There is no slave who fornicates except that Allāh – 'azza wa jalla – strips him of the light of īmān."*

756 – حَدَّثَنِي أَبِي، نا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَوْفٍ، قَالَ: قَالَ الْحَسَنُ: «يُجَانِبُهُ الْإِيمَانُ مَا دَامَ كَذَلِكَ فَإِنْ رَاجَعَ رَاجَعَهُ الْإِيمَانُ»

756. My father narrated to me (and said): Yahyā ibn Sa'īd narrated to us, from 'Awf who said: Al-Hasan said: *"The īmān departs from him as long as he is in that state. Then if he returns (to obedience), then the īmān returns to him."*

757 – حَدَّثَنِي أَبِي، نا سُلَيْمَانُ بْنُ حَرْبٍ، نا جَرِيرُ بْنُ حَازِمٍ، عَنِ الْفُضَيْلِ بْنِ يَسَارٍ، قَالَ: قَالَ مُحَمَّدُ بْنُ عَلِيٍّ: " هَذَا الْإِسْلَامُ وَدَوَّرَ دَائِرَةً فِي وَسَطِهَا دَائِرَةٌ أُخْرَى، وَهَذَا الْإِيمَانُ الَّتِي فِي وَسَطِهَا مَقْصُورٌ فِي الْإِسْلَامِ، قَالَ: فَقَوْلُ الرَّسُولِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ وَلَا يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ وَلَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ» يَخْرُجُ مِنَ الْإِيمَانِ إِلَى الْإِسْلَامِ وَلَا يَخْرُجُ مِنَ الْإِسْلَامِ، فَإِذَا تَابَ تَابَ اللَّهُ عَلَيْهِ قَالَ: رَجَعَ إِلَى الْإِيمَانِ "

757. My father narrated to me (and said): Sulaymān ibn Harb narrated to us (and said): Jarīr ibn Hāzim narrated to us, from Al-Fudayl ibn Yasār who said: Muhammad ibn 'Alī said: *"This is Islām* – and he drew a circle in the middle of which was another circle – *and this is īmān which is in the middle of it confined to Islām. So the saying of the Messenger of Allāh* ﷺ*:* ***"The fornicator is not a believer when he fornicates, nor is the thief a believer when he steals, nor is the one who drinks alcohol a believer when he drinks it."*** *He (i.e. the person who commits the sins) exits from īmān to Islām, but he does not exit from Islām. Then if he repents, Allāh forgives him."* He said: *"(Then) he returns to īmān."*

758 – حَدَّثَنِي أَبِي، نا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ، عَنْ أَبِي رَجَاءٍ، قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: «مَنْ فَارَقَ الْجَمَاعَةَ شِبْرًا فَمَاتَ فَمِيتَتُهُ جَاهِلِيَّةٌ»

758. My father narrated to me (and said): Sufyān ibn 'Uyaynah narrated to us, from Ayyūb, from Abū Ar-Rajā who said: I heard Ibn 'Abbās (*radiAllāhu 'anhu*) say: *"Whoever separates from the Jamā'ah a hands span and then dies, then his death is in jāhiliyyah."*

759 – حَدَّثَنِي أَبِي، نا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، نا أَيُّوبُ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: " ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ حَلَاوَةَ الْإِيمَانِ: أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَأَنْ يَكْرَهَ أَنْ يَعُودَ فِي الْكُفْرِ بَعْدَ إِذْ أَنْقَذَهُ اللَّهُ مِنْهُ كَمَا يَكْرَهُ أَنْ تُوقَدَ لَهُ نَارٌ فَيُقْذَفَ فِيهَا "

759. My father narrated to me (and said): 'Abdul-Wahhāb Ath-Thaqafī narrated to us (and said): Ayyūb narrated to us, from Abū Qilābah, from Anas (*radiAllāhu 'anhu*) that the Prophet ﷺ said: ***"Three (traits) whoever possesses them, then by***

them he will taste the sweetness of īmān: That Allāh and His Messenger is more beloved to him than everything besides them, and that he does not love a person except for the sake of Allāh, and that he hates to return to kufr after Allāh has saved him from it, just like he hates that a fire is kindled for him and he is thrown into it."

760 – حَدَّثَنِي أَبِي، نا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو، نا عَبَّادُ بْنُ رَاشِدٍ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: «إِنَّكُمْ لَتَعْمَلُونَ أَعْمَالًا هُنَّ أَدَقُّ فِي أَعْيُنِكُمْ مِنَ الشَّعْرِ، كُنَّا نَعُدُّهَا عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنَ الْمُوبِقَاتِ»

760. My father narrated to me (and said): 'Abdul-Malik ibn 'Amr narrated to us (and said): 'Abbād ibn Rāshid narrated to us, from Dāwūd ibn Abī Hind, from Abū Nadrah, from Abū Sa'id Al-Khudrī (*radiAllāhu 'anhu*) who said: *"You verily make some deeds which in your eyes are more obscure than a hair, (but) in the time of the Messenger of Allāh ﷺ we would consider them from the mūbiqāt (major sins)."*

761 – حَدَّثَنِي أَبِي، نا بِشْرُ بْنُ الْمُفَضَّلِ، عَنْ مَنْصُورِ بْنِ عَبْدِ الرَّحْمَنِ، عَنِ الشَّعْبِيِّ، عَنْ جَرِيرٍ، قَالَ: «أَيُّمَا عَبْدٍ أَبَقَ مِنْ مَوَالِيهِ فَقَدْ كَفَرَ»

761. My father narrated to me (and said): Bishr ibn Al-Mufaddal narrated to us, from Mansūr ibn 'Abdir-Rahmān, from Ash-Sha'bī, from Jarīr who said: *"Any slave that flees from his masters has verily committed kufr."*

762 – حَدَّثَنِي أَبِي، نا يَحْيَى بْنُ غَيْلَانَ، نا الْمُفَضَّلُ يَعْنِي ابْنَ فَضَالَةَ، حَدَّثَنِي فَضَالَةُ، حَدَّثَنِي عَيَّاشُ بْنُ عَبَّاسٍ، عَنْ عِمْرَانَ بْنِ عَبْدِ الرَّحْمَنِ الْقُرَشِيِّ، عَنْ أَبِي خِرَاشٍ الْهُذَلِيِّ، أَنَّهُ قَالَ: سَمِعْتُ فَضَالَةَ بْنَ عُبَيْدٍ الْأَنْصَارِيَّ، يَقُولُ: «مَنْ رَدَّتْهُ طَيْرَتُهُ عَنْ شَيْءٍ، فَقَدْ قَارَفَ الْإِشْرَاكَ»

762. My father narrated to me (and said): Yahyā ibn Ghaylān narrated to us (and said): Al-Mufaddal (i.e. ibn Fadālah) narrated to us (and said): Fadālah narrated to me (and said): 'Ayyāsh ibn 'Ayyāsh narrated to me, from 'Imrān ibn 'Abdir-Rahmān Al-Qurashī, from Abū Khirāsh Al-Hudhalī that he said: I heard Fadālah ibn 'Ubayd Al-Ansārī say: *"Whoever lets his evil omen turn him back from something, he has verily come close to and mixed with ishrāk (associating partners with Allāh)."*

763 – حَدَّثَنِي أَبِي، نا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ لَيْثٍ، عَنْ بِلَالٍ، عَنْ شُتَيْرِ بْنِ شَكَلٍ، وَعَنْ صِلَةَ بْنِ زُفَرَ، وَعَنْ سُلَيْكِ بْنِ مِسْحَلٍ، قَالُوا: خَرَجَ عَلَيْنَا حُذَيْفَةُ وَنَحْنُ نَتَحَدَّثُ فَقَالَ: «إِنَّكُمْ لَتَتَكَلَّمُونَ كَلَامًا إِنْ كُنَّا لَنَعُدُّهُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ النِّفَاقَ»

763. My father narrated to me (and said): Ismā'īl ibn Ibrāhīm narrated to us, from Bilāl, from Shutayr ibn Shakal, and from Silah ibn Zufar, and from Sulayk ibn Mishal who all said: Hudhayfah came out to us while we were speaking, and then

he said: *"You verily say some words which we verily used to consider as nifāq (hypocrisy) at the time of the Messenger of Allāh ﷺ."*

764 – حَدَّثَنِي أَبِي، نا الْوَلِيدُ بْنُ مُسْلِمٍ، نا عَبْدُ الْعَزِيزِ بْنُ إِسْمَاعِيلَ بْنِ عُبَيْدِ اللَّهِ، أَنَّ سُلَيْمَانَ بْنَ حَبِيبٍ، حَدَّثَهُمْ عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَتُنْقَضَنَّ عُرَى الْإِسْلَامِ عُرْوَةً عُرْوَةً فَكُلَّمَا انْتَقَضَتْ عُرْوَةٌ تَشَبَّثَ النَّاسُ بِالَّتِي تَلِيهَا فَأَوَّهُنَّ نَقْضًا الْحُكْمُ، وَآخِرُهُنَّ الصَّلَاةُ»

764. My father narrated to me (and said): Al-Walīd ibn Muslim narrated to us (and said): 'Abdul-'Azīz ibn Ismā'īl ibn 'Ubayd-Allāh narrated to us (and said): that Sulaymān ibn Habīb narrated to them, from Abū Umāmah Al-Bāhilī (*radiAllāhu 'anhu*), from the Messenger of Allāh ﷺ who said: ***"The knots of Islām will verily be untied, knot after knot. Every time a knot is untied, the people will hold on to the one following it. The first one of them is breaching the judgment, and the last one of them is the prayer."***

765 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نا بِشْرُ بْنُ الْمُفَضَّلِ، عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ يَعْنِي ابْنَ خُثَيْمٍ، عَنْ نَافِعِ بْنِ سَرْجِسَ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لَيْسَ مِنَّا مَنْ حَلَقَ»

765. My father – *rahimahullāh* – narrated to me (and said): Bishr ibn Al-Mufaddal narrated to us, from 'Abdullāh ibn 'Uthmān (i.e. ibn Khuthaym), from Nāfi' ibn Sarjis, from 'Ubayd ibn Umayd who said: The Messenger of Allāh ﷺ said: ***"The one who shaves is not from us."***

766 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: سَمِعْتُ مَالِكَ بْنَ أَنَسٍ، يَقُولُ: قَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ: «سَنَّ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَوَلَاةُ الْأَمْرِ بَعْدَهُ سُنَنًا الْأَخْذُ بِهَا تَصْدِيقٌ لِكِتَابِ اللَّهِ عَزَّ وَجَلَّ وَاسْتِكْمَالٌ لِطَاعَةِ اللَّهِ وَقُوَّةٌ عَلَى دِينِ اللَّهِ مَنْ عَمِلَ بِهَا مُهْتَدِيًا بِهَا هُدِى وَمَنِ اسْتَنْصَرَ بِهَا مَنْصُورٌ وَمَنْ خَالَفَهَا اتَّبَعَ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ وَوَلَاهُ اللَّهُ مَا تَوَلَّى»

766. My father narrated to me (and said): 'Abdur-Rahmān ibn Mahdī narrated to us and said: I heard Mālik ibn Anad say: 'Umar ibn 'Abdil-'Azīz said: *"The Messenger of Allāh ﷺ and those in authority after him legislated a Sunnah; adhering to it is believing in the Book of Allāh, fulfilling the obedience towards Allāh and a strength in the religion of Allāh. Whoever acts upon it taking it as a guidance is guided, and whoever seeks support by it is given support. And whoever opposes it has followed a way other than that of the believers, and Allāh will leave him to what he has chosen."*

767 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ الْعَدَنِيُّ، نا سُفْيَانُ، عَنِ الْأَعْمَشِ ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لَيْسَ بَيْنَ الْعَبْدِ وَبَيْنَ الْكُفْرِ إِلَّا تَرْكُ الصَّلَاةِ»

767. My father – *rahimahullāh* – narrated to me (and said): 'Abdullāh ibn Al-Walīd Al-'Adanī narrated to us (and said): Sufyān narrated to us, from Al-A'mash, from

Abū Sufyān, from Jābir (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh ﷺ said: ***“There is nothing between the slave and kufr, except leaving the prayer.”***

768 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «بَيْنَ الْعَبْدِ وَبَيْنَ الْكُفْرِ تَرْكُ الصَّلَاةِ»

768. My father – *rahimahullāh* – narrated to me (and said): Wakī’ narrated to us, from Sufyān, from Abū Az-Zubayr, from Jābir (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh ﷺ said: ***“Between the slave and kufr is leaving the prayer.”***

769 – حَدَّثَنِي أَبِي، أنا زَيْدُ بْنُ الْحُبَابِ، حَدَّثَنِي حُسَيْنُ بْنُ وَاقِدٍ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «بَيْنَنَا وَبَيْنَهُمْ تَرْكُ الصَّلَاةِ فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ»

769. My father narrated to me (and said): Zayd ibn Al-Hubāb narrated to us (and said): Husayn ibn Wāqid narrated to me (and said): ‘Abdullāh ibn Buraydah narrated to me, from his father (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh ﷺ said: ***“Between us and them is leaving the prayer. So whoever leaves it he has verily committed kufr.”***

770 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نا هَاشِمُ بْنُ الْقَاسِمِ، نا شَيْبَانُ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ أَنْ يَتْرُكَ الصَّلَاةَ وَبَيْنَ الرَّجُلِ وَبَيْنَ الْكُفْرِ أَنْ يَتْرُكَ الصَّلَاةَ»

770. My father – *rahimahullāh* – narrated to me (and said): Hishām ibn Al-Qāsim narrated to us (and said): Shaybān narrated to us, from Layth, from ‘Atā, from Jābir, from the Prophet ﷺ who said: ***“Between a man and shirk is that he leaves the prayer, and between a man and kufr is that he leaves the prayer.”***

771 – حَدَّثَنِي أَبِي، نا الْوَلِيدُ بْنُ مُسْلِمٍ، سَمِعْتُ الْأَوْزَاعِيَّ، عَنِ الْقَاسِمِ بْنِ مُخَيْمِرَةَ، قَالَ: «أَضَاعُوا الْمَوَاقِيتَ وَلَمْ يَتْرُكُوهَا وَلَوْ تَرَكُوهَا صَارُوا بِتَرْكِهَا كُفَّارًا»

771. My father narrated to me (and said): Al-Walīd ibn Muslim narrated to us (and said): I heard Al-Awzā’ī (narrate), from Al-Qāsim ibn Mukhaymirah who said: *“They neglected its prescribed times and they did not leave it (completely). And if they had left it, then by leaving it they would have become kuffār.”*

772 – حَدَّثَنَا أَبِي رَحِمَهُ اللَّهُ، نا وَكِيعٌ، وَعَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ، قَالَ: «مَنْ لَمْ يُصَلِّ فَلَا دِينَ لَهُ»

772. My father – *rahimahullāh* – narrated to us (and said): Wakī’ and ‘Abdur-Rahmān narrated to us, from Sufyān, from ‘Āsim, from Zirr, from ‘Abdullāh who said: *“Whoever does not pray, he has no religion.”*

773 – حَدَّثَنَا أَبِي، نا وَكِيعٌ، نا الْمَسْعُودِيُّ، عَنِ الْقَاسِمِ، وَالْحَسَنِ بْنِ سَعْدٍ، قَالَا: قَالَ عَبْدُ اللَّهِ: «تَرْكُهَا كُفْرٌ»

773. My father narrated to us (and said): Wakī' narrated to us (and said): Al-Mas'ūdī narrated to us, from Al-Qāsim and Al-Hasan ibn Sa'd who both said: 'Abdullāh said: *"Leaving it is kufr."*

774 – حَدَّثَنَا أَبِي، نا عَبْدُ اللَّهِ بْنُ يَزِيدَ، نا حَيْوَةُ، نا جَعْفَرُ بْنُ رَبِيعَةَ الْقُرَشِيُّ، عَنْ عِرَاكِ بْنِ مَالِكٍ، أَخْبَرَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «لَا تَرْغَبُوا عَنْ آبَائِكُمْ فَمَنْ رَغِبَ عَنْ أَبِيهِ فَإِنَّهُ كَفَرَ»

774. My father narrated to me (and said): 'Abdullāh ibn Yazīd narrated to us (and said): Haywah narrated to us (and said): Ja'far ibn Rabī'ah Al-Qurashī narrated to us, from 'Irāk ibn Mālik who informed him that he heard Abū Hurayrah (*radiAllāhu 'anhu*) say: I heard the Messenger of Allāh ﷺ say: ***"Do not turn away (i.e. disassociate) from your fathers. For whoever turns away from his father, he has verily committed kufr."***

775 – حَدَّثَنِي أَبِي، نا مُحَمَّدُ بْنُ جَعْفَرٍ، نا شُعْبَةُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ عِيسَى الْأَسَدِيِّ، عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ، عَنْهُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الطِّيَرَةُ مِنَ الشِّرْكِ وَلَكِنَّ اللَّهَ يُذْهِبُهُ بِالتَّوَكُّلِ»

775. My father narrated to me (and said): Muhammad ibn Ja'far narrated to us (and said): Shu'bah narrated to us, from Salamah ibn Kuhayl, from 'Īsā Al-Asadī, from Zirr, from 'Abdullāh (*radiAllāhu* 'anhu) from the Prophet ﷺ who said: ***"The tiyarah (evil omen) is from shirk, but Allāh makes it go away with tawakkul (i.e. putting your trust in Allāh)."***

776 – حَدَّثَنِي أَبِي، نا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ ضِرَارٍ وَهُوَ أَبُو سِنَانٍ الشَّيْبَانِيُّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: «التَّوَكُّلُ عَلَى اللَّهِ جِمَاعُ الْإِيمَانِ»

776. My father narrated to me (and said): Muhammad ibn Fudayl narrated to us, from Dirār (and he is Abū Sinān Ash-Shaybānī), from Sa'īd ibn Jubayr who said: *"Putting your trust in Allāh is the gatherer of īmān."*

777 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عُلَاثَةَ، عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ، عَنْ زِيَادِ بْنِ أَبِي مَرْيَمَ، قَالَ: خَرَجَ سَعْدُ بْنُ مَالِكٍ عَلَى جَيْشٍ مِنْ جُيُوشِ الْمُسْلِمِينَ، فَإِذَا ظَبْيٌ قَدْ سَحَتْ فَجَاءَهُ رَجُلٌ مِنْ أَصْحَابِهِ فَقَالَ لَهُ: ارْجِعْ أَيُّهَا الْأَمِيرُ، فَقَالَ سَعْدٌ: «مِنْ أَيِّ شَيْءٍ تَطَيَّرْتَ أَمِنْ قُرُونِهَا حِينَ أَقْبَلَتْ أَمْ مِنْ أَذْنَابِهَا حِينَ أَدْبَرَتِ امْضِ فَإِنَّ الطِّيَرَةَ شِرْكٌ»

777. My father narrated to me (and said): Wakī' narrated to us (and said): Muhammad Ibn 'Abdillāh ibn 'Ulāthah narrated to me, from 'Abdul-Karīm Al-Jazarī, from Ziyād ibn Abī Maryam who said: Sa'd ibn Mālik went out with an

army among the armies of the Muslims. Then an antelope came crossing[68]. So a man from his companions came to him and said to him: *"O amīr (leader), turn back."* So Sa'd said: *"Which thing did you regard as an evil omen? Was it from its horns when it came, or from its tail when it ran away? Go, for verily the evil omen is shirk."*

778 – حَدَّثَنِي أَبِي، نا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَجُلًا يَعِظُ أَخَاهُ فِي الْحَيَاءِ فَقَالَ: «الْحَيَاءُ مِنَ الْإِيمَانِ»

778. My father narrated to me (and said): Sufyān ibn 'Uyaynah narrated to us, from Az-Zuhrī, from Sālim, from his father that the Prophet ﷺ heard a man advising his brother about *hayā* (shyness), so he said: ***"Hayā is from īmān."***

779 – حَدَّثَنِي أَبِي، نا يَحْيَى بْنُ سَعِيدٍ، نا مَالِكٌ، نا الزُّهْرِيُّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ: " أَنَّ رَجُلًا، مِنَ الْأَنْصَارِ كَانَ يَعِظُ أَخَاهُ فِي الْحَيَاءِ، فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «دَعْهُ فَإِنَّ الْحَيَاءَ مِنَ الْإِيمَانِ»

779. My father narrated to me (and said): Yahyā ibn Sa'id narrated to us (and said): Mālik narrated to us (and said): Az-Zuhrī narrated to us, from Sālim, from his father: that a man from the Ansār was advising his brother about *hayā*, so the Prophet ﷺ said: ***"Leave him. For verily is hayā from īmān."***

780 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، نا زُهَيْرُ بْنُ مُحَمَّدٍ، عَنْ صَالِحٍ يَعْنِي ابْنَ كَيْسَانَ، أَن عَبْدَ اللَّهِ بْنَ أَبِي أُمَامَةَ، أَخْبَرَهُ أَنَّ أَبَا أُمَامَةَ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الْبَذَاذَةُ مِنَ الْإِيمَانِ، الْبَذَاذَةُ مِنَ الْإِيمَانِ، الْبَذَاذَةُ مِنَ الْإِيمَانِ»

780. My father narrated to me (and said): 'Abdur-Rahmān ibn Mahdī narrated to us (and said): Zuhayr ibn Muhammad narrated to us, from Sālih (i.e. ibn Kaysān), that 'Abdullāh ibn Abī Umāmah informed him, that Abū Umāmah informed him, that the Messenger of Allāh ﷺ said: ***"The badhādhah (humility in clothing) is from īmān, the badhādhah is from īmān, the badhādhah is from īmān."***

781 – حَدَّثَنِي أَبِي، نا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، نا خَالِدٌ الْحَذَّاءُ، عَنْ أَبِي قِلَابَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ أَكْمَلَ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا وَأَلْطَفُهُمْ بَاهِلَةً»

781. My father narrated to me (and said): Ismā'īl ibn Ibrāhīm narrated to us (and said): Khālid Al-Hadhdhā narrated to us, from Abū Qilābah, from 'Āishah (*radiAllāhu 'anhā*) who said: The Messenger of Allāh ﷺ said: ***"Verily the believers with the most complete īmān are those with the best manners, and who are most kind with his family."***

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[68] They would use to consider it as a bad sign when an antelope would cross from the right to the left, similar to what some *kuffār* believe today regarding a black cat crossing the road or a broken mirror.

782 – حَدَّثَنِي أَبِي، نا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِئُ، مِنْ كِتَابِهِ، نا سَعِيدٌ يَعْنِي ابْنَ أَبِي أَيُّوبَ، حَدَّثَنِي كَعْبُ بْنُ عَلْقَمَةَ، عَنْ عِيسَى بْنِ هِلَالٍ الصَّدَفِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ ذَكَرَ الصَّلَاةَ يَوْمًا، فَقَالَ: «مَنْ حَافَظَ عَلَيْهَا كَانَتْ لَهُ نُورًا وَبُرْهَانًا وَنَجَاةً يَوْمَ الْقِيَامَةِ، وَمَنْ لَمْ يُحَافِظْ عَلَيْهَا لَمْ تَكُنْ لَهُ نُورًا وَلَا بُرْهَانًا وَلَا نَجَاةً وَيَأْتِي يَوْمَ الْقِيَامَةِ مَعَ قَارُونَ وَفِرْعَوْنَ وَهَامَانَ وَأُبَيِّ بْنِ خَلَفٍ»

782. My father narrated to me (and said): ʻAbdullāh ibn Yazīd Al-Muqrī narrated to us from his book (and said): Saʻīd (i.e. ibn Abī Ayyūb) narrated to us (and said): Kaʻb ibn ʻAlqamah narrated to us, from ʻĪsā ibn Hilāl As-Sadafī, from ʻAbdullāh ibn ʻAmr (*radiAllāhu ʻanhu*), from the Messenger of Allāh ﷺ that he mentioned the prayer one day and said: ***"Whoever preserves it will have a light, clear evidence and salvation on the Day of Resurrection. And whoever does not preserve it will not have any light, nor clear evidence or salvation on the Day of Resurrection, and he will come on the Day of Resurrection along with Qārūn, Fir'awn, Hāmān and Ubayy ibn Khalaf."***

783 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، وَعَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، عَنْ زُبَيْدٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ»

783. My father narrated to me (and said): Wakīʻ and ʻAbdur-Rahmān narrated to us, from Sufyān, from Zubayd, from Abū Wāil, from ʻAbdullāh (*radiAllāhu ʻanhu*) who said: The Messenger of Allāh ﷺ said: ***"Cursing a Muslim is fusūq and fighting him is kufr."***

784 – حَدَّثَنِي أَبِي، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ حَبِيبِ بْنِ الشَّهِيدِ، حَدَّثَنَا الْحَسَنُ، عَنِ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ، قَالَ: «سِبَابُ الْمُسْلِمِ أَوِ الْمُؤْمِنِ فُسُوقٌ أَوْ فِسْقٌ، وَقِتَالُهُ أَوْ قَتْلُهُ كُفْرٌ»

784. My father narratd to me (and said): Yayha ibn Saʻīd narrated to us, from Habīb ibn Ash-Shahīd (who said): Al-Hasan narrated to us, from Abū Al-Ahwas, from ʻAbdullāh who said: "*Cursing a Muslim or Mumin is fusūq or fisq, and fighting him or killing him is kufr."*

785 – حَدَّثَنِي أَبِي، نا يَحْيَى بْنُ سَعِيدٍ، عَنِ التَّيْمِيِّ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: «سَبُّ أَوْ سِبَابُ الْمُسْلِمِ أَوِ الْمُؤْمِنِ فِسْقٌ أَوْ فُسُوقٌ، وَقِتَالُهُ أَوْ قَتْلُهُ كُفْرٌ»

785. My father narrated to me (and said): Yahyā ibn Saʻīd narrated to us, from At-Taymī, from Abū ʻAmr Ash-Shaybānī, from ʻAbdullāh (*radiAllāhu ʻanhu*) who said: *"Cursing or insulting a Muslim or Mumin is fisq or fusūq, and fighting him or killing him is kufr."*

786 – حَدَّثَنِي أَبِي، نا أَبُو كَامِلٍ، نا زُهَيْرٌ، نا أَبُو إِسْحَاقَ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، قَالَ: سَمِعْتُ أَبَا بَكْرٍ الصِّدِّيقَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: «اتَّقُوا الْكَذِبَ فَإِنَّ الْكَذِبَ مُجَانِبٌ لِلْإِيمَانِ»

786. My father narrated to me (and said): Abū Kāmil narrated to us (and said): Zuhayr narrated to us (and said): Abū Ishāq narrated to us, from Qays ibn Abī Hāzim who said: I heard Abū Bakr As-Siddīq (*radiAllāhu ‘anhu*) say: *“Fear lying, for verily lying keeps the īmān away.”*

787 – حَدَّثَنِي أَبِي، نا يَحْيَى بْنُ سَعِيدٍ، نا شُعْبَةُ، أَخْبَرَنِي سُلَيْمَانُ، عَنْ زَيْدِ بْنِ وَهْبٍ، قَالَ: قَالَ عَبْدُ اللَّهِ: «إِذَا جَاءَ الرَّجُلَانِ دَخَلَا فِي الْإِسْلَامِ ثُمَّ اهْتَجَرَا فَأَحَدُهُمَا خَارِجٌ حَتَّى يَرْجِعَ» ، يَعْنِي الظَّالِمَ

787. My father narrated to me (and said): Yahyā ibn Sa’īd narrated to us (and said): Shu’bah narrated to us (and said): Sulaymān informed me, from Zayd ibn Wahb who said: ‘Abdullāh said: *“If two men come and enter into Islām and then ignore (or separate from) each other, then one of them is out (of his religion) until he returns.”* That means: The one who is unjust.

788 – قَالَ وَحَدَّثَنِي مُحَمَّدُ بْنُ جُحَادَةَ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَبْدِ اللَّهِ، بِمِثْلِهِ

788. He said: And Muhammad ibn Juhādah narrated to me, from Talhah ibn Musarrif, from Zayd ibn Wahb, from Abdullāh with the same as it.

789 – حَدَّثَنِي أَبُو صَالِحٍ هَدِيَّةُ بْنُ عَبْدِ الْوَهَّابِ بِمَكَّةَ، نا الْفَضْلُ بْنُ مُوسَى يَعْنِي السِّينَانِيَّ، أنا شَرِيكٌ، عَنْ مَيْمُونٍ أَبِي حَمْزَةَ، قَالَ: قَالَ لِي إِبْرَاهِيمُ النَّخَعِيُّ: «لَا تَدَعُوا هَذَا الْمَلْعُونَ يَدْخُلُ عَلَيَّ بَعْدَ مَا تَكَلَّمَ فِي الْإِرْجَاءِ يَعْنِي حَمَّادًا»

789. Abū Sālih Hadiyyah ibn ‘Abdil-Wahhāb narrated to me in Makkah (and said): Al-Fadl ibn Mūsā (i.e. As-Sīnānī) narrated to us (and said): Sharīk narrated to us, from Maymūn Abū Hamzah who said: Ibrāhīm An-Nakha’ī said to me: *“Do not let that cursed person enter upon me after he has spoken about irjā.”* That is: Hammād (ibn Abī Sulaymān).

790 – حَدَّثَنِي أَبِي، نا أَبُو كَامِلٍ، عَنْ زُهَيْرٍ، عَنْ عَمْرِو بْنِ قَيْسٍ، عَنِ الْمِنْهَالِ، عَنْ سَيْرِيْنِ أُمِّ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: «التَّمَائِمُ وَالرُّقَى وَالتِّوَلَةُ شِرْكٌ»

790. My father narrated to me (and said): Abū Kāmil narrated to us, from Zuhayr, from ‘Amr ibn Qays, from Al-Minhāl, from Sīrīn Umm Abī ‘Ubaydah, from ‘Abdullāh who said: *“Amulets, charms and beads (all used for magic and protection against evil) are shirk.”*

791 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ. وَعَنْ زُبَيْدٍ، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ. وَعَنْ الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ، قَالَ: «الرِّبَا بِضْعٌ وَسَبْعُونَ بَابًا وَالشِّرْكُ نَحْوُ ذَلِكَ»

791. My father narrated to me (and said): 'Abdur-Rahmān narrated to us, from Sufyān, from Salamah ibn Kuhayl, from Abū As-Duhā, from Masrūq, from 'Abdullāh. And from Zubayd, from Ibrāhīm, from Masrūq, from 'Abdullāh. And from Al-A'mash, from 'Umārah, from 'Abdur-Rahmān ibn Yazīd, from 'Abdullāh who said: *"Ribā (interest, usury) has seventy odd categories, and shirk has similar to that."*

792 – حَدَّثَنِي أَبِي، نا أَبُو مُعَاوِيَةَ، نا الْأَعْمَشُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنِ ابْنِ أَخِي زَيْنَبَ عَنْ زَيْنَبَ، امْرَأَةِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «الرُّقَى وَالتَّمَائِمُ وَالتِّوَلَةُ شِرْكٌ»

792. My father narrated to me (and said): Abū Mu'āwiyah narrated to us (and said): Al-A'mash narrated to us, from 'Amr ibn Murrah, from Yahyā ibn Al-Jazzār, from the son of the brother of Zaynab, from Zaynab the wife of 'Abdullāh, from 'Abdullāh (*radiAllāhu 'anhu*) who said: I heard the Messenger of Allāh ﷺ say: ***"Amulets, charms and beads (all used for magic and protection against evil) are shirk."***

793 – حَدَّثَنِي أَبِي، نا أَبُو مُعَاوِيَةَ، نا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنْ سَهْمِ بْنِ مِنْجَابٍ، عَنِ الْقَرْثَعِ، قَالَ: لَمَّا ثَقُلَ أَبُو مُوسَى صَاحَتِ امْرَأَتُهُ فَقَالَ لَهَا: أَمَا عَلِمْتِ مَا قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَالَتْ: بَلَى، ثُمَّ سَكَتَتْ، فَلَمَّا مَاتَ قِيلَ لَهَا: أَيُّ شَيْءٍ قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ؟ فَقَالَتْ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لُعِنَ مَنْ حَلَقَ أَوْ خَرَقَ أَوْ سَلَقَ«

793. My father narrated to me (and said): Abū Mu'āwiyah narrated to us (and said): Al-A'mash narrated to us, from Ibrāhīm, from Sahm ibn Minhāb, from Al-Qartha' who said: When Abū Mūsā gained weight his wife screamed, so he said to her: *"Do you not know what the Messenger of Allāh ﷺ said?"* So she said: *"Yes, indeed."* And she became quiet. Then when he died it was said to her: *"What did the Messenger of Allāh ﷺ say?"* So she said: *"Verily the Messenger of Allāh ﷺ said:* ***'Cursed is the one who shaves (his head at the time of a catastrophe), the one who raises his voice and the one who rips his clothes.'"***

794 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّزَّاقِ، نا مَعْمَرٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «يَخْرُجُ مِنَ النَّارِ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنَ الْإِيمَانِ» قَالَ أَبُو سَعِيدٍ فَمَنْ شَكَّ فَلْيَقْرَأْ {إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ} [النساء: 40] الْآيَةَ

794. My father narrated to me (and said): ‘Abdur-Razzāq narrated to us (and said): Ma’mar narrated to us, from Zayd ibn Aslam, from ‘Atā ibn Yasār, from Abū Sa’īd Al-Khudrī, that the Prophet ﷺ said: ***"The one who has īmān at the size of a mustard seed in his heart will exit Hellfire."*** Abū Sa’id said: So whoever doubts can recite:

﴿ إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ﴾

"Verily Allāh does not wrong (anyone, not even the size of) **a mustard seed."**
(An-Nisā 4:40)

Until the end of the verse.

795 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، نا سُفْيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، قَالَ: «مَا نقَّصَتْ أَمَانَةُ عَبْدٍ قَطُّ إِلَّا نَقَّصَ إِيمَانُهُ»

795. My father narrated to me (and said): Wakī’ narrated to us (and said): Sufyān narrated to us, from Hishām ibn ‘Urwah who said: *"The slave does not breach his amānah (trust), except that his īmān decreases."*

796 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، نا الْأَعْمَشُ، وَمِسْعَرٌ، عَنْ جَامِعِ بْنِ شَدَّادٍ، عَنِ الْأَسْوَدِ بْنِ هِلَالٍ، قَالَ: قَالَ مُعَاذٌ: «اجْلِسْ بِنَا نُؤْمِنْ سَاعَةً»

796. My father narrated to me (and said): Wakī’ narrated to us (and said): Al-A’mash and Mish’ar narrated to us, from Jāmi’ ibn Shaddād, from Al-Aswad ibn Hilāl who said: Mu’ādh said: *"Sit with us and let us believe for an hour (or a little while)."*

797 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، عَنْ شَرِيكٍ، عَنْ هِلَالِ بْنِ حُمَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُكَيْمٍ، قَالَ: سَمِعْتُ ابْنَ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ فِي دُعَائِهِ: «اللَّهُمَّ زِدْنَا إِيمَانًا وَيَقِينًا وَفِقْهًا»

797. My father narrated to me (and said): Wakī’ narrated to us, from Sharīk, from Hilāl ibn Humayd, from ‘Abdullāh ibn ‘Ukaym who said: I heard Ibn Mas’ūd (*radiAllāhu ‘anhu*) say in his invocation: *"O Allāh, increase us in īmān, yaqīn (certainty in belief) and fiqh (understanding)."*

798 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، نا إِسْرَائِيلُ، عَنْ أَبِي الْهَيْثَمِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: " {وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي} [البقرة: 260] قَالَ: لِيَزْدَادَ إِيمَانِي "

798. My father narrated to me (and said): Wakī’ narrated to us (and said): Isrāīl narrated to us, from Abū Al-Haytham, from Sa’īd ibn Jubayr who said (regarding):

﴿ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي ﴾

"But for my heart to be at ease." (Al-Baqarah 2:260)[69]

He said: *"(Which means:) For my īmān to increase."*

799 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، عَنْ حَمَّادِ بْنِ نَجِيحٍ، نا أَبُو عِمْرَانَ الْجَوْنِيُّ، عَنْ جُنْدُبٍ، قَالَ: «كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَكُنَّا فِتْيَانًا حَزَاوِرَةً فَتَعَلَّمْنَا الْإِيمَانَ ثُمَّ تَعَلَّمْنَا الْقُرْآنَ فَازْدَدْنَا بِهِ إِيمَانًا»

799. My father narrated to me (and said): Wakī' narrated to us, from Hammad ibn Najīh (who said): Abū 'Imrān Al-Jawnī narrated to us, from Jundub who said: *"We were with the Messenger of Allāh ﷺ and we were young boys, so we would learn about īmān and then learn the Qurān, and that would increase our īmān."*

800 – حَدَّثَنِي أَبِي، نا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، حَدَّثَنِي أَبُو إِسْحَاقَ، عَنْ أَبِي لَيْلَى الْكِنْدِيِّ، قَالَ: رَأَى حُجْرُ بْنُ عَدِيٍّ ابْنًا لَهُ يَتَهَاوَنُ بِالْوُضُوءِ، فَقَالَ: هَاتِ الصَّحِيفَةَ، هَذَا مَا حَدَّثَنَا عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: «أَنَّ الْوُضُوءَ نِصْفُ الْإِيمَانِ»

800. My father narrated to me (and said): Yahyā ibn Sa'īd narrated to us, from Sufyān (who said): Abū Ishāq narrated to me, from Abū Laylā Al-Kindī who said: Hujr ibn 'Adī saw one of his sons being careless with the *wudū* (ablution), so he said: *"Bring the scroll. This is what 'Alī (radiAllāhu 'anhu) narrated to us: That wudū is half of īmān."*

801 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، نا يُونُسُ بْنُ أَبِي إِسْحَاقَ، عَنْ عُمَيْرِ بْنِ نُمَيْرٍ، عَنْ غُلَامٍ لِحُجْرٍ الْكِنْدِيِّ أَنَّ حُجْرًا، رَأَى ابْنًا لَهُ خَرَجَ مِنَ الْغَائِطِ وَلَمْ يَتَوَضَّأْ، فَقَالَ: يَا غُلَامُ نَاوِلْنِي الصَّحِيفَةَ مِنَ الْكُوَّةِ سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: «الطُّهُورُ نِصْفُ الْإِيمَانِ»

801. My father narrated to me (and said): Wakī' narrated to us (and said): Yūnus ibn Abī Ishāq narrated to us, from 'Umayr ibn Numayr, from a slaveboy of Hujr Al-Kindī that Hujr saw one of his sons exit (the place of passing) the stool and he did not perform *wudū*, so he said: *"O boy, give me the scroll from the kuwwah (narrow vertical split in the wall). I heard 'Alī ibn Abī Tālib (radiAllāhu 'anhu) say: 'Cleanliness is half of īmān.'"*

802 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي لَيْلَى الْكِنْدِيِّ، عَنْ حُجْرِ بْنِ عَدِيٍّ، حَدَّثَنَا عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: «أَنَّ الطُّهُورَ، شَطْرُ الْإِيمَانِ»

802. My father narrated to me (and said): 'Abdur-Rahmān narrated to us, from Sufyān, from Abū Ishāq, from Abū Laylā Al-Kindī, from Hujr ibn 'Adī (who said): 'Alī (*radiAllāhu 'anhu*) narrated to us: That cleanliness is half of *īmān*.

[69] When Ibrāhīm ('*alayhi as-salām*) asked Allāh to show him how He gives life to the dead.

803 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، نا نَافِعُ بْنُ عُمَرَ، قَالَ: قَالَ لِي ابْنُ أَبِي مُلَيْكَةَ: «إِنَّ فَهْدَانَ يَزْعُمُ أَنَّهُ يَشْرَبُ الْخَمْرَ وَيَزْعُمُونَ أَنَّ إِيمَانَهُ كَإِيمَانِ جِبْرِيلَ وَمِيكَائِيلَ»

803. My father narrated to us (and said): Wakī' narrated to us (and said): Nāfi' ibn 'Umar narrated to us and said: Ibn Abī Mulaykah said to me: *"Verily Fahdān claims that he drinks alcohol, and they claim that his īmān is like the īmān of Jibrīl and Mīkāīl."*

804 – حَدَّثَنِي أَبِي، نا مُحَمَّدُ بْنُ جَعْفَرٍ، نا شُعْبَةُ، عَنْ أَبِي بَلْجٍ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ أَحَبَّ أَنْ يَجِدَ طَعْمَ الْإِيمَانِ فَلْيُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ»

804. My father narrated to me (and said): Muhammad ibn Ja'far narrated to us (and said): Shu'bah narrated to us, from Abū Balj, from 'Amr ibn Maymūn, from Abū Hurayrah (*radiAllāhu 'anhu*), from the Prophet ﷺ who said: ***"Whoever wants to find the taste of īmān, then let him love a person but only love him for the sake of Allāh."***

805 – حَدَّثَنِي أَبِي، نا عَبْدُ الصَّمَدِ، نا أَبُو هِلَالٍ، نا قَتَادَةُ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا خَطَبَنَا رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَّا قَالَ: «لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ، وَلَا دِينَ لِمَنْ لَا عَهْدَ لَهُ»

805. My father narrated to me (and said): 'Abdus-Samad narrated to us (and said): Abū Hilāl narrated to us (and said): Qatādah narrated to us, from Anas (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ would not hold any sermon for us, except that he said: ***"There is no īmān for the one who has no amānah (trust), and there is no religion for the one who has no (i.e. does not fulfil his) promise."***

806 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، نا الْأَعْمَشُ، وَسُفْيَانُ، عَنْ ثَابِتِ بْنِ هُرْمُزٍ أَبِي الْمِقْدَامِ، عَنْ أَبِي يَحْيَى، قَالَ: " سُئِلَ حُذَيْفَةُ مَا الْمُنَافِقُ؟ قَالَ: «الَّذِي يَصِفُ الْإِيمَانَ وَلَا يَعْمَلُ بِهِ»

806. My father narrated to me (and said): Wakī' narrated to us (and said): Al-A'mash and Sufyān (both) narrated to us, from Thābit ibn Hurmuz Abū Al-Miqdām, from Abū Yahyā who said: Hudhayfah was asked: *"What is a munāfiq?"* So he said: *"The one who describes īmān but does not act according to it."*

807 – حَدَّثَنِي أَبِي، نا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ عَبَّادِ بْنِ عَبَّادٍ، قَالَ: سَمِعْتُ أَبَا عُثْمَانَ، يَقُولُ: كَانَ حُذَيْفَةُ يَؤَيِّسُ الْمُنَافِقَ"

807. My father narrated to me (and said): Mu'tamir ibn Sulaymān narrated to us, from 'Abbād ibn 'Abbād who said: I heard Abū 'Uthmān say: *"Hudhayfah used to make the munāfiq lose hope (for success while being in a state of hyprocrisy)."*

808 – حَدَّثَنِي أَبِي، نا بِشْرُ بْنُ الْمُفَضَّلِ، عَنْ مَنْصُورِ بْنِ عَبْدِ الرَّحْمَنِ، عَنِ الشَّعْبِيِّ، عَنْ جَرِيرٍ، قَالَ: «أَيُّمَا عَبْدٍ أَبَقَ مِنْ مَوَالِيهِ فَقَدْ كَفَرَ»

808. My father narrated to me (and said): Bishr ibn Al-Mufaddal narrated to us, from Mansūr ibn ʻAbdir-Rahmān, from Ash-Shaʼbī, from Jarīr who said: *"Any slave that flees from his masters has verily committed kufr."*

809 – حَدَّثَنِي أَبِي، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِرَجُلٍ يَبِيعُ طَعَامًا فَسَأَلَهُ: «كَيْفَ تَبِيعُ؟» فَأَخْبَرَهُ، فَأَوْحَى اللَّهُ إِلَيْهِ أَنْ أَدْخِلْ يَدَكَ فِيهِ فَأَدْخَلَ يَدَهُ، فَإِذَا هُوَ مَبْلُولٌ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لَيْسَ مِنَّا مَنْ غَشَّ»

809. My father narrated to me (and said): Sufyān ibn ʻUyaynah narrated to us, from Al-ʻAla, from his father, from Abū Hurayrah (radiAllāhu ʻanhu), that the Messenger of Allāh ﷺ passed by man who was selling food, so he said: ***"How do you sell?"*** So he informed him. Then Allāh revealed to him to enter his hand into it, so he entered his hand into it and it was wet. So the Messenger of Allāh ﷺ said: ***"Whoever cheats is not from us."***

810 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نا وَكِيعٌ، نا سُفْيَانُ، عَنْ زُبَيْدٍ، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ، وَشَقَّ الْجُيُوبَ، وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ»

810. My father – *rahimahullāh* – narrated to me (and said): Wakīʻ narrated to us (and said): Sufyān narrated to us, from Zubayd, from Ibrāhīm, from Masrūq, from ʻAbdullāh (*radiAllāhu ʻanhu*) who said: The Messenger of Allāh ﷺ said: ***"Whoever strikes the cheeks, rips the clothing and calls by the call of the time of ignorance is not from us."***

811 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، مِثْلَهُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِإِسْنَادِهِ

811. My father narrated to me (and said): ʻAbdur-Rahmān ibn Mahdī narrated to us, from Sufyān with the same as it, from the Messenger of Allāh ﷺ with its chain of narration.

812 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نا وَكِيعٌ، نا حَسَنُ بْنُ صَالِحٍ، عَنْ مُطَرِّفٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، قَالَ: قَالَ عَبْدُ اللَّهِ: «مَا تَارِكُ الزَّكَاةِ بِمُسْلِمٍ»

812. My father – *rahimahullāh* – narrated to me (and said): Wakīʻ narrated to us (and said): Hasan ibn Sālih narrated to us, from Mutarrif, from Abū Ishāq, from Abū Al-Ahwas who said: ʻAbdullāh said: *"The one who leaves the zakāh (the alms) is not a Muslim."*

813 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، نا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، قَالَ: قَالَ عَبْدُ اللَّهِ: «مَنْ أَقَامَ الصَّلَاةَ وَلَمْ يُؤْتِ الزَّكَاةَ فَلَا صَلَاةَ لَهُ»

813. My father narrated to me (and said): Wakī' narrated to us (and said): Isrāīl narrated to us, from Abū Ishāq, from Abū Al-Ahwas who said: 'Abdullāh said: *"Whoever establishes the prayer but do not pays the zakāh, he has no prayer."*

814 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ.

814. My father narrated to me (and said): 'Abdur-Rahmān ibn Mahdī narrated to us, from Sufyān, from Salamah ibn Kuhayl, from Abū Ad-Duhā, from Masrūq, from 'Abdullāh.

815 – وَعَنْ زُبَيْدٍ، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ.

815. And from Zubayd, from Ibrāhīm, from Masrūq, from 'Abdullāh.

816 – وَعَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ، قَالَ: «الرِّبَا بِضْعٌ وَسَبْعُونَ بَابًا وَالشِّرْكُ نَحْوُ ذَلِكَ»

816. Abd from Al-A'mash, from 'Umarah, from 'Abdur-Rahmān ibn Yazīd, from 'Abdullāh who said: *"Ribā (interest, usury) has seventy odd categories, and shirk has similar to that."*

817 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي ظَبْيَانَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: «الصَّبْرُ نِصْفُ الْإِيمَانِ، وَالْيَقِينُ الْإِيمَانُ كُلُّهُ»

817. My father narrated to me (and said): 'Abdur-Rahmān ibn Mahdī narrated to us, from Sufyān, from Al-A'mash, from Abū Dhabyan, from 'Alqamah, from 'Abdullāh who said: *"Patience is half of īmān and yaqin (certainty in faith) is all of īmān."*

818 – قَالَ وَجَدْتُ فِي كِتَابِ أَبِي رَحِمَهُ اللَّهُ، قَالَ: أُخْبِرْتُ أَنَّ فُضَيْلَ بْنَ عِيَاضٍ: قَرَأَ أَوَّلَ الْأَنْفَالِ حَتَّى بَلَغَ {أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ} [الأنفال: 4] ثُمَّ قَالَ حِينَ فَرَغَ: «إِنَّ هَذِهِ الْآيَةَ تُخْبِرُكَ أَنَّ الْإِيمَانَ قَوْلٌ وَعَمَلٌ، وَأَنَّ الْمُؤْمِنَ إِذَا كَانَ مُؤْمِنًا حَقًّا فَهُوَ مِنْ أَهْلِ الْجَنَّةِ، فَمَنْ لَمْ يَشْهَدْ أَنَّ الْمُؤْمِنَ حَقًّا مِنْ أَهْلِ الْجَنَّةِ فَهُوَ شَاكٌّ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ مُكَذِّبٌ بِهِ أَوْ جَاهِلٌ لَا يَعْلَمُ، فَمَنْ كَانَ عَلَى هَذِهِ الصِّفَةِ فَهُوَ مُؤْمِنٌ حَقًّا مُسْتَكْمِلُ الْإِيمَانِ وَلَا يُسْتَكْمَلُ الْإِيمَانِ إِلَّا بِالْعَمَلِ وَلَنْ يَسْتَكْمِلَ عَبْدٌ الْإِيمَانَ وَلَا يَكُونُ مُؤْمِنًا حَقًّا حَتَّى يُؤْثِرَ دِينَهُ عَلَى شَهْوَتِهِ، وَلَنْ يَهْلِكَ عَبْدٌ حَتَّى يُؤْثِرَ شَهْوَتَهُ عَلَى دِينِهِ، يَا سَفِيهُ مَا أَجْهَلَكَ لَا تَرْضَى أَنْ تَقُولَ أَنَا مُؤْمِنٌ حَتَّى تَقُولَ أَنَا مُؤْمِنٌ حَقًّا مُسْتَكْمِلُ الْإِيمَانِ، وَاللَّهِ لَا تَكُونُ مُؤْمِنًا حَقًّا مُسْتَكْمِلَ الْإِيمَانِ حَتَّى تُؤَدِّيَ مَا افْتَرَضَ اللَّهُ عَزَّ وَجَلَّ عَلَيْكَ وَتَجْتَنِبَ مَا حَرَّمَ اللَّهُ عَلَيْكَ وَتَرْضَى بِمَا قَسَمَ اللَّهُ لَكَ، ثُمَّ تَخَافُ مَعَ هَذَا أَنْ لَا يَقْبَلَ اللَّهُ عَزَّ وَجَلَّ مِنْكَ»

818. He said: I found in the book of my father – *rahimahullāh*: I was informed that Fudayl ibn 'Iyyād read the first of (*sūrah*) Al-Anfāl until he reached:

﴿ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴾

"Those are the true believers. They will have (high) **degrees with their Lord and forgiveness and a generous provision."** (Al-Anfāl 8:4)

Then when he was finished he said: *"Verily this verse informs you that īmān is both in speech and deeds, and that the believer if he is a true believer then he is from the people of Paradise. So whoever does not testify to, that the true believer is in Paradise then he is doubting in the Book of Allāh – 'azza wa jalla – and rejecting it, or he is ignorant and doesn't know. So whoever is according to this description (given in the first verses of surah Al-Anfāl) he is a true believer who has completed īmān, and the slave does not complete īmān except through deeds. And the slave will not complete īmān nor will he be a true believer until he prefers his religion over his desires. And the slave will not be destroyed until he prefers his desires over his religion. You fool, how ignorant are you. Are you not pleased with saying: I am a believer, so you (in other words) can say: I have completed īmān? No, by Allāh, the slave will not fulfill (his īmān) until he performs what Allāh has obliged upon him and avoids that which Allāh has forbidden for him, and he is pleased with what Allāh – 'azza wa jalla – has divided for him (of provision). And thereafter, despite of all this, he still fears that it will not be accepted from him."*

وَوَصَفَ فُضَيْلٌ الْإِيمَانَ بِأَنَّهُ قَوْلٌ وَعَمَلٌ وَقَرَأَ {وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ} [البينة: 5] فَقَدْ سَمَّى اللَّهُ عَزَّ وَجَلَّ دِينًا قِيمَةً بِالْقَوْلِ وَالْعَمَلِ، فَالْقَوْلُ: الْإِقْرَارُ بِالتَّوْحِيدِ وَالشَّهَادَةُ لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِالْبَلَاغِ، وَالْعَمَلُ: أَدَاءُ الْفَرَائِضِ وَاجْتِنَابُ الْمَحَارِمِ، وَقَرَأَ {وَاذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا} [مريم: 55] وَقَالَ عَزَّ وَجَلَّ {شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ} [الشورى: 13] فَالدِّينُ التَّصْدِيقُ بِالْعَمَلِ كَمَا وَصَفَهُ اللَّهُ عَزَّ وَجَلَّ وَكَمَا أَمَرَ أَنْبِيَاءَهُ وَرُسُلَهُ بِإِقَامَتِهِ: وَالتَّفَرُّقُ فِيهِ تَرْكُ الْعَمَلِ، وَالتَّفْرِيقُ بَيْنَ الْقَوْلِ وَالْعَمَلِ قَالَ اللَّهُ عَزَّ وَجَلَّ {فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ} [التوبة: 11] فَالتَّوْبَةُ مِنَ الشِّرْكِ جَعَلَهَا اللَّهُ عَزَّ وَجَلَّ قَوْلًا وَعَمَلًا بِإِقَامَةِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ، وَقَالَ أَصْحَابُ الرَّأْيِ: لَيْسَ الصَّلَاةُ وَلَا الزَّكَاةُ وَلَا شَيْءٌ مِنَ الْفَرَائِضِ مِنَ الْإِيمَانِ افْتِرَاءً عَلَى اللَّهِ عَزَّ وَجَلَّ وَخِلَافًا لِكِتَابِهِ وَسُنَّةِ نَبِيِّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَلَوْ كَانَ الْقَوْلُ كَمَا يَقُولُونَ لَمْ يُقَاتِلْ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ أَهْلَ الرِّدَّةِ "،

And Fudayl described *īmān* as being in speech and deeds, and he recited:

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ﴾

"And they were not commanded except to worship Allāh, being sincere to Him in religion, *hunafā* (free from *shirk*) **and to establish prayer and to give *zakāh*. And that is the correct religion."** (Al-Bayyinah 98:5)

(The he said:) *"Verily did Allāh call the correct religion (a religion) with speech and deeds. So the speech is: The acknowledgment of Tawhīd and testifying that the Prophet (sallAllāhu alayhi wa sallam) has brought the Message. And the deeds are: Performing the obligatory acts of worship and avoiding the forbidden things, and he recited:*

﴿ وَاذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا ، وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ﴾

"And mention Ismā'īl in the Book. Verily he was true to his promise, and he was a messenger and a prophet. And he used to order his family to (establish) the prayer and pay the *zakāh*, and his Lord was pleased with him." (Maryam 19:54-55)

And Allāh – 'azza wa jalla – said:

﴿ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ﴾

"He has ordained for you of religion what He enjoined upon Nūh and that which We have revealed to you (O Muhammad)**, and what We enjoined upon Ibrāhīm and Mūsā and 'Īsā; to establish the religion and not be divided therein."** (Ash-Shūrā 42:13)

So the religion is the verification (of what you have testified to verbally) with the deeds, just like Allāh – 'azza wa jalla – described it and like He ordered His prophets and messengers to establish it. And being divided therein is to leave the deeds and differentiating between the speech and the deeds. Allāh – 'azza wa jalla – said:

﴿ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ ﴾

"So if they repent and establishes the prayer and give the *zakāh*, then they are your brothers in the religion." (At-Tawbah 9:11)

So Allāh – 'azza wa jalla – made the tawbah from shirk to be in speech and in deeds, by establishing the prayer and paying the zakāh. And the companions of raī (opinion) said: 'Neither the prayer nor the zakāh, or anything from the obligatory acts of worship are from īmān', and (with this) they invented a lie against Allāh and opposed His Book and the Sunnah of His Prophet ﷺ. And if the opinion were as they claim, then Abū Bakr (radiAllāhu 'anhu) would not have fought the people of riddah (apostasy)."

وَقَالَ الْفُضَيْلُ رَحِمَهُ اللَّهُ: " يَقُولُ أَهْلُ الْبِدَعِ: الْإِيمَانُ الْإِقْرَارُ بِلَا عَمَلٍ وَالْإِيمَانُ وَاحِدٌ، وَإِنَّمَا يَتَفَاضَلُ النَّاسُ بِالْأَعْمَالِ، وَلَا يَتَفَاضَلُونَ بِالْإِيمَانِ، وَمَنْ قَالَ ذَلِكَ فَقَدْ خَالَفَ الْأَثَرَ وَرَدَّ عَلَى رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَوْلَهُ لِأَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الْإِيمَانُ بِضْعٌ وَسَبْعُونَ شُعْبَةً أَفْضَلُهَا لَا إِلَهَ إِلَّا اللَّهُ وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ

الْإِيمَانِ» وَتَفْسِيرُ مَنْ يَقُولُ الْإِيمَانُ لَا يَتَفَاضَلُ يَقُولُ: إِنَّ الْفَرَائِضَ لَيْسَتْ مِنَ الْإِيمَانِ، فَمَيَّزَ أَهْلُ الْبِدَعِ الْعَمَلَ مِنَ الْإِيمَانِ، وَقَالُوا: إِنَّ فَرَائِضَ اللَّهِ لَيْسَ مِنَ الْإِيمَانِ وَمَنْ قَالَ ذَلِكَ فَقَدْ أَعْظَمَ الْفِرْيَةَ، أَخَافُ أَنْ يَكُونَ جَاحِدًا لِلْفَرَائِضِ، رَادًّا عَلَى اللَّهِ عَزَّ وَجَلَّ أَمْرَهُ، وَيَقُولُ أَهْلُ السُّنَّةِ: إِنَّ اللَّهَ عَزَّ وَجَلَّ قَرَنَ الْعَمَلَ بِالْإِيمَانِ وَأَنَّ فَرَائِضَ اللَّهِ عَزَّ وَجَلَّ مِنَ الْإِيمَانِ، قَالُوا {وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ} [محمد: 2] فَهَذَا مَوْصُولُ الْعَمَلِ بِالْإِيمَانِ وَيَقُولُ أَهْلُ الْإِرْجَاءِ: إِنَّهُ مَقْطُوعٌ غَيْرُ مَوْصُولٍ، وَقَالَ أَهْلُ السُّنَّةِ: {وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ} [النساء: 124] فَهَذَا مَوْصُولٌ وَأَهْلُ الْإِرْجَاءِ يَقُولُونَ بَلْ هُوَ مَقْطُوعٌ، وَقَالَ أَهْلُ السُّنَّةِ {وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَى لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ} [الإسراء: 19] فَهَذَا مَوْصُولٌ وَكُلُّ شَيْءٍ فِي الْقُرْآنِ مِنْ أَشْبَاهِ ذَلِكَ، فَأَهْلُ السُّنَّةِ يَقُولُونَ: هُوَ مَوْصُولٌ مُجْتَمِعٌ , وَأَهْلُ الْإِرْجَاءِ يَقُولُونَ هُوَ مَقْطُوعٌ مُتَفَرِّقٌ، وَلَوْ كَانَ الْأَمْرُ كَمَا يَقُولُونَ لَكَانَ مَنْ عَصَى وَارْتَكَبَ الْمَعَاصِيَ وَالْمَحَارِمَ لَمْ يَكُنْ عَلَيْهِ سَبِيلٌ وَكَانَ إِقْرَارُهُ يَكْفِيهِ مِنَ الْعَمَلِ، فَمَا أَسْوَأَ هَذَا مِنْ قَوْلٍ وَأَقْبَحَهُ فَإِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ "

And Al-Fudayl – *rahimahullāh* – said: *"The people of innovation say: 'Īmān is the acknowledgment without the deeds, and the īmān (of all people) is the same, verily do they differ in their deeds, but they do not differ in their īmān.' And whoever says this has verily opposed the narrations and answered back to the saying of the Messenger of Allāh* ﷺ*, because the Messenger of Allāh* ﷺ *said:* ***"Īmān is sixty odd or seventy odd categories. The best of them is Lā ilāha illa Allāh and the lowest of them is removing the harm from the road. And hayā (shyness) is from īmān."*** *And the interpretation of the one who says that the īmān does not differ is saying: 'Verily the obligatory acts of worship are not from īmān.' So the people of innovation distinguished between the deeds and the īmān, and they said: 'Verily the obligatory acts of worship of Allāh are not from īmān.' And whoever says this has verily invented a big lie, and I fear that he is rejecting the obligatory acts of worship, and refuting Allāh – 'azza wa jalla – in His Command. And the people of Sunnah say: 'Verily Allāh – 'azza wa jalla – joined the deeds with the īmān, and that the obligatory acts of worship are from īmān.' They said:*

﴿ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ﴾

"Verily those who believe and make good deeds." (Muhammad 49:2)

So that is connecting the deeds with the īmān. And the people of irjā say: 'It is disconnected and not connected.' And the people of Sunnah say:

﴿ وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ ﴾

"And whoever does *good deeds*, male or female, and is a believer."
(An-Nisā 4:124)

Then this is connected, and the people of irjā say that it is disconnected. And the people of Sunnah say:

﴿ وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَى لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ ﴾

"And whoever wants the hereafter and strives for it with its true striving, and he is a believer." (Al-Isrā 17:19)

Then this is connected and everything in the Qurān that looks like this (is also connected). So the people of Sunnah say: 'This is connected and gathering (all the meanings under īmān)', while the people of irjā say: 'It is disconnected and separating (the meanings into their own categories).' And if the matter were as they say, then the one who disobeys and commits the acts of disobedience and sins, then there would be no way of reaching him (i.e. no authority over him), and his acknowledgment (of īmān) would suffice him from (performing) the deeds. So how evil is this saying and how repulsive. So verily we belong to Allāh and to Him we shall return."

وَقَالَ فُضَيْلٌ: «أَصْلُ الْإِيمَانِ عِنْدَنَا وَفَرْعُهُ بَعْدَ الشَّهَادَةِ وَالتَّوْحِيدِ وَبَعْدَ الشَّهَادَةِ لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِالْبَلَاغِ وَبَعْدَ أَدَاءِ الْفَرَائِضِ صِدْقُ الْحَدِيثِ، وَحِفْظُ الْأَمَانَةِ، وَتَرْكُ الْخِيَانَةِ، وَالْوَفَاءُ بِالْعَهْدِ، وَصِلَةُ الرَّحِمِ، وَالنَّصِيحَةُ لِجَمِيعِ الْمُسْلِمِينَ، وَالرَّحْمَةُ لِلنَّاسِ عَامَّةً» ، قِيلَ لَهُ يَعْنِي فُضَيْلًا هَذَا مِنْ رَأْيِكَ تَقُولُهُ أَوْ سَمِعْتَهُ؟ قَالَ: بَلْ سَمِعْنَاهُ وَتَعَلَّمْنَاهُ، وَلَوْ لَمْ آخُذْهُ مِنْ أَهْلِ الْفِقْهِ وَالْفَضْلِ لَمْ أَتَكَلَّمْ بِهِ "،

And Fudayl said: *"The foundation of īmān for us and its branches – after the Shahādah and the Tawhīd, and after the testimony to the Prophet ﷺ that he brought the Message, and after performing the obligatory acts of worship – is believing in the hadīth, preserving the trust, leaving betrayal, fulfilling the promise, keeping the bond of kinship, giving advice to all of the Muslims and being merciful with all people in general."* So it was said to him (i.e. to Fudayl): *"Is this something you say from your opinion or did you hear this?"* He said: *"Rather, we have heard this and learned this. And if I had not taken this from the people of understanding and precedence then I would not have said it."*

وَقَالَ فُضَيْلٌ: " يَقُولُ أَهْلُ الْإِرْجَاءِ: الْإِيمَانُ قَوْلٌ بِلَا عَمَلٍ وَيَقُولُ الْجَهْمِيَّةُ: الْإِيمَانُ الْمَعْرِفَةُ بِلَا قَوْلٍ وَلَا عَمَلٍ، وَيَقُولُ أَهْلُ السُّنَّةِ: الْإِيمَانُ الْمَعْرِفَةُ وَالْقَوْلُ وَالْعَمَلُ، فَمَنْ قَالَ: الْإِيمَانُ قَوْلٌ وَعَمَلٌ فَقَدْ أَخَذَ بِالْوَثِيقَةِ، وَمَنْ قَالَ: الْإِيمَانُ قَوْلٌ بِلَا عَمَلٍ فَقَدْ خَاطَرَ لِأَنَّهُ لَا يَدْرِي أَيُقْبَلُ إِقْرَارُهُ أَوْ يُرَدُّ عَلَيْهِ بِذُنُوبِهِ "، وَقَالَ يَعْنِي فُضَيْلًا: قَدْ بَيَّنْتُ لَكَ إِلَّا أَنْ تَكُونَ أَعْمَى "، وَقَالَ فُضَيْلٌ: " لَوْ قَالَ رَجُلٌ مُؤْمِنٌ أَنْتَ؟ مَا كَلَّمْتُهُ مَا عِشْتُ، وَقَالَ: إِذَا قُلْتَ آمَنْتُ بِاللَّهِ فَهُوَ يَجْزِيكَ مِنْ أَنْ تَقُولَ أَنَا مُؤْمِنٌ، وَإِذَا قُلْتَ: أَنَا مُؤْمِنٌ لَا يَجْزِيكَ مِنْ أَنْ تَقُولَ آمَنْتُ بِاللَّهِ، لِأَنَّ آمَنْتُ بِاللَّهِ أَمْرٌ، قَالَ اللَّهُ عَزَّ وَجَلَّ {قُولُوا آمَنَّا بِاللَّهِ} [البقرة: 136] الْآيَةَ، وَقَوْلُكَ أَنَا مُؤْمِنٌ تَكَلُّفٌ لَا يَضُرُّكَ أَنْ لَا تَقُولَهُ وَلَا بَأْسَ إِنْ قُلْتَهُ عَلَى وَجْهِ الْإِقْرَارِ وَأَكْرَهُهُ عَلَى وَجْهِ التَّزْكِيَةِ "،

And Fudayl said: *"The people of irjā say: 'Īmān is in speech and not deeds.' And the Jahmiyyah say: 'Īmān is the knowledge without speech nor deeds.' And Ahlus-Sunnah say: 'Īmān is the knowledge and the speech and the deeds.' So whoever says: Īmān is in speech and deeds, then he has verily grasped that which is trustworthy. And whoever says that īmān is in speech and not in deeds, then he has verily taken a risk because he does not know*

whether his acknowledgment will be accepted or it will be refused due to his sins." And he (i.e. Fudayl) said: *"I have verily clarified this for you, except (that you will not understand) if you are blind."*

And Fudayl said: *"If a man says: 'Are you a believer?' I would never speak to him as long as I live."*

And he said: *"If you said: 'I have believed in Allāh, then that is sufficient for you from saying: 'I am a believer'. But if you say: 'I am a believer', then it is not sufficient for you from saying: 'I have believed in Allāh', because (saying) 'I have believed in Allāh' is an order. Allāh – 'azza wa jalla – said:*

﴿ قُولُوا آمَنَّا بِاللَّهِ ﴾

"Say: We have believed in Allāh." (Al-Baqarah 2:136)

Until the end of the verse.

"And your saying: 'I am a believer' is a burden you take upon yourself while it doesn't harm you if you do not say it, and there is no harm if you say it for the sake of acknowledging (īmān) and I hate (saying that) for the sake of purifying (oneself)."

وَقَالَ فُضَيْلٌ: سَمِعْتُ سُفْيَانَ الثَّوْرِيَّ يَقُولُ: مَنْ صَلَّى إِلَى هَذِهِ الْقِبْلَةِ فَهُوَ عِنْدَنَا مُؤْمِنٌ وَالنَّاسُ عِنْدَنَا مُؤْمِنُونَ بِالْإِقْرَارِ وَالْمَوَارِيثِ وَالْمُنَاكَحَةِ وَالْحُدُودِ وَالذَّبَائِحِ وَالنُّسُكِ وَلَهُمْ ذُنُوبٌ وَخَطَايَا اللَّهُ حَسِيبُهُمْ إِنْ شَاءَ عَذَّبَهُمْ وَإِنْ شَاءَ غَفَرَ لَهُمْ، وَلَا نَدْرِي مَا هُمْ عِنْدَ اللَّهِ عَزَّ وَجَلَّ، وَقَالَ فُضَيْلٌ سَمِعْتُ الْمُغِيرَةِ الضَّبِّيَّ يَقُولُ: مَنْ شَكَّ فِي دِينِهِ فَهُوَ كَافِرٌ وَأَنَا مُؤْمِنٌ إِنْ شَاءَ اللَّهُ، قَالَ فُضَيْلٌ: «الِاسْتِثْنَاءُ لَيْسَ بِشَكٍّ» وَقَالَ فُضَيْلٌ: " الْمُرْجِئَةُ كُلَّمَا سَمِعُوا حَدِيثًا فِيهِ تَخْوِيفٌ، قَالُوا: هَذَا تَهْدِيدٌ وَإِنَّ الْمُؤْمِنَ يَخَافُ تَهْدِيدَ اللَّهِ وَتَحْذِيرَهُ وَتَخْوِيفَهُ وَوَعِيدَهُ وَيَرْجُو وَعْدَهُ، وَإِنَّ الْمُنَافِقَ لَا يَخَافُ تَهْدِيدَ اللَّهِ وَلَا تَحْذِيرَهُ وَلَا تَخْوِيفَهُ وَلَا وَعِيدَهُ وَلَا يَرْجُو وَعْدَهُ "، وَقَالَ فُضَيْلٌ: «الْأَعْمَالُ تُخْبِطُ الْأَعْمَالَ، وَالْأَعْمَالُ تَحُولُ دُونَ الْأَعْمَالِ»

And Fudayl said: I heard Sufyān Ath-Thawrī say: *"Whoever prays towards this qiblah then for us he is a believer. And the people for us are believers through acknowledgement (of faith), inheritance, marriage, punishments, slaughtering and sacrifices. And they have sins and mistakes. Allāh is their Reckoner, if He wants He punishes them and if He wants He forgives them. And we do not know what they are (i.e. in hukm) for Allāh."*

And Fudayl said: I heard Al-Mughīrah Ad-Dabbī say: *"Whoever doubts in his religion then he is a kāfir. And I am a believer in shā Allāh."*

Fudayl said: *"Al-Istithnā is not doubting."*

And Fudayl said: *"Everytime the Murjiah hear a hadīth in which there is frightening they said: 'This is (merely) a threat.' While the believer fears the threat of Allāh, His admonition, His frightening, His warning and he hopes for His promise. And verily the*

hypocrite does not fear the threat of Allāh, nor His admonition, nor His frightening, nor His warning and he does not hope for His promise."

And Fudayl said: *"(Some) deeds destroy (other) deeds, and (some deeds) prevent from (other) deeds."*

819 – قَالَ أَبِي: أُخْبِرْتُ عَنْ فُضَيْلٍ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ: فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ {وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا} [البقرة: 269] قَالَ: «الْفِقْهُ وَالْعِلْمُ»

819. My father said: I was informed from Fudayl, from Layth, from Mujāhid regarding the Words of Allāh *'azza wa jalla*:

﴿ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ﴾

"And whoever is given wisdom, he has verily been given a great amount of goodness." (Al-Baqarah 2:269)

He said: *"Understanding and knowledge."*

820 – وَوَجَدْتُ فِي كِتَابِ أَبِي رَحِمَهُ اللَّهُ قَالَ: أُخْبِرْتُ عَنْ فُضَيْلٍ، عَنْ سُلَيْمَانَ يَعْنِي الْأَعْمَشَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي الْبَخْتَرِيِّ الطَّائِيِّ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ رَضِيَ اللَّهُ عَنْهُ قَالَ: " الْقُلُوبُ أَرْبَعَةٌ: قَلْبٌ أَجْرَدُ كَأَنَّمَا فِيهِ سِرَاجٌ يَزْهَرُ فَذَلِكَ قَلْبُ الْمُؤْمِنِ، وَقَلْبٌ أَغْلَفُ فَذَلِكَ قَلْبُ الْكَافِرِ، وَقَلْبٌ مُصْفَحٌ فَذَلِكَ قَلْبُ الْمُنَافِقِ، وَقَلْبٌ فِيهِ إِيمَانٌ وَنِفَاقٌ، وَمَثَلُ الْإِيمَانِ فِيهِ كَمَثَلِ شَجَرَةٍ يَسْقِيهَا مَاءٌ طَيِّبٌ، وَمَثَلُ النِّفَاقِ فِيهِ كَمَثَلِ قَرْحَةٍ يَمُدُّهَا قَيْحٌ وَدَمٌ، فَأَيُّهُمَا غَلَبَ عَلَيْهِ غَلَبَهُ "

820. And I found in the book of my father – *rahimahullāh* – that he said: I was informed from Fudayl, from Sulaymān (i.e. Al-A'mash), from 'Amr ibn Murrah, from Abū Al-Bakhtarī At-Tāī, from Hudhayfah ibn Al-Yamān (*radiAllāhu 'anhu*) who said: *"There are four types of hearts. An uncovered heart in which there is a lamp that shines, and this is the heart of the believer. And a heart that does not contain anything, and this is the heart of the kāfir. And a heart with two sides, and this is the heart of the hypocrite. And a heart in which there is īmān and nifāq. The example of the īmān in it is like a tree which is watered with good water, and the example of the nifāq in it is like a disease supplied by pus and blood. So whichever of them overpower the other will overcome it (i.e. the heart)."*

821 – حَدَّثَنَا هارُونُ بْنُ مَعْرُوفٍ، غَيْرَ مَرَّةٍ، نا ضَمْرَةُ، عَنِ ابْنِ شَوْذَبٍ، عَنْ مُحَمَّدِ بْنِ جُحَادَةَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنِ الْهُزَيْلِ بْنِ شُرَحْبِيلَ، قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: «لَوْ وُزِنَ إِيمَانُ أَبِي بَكْرٍ بِإِيمَانِ أَهْلِ الْأَرْضِ لَرَجَحَ بِهِ»

821. Hārūn ibn Ma'rūf narrated to us more than one time (and said): Damrah narrated to us, from Ibn Shawdhab, from Muhammad ibn Juhādah, from Salamah ibn Kuhayl, from Al-Huzayl ibn Shurahbīl who said: 'Umar ibn Al-Khattāb (*radiAllāhu 'anhu*) said: *"If the īmān of Abū Bakr was weighed against the īmān of the inhabitants of the earth, then it would verily exceed it in weight."*

822 – سَمِعْتُ أَبِي يُحَدِّثُ، عَنْ هَارُونَ، فَذَكَرَ مِثْلَهُ

822. I heard my father narrate from Hārūn, and he mentioned the same as it.

823 – حَدَّثَنِي أَبِي، نا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، حَدَّثَنِي جَامِعُ بْنُ شَدَّادٍ، عَنْ الْأَسْوَدِ بْنِ هِلَالٍ، قَالَ: خَرَجَ مُعَاذٌ فِي نَاسٍ فَقَالَ: «اجْلِسُوا نُؤْمِنُ سَاعَةً نَذْكُرُ اللَّهَ»

823. My father narrated to me (and said): Yahyā ibn Sa'īd narrated to us, from Sufyān (who said): Jāmi' ibn Shaddād narrated to me, from Al-Aswad ibn Hilāl who said: Mu'ādh went out to the people and said: *"Sit down and let us believe for an hour (or a while) mentioning Allāh."*

824 – حَدَّثَنِي أَبِي، نا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ الطَّائِيِّ، قَالَ أَبُو عَبْدِ الرَّحْمَنِ وَهُوَ أَيُّوبُ بْنُ عَائِذٍ الْبَخْتَرِيُّ عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ: " يَأْتِي الرَّجُلُ الرَّجُلَ لَا يَمْلِكُ لَهُ وَلَا لِنَفْسِهِ ضَرًّا وَلَا نَفْعًا فَيَحْلِفُ لَهُ أَنَّكَ كَيْتَ وَلَعَلَّهُ لَا يَتَحَلَّى مِنْهُ بِشَيْءٍ فَيَرْجِعُ وَمَا فِيهِ مِنْ دِينِهِ شَيْءٌ، ثُمَّ قَرَأَ عَبْدُ اللَّهِ {أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنْفُسَهُمْ بَلِ اللَّهُ يُزَكِّي مَنْ يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلًا انْظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَفَى بِهِ إِثْمًا مُبِينًا} [النساء:49 -50] "

824. My father narrated to me (and said): Sufyān ibn 'Uyaynah narrated to us, from Ayyūb At-Tāī – Abū 'Abdir-Rahmān said: And he is Ayyūb ibn 'Āidh Al-Bakhtarī – from Qays ibn Muslim, from Tāriq ibn Shihāb, from 'Abdullāh (who said): *"A (poor or needy) man will come to a (rich or powerful) man who does not own for him nor for himself any harm or good. Then he will swear to him (saying): 'You are verily such (i.e. praising him in order for him to help him or give him something).' And perhaps he does not have any of these things (i.e. the charactaristics which he described him with). Then he returns and he has nothing left of his religion."* Then 'Abdullāh recited:

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنْفُسَهُمْ بَلِ اللَّهُ يُزَكِّي مَنْ يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلًا ۝ انْظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَفَى بِهِ إِثْمًا مُبِينًا ﴾

"Have you not see those who claim for themselves that they are pure. Rather, it is Allāh who purify whoever He wants. And they will not be wronged even a fatīl (a scalish thread in the long slit of a datestone)**. Look how they invent lies about Allāh. And that is enough as a manifest sin."** (An-Nisā 4:49-50)

825 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نا وَكِيعٌ، عَنْ حَمَّادِ بْنِ نَجِيحٍ، نا أَبُو عِمْرَانَ الْجَوْنِيُّ، عَنْ جُنْدُبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: «كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ فِتْيَانٌ حَزَاوِرَةٌ فَتَعَلَّمْنَا الْإِيمَانَ، ثُمَّ تَعَلَّمْنَا الْقُرْآنَ فَازْدَدْنَا بِهِ إِيمَانًا»

825. My father – *rahimahullāh* – narrated to me (and said): Wakī' narrated to us, from Hammād ibn Najīh (who said): Abū 'Imrān Al-Jawnī narrated to us, from Jundub (*radiAllāhu 'anhu*) who said: *We were with the Messenger of Allāh ﷺ and we were young boys, so we would learn about īmān and then learn the Qurān, and that would increase our īmān."*

826 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، نا الْأَعْمَشُ، وَسُفْيَانُ، عَنْ ثَابِتِ بْنِ هُرْمُزَ أَبِي الْمِقْدَامِ، عَنْ أَبِي يَحْيَى، قَالَ: سُئِلَ حُذَيْفَةُ رَضِيَ اللَّهُ عَنْهُ: مَا الْمُنَافِقُ؟ قَالَ: الَّذِي يَصِفُ الْإِسْلَامَ وَلَا يَعْمَلُ بِهِ "

826. My father narrated to me (and said): Wakī' narrated to us (and said): Al-A'mash and Sufyān (both) narrated to us, from Thābit ibn Hurmuz Abū Al-Miqdām, from Abū Yahyā who said: Hudhayfah (*radiAllāhu 'anhu*) was asked: *"What is the hypocrite?"* He said: *"The one who describes Islām but does not act upon it."*

827 – حَدَّثَنِي أَبِي، نا سُلَيْمَانُ بْنُ دَاوُدَ وَهُو أَبُو دَاوُدَ الطَّيَالِسِيُّ، نا عِمْرَانُ يَعْنِي الْقَطَّانَ، عَنْ قَتَادَةَ، عَنْ نَصْرِ بْنِ عَاصِمٍ اللَّيْثِيِّ، عَنْ مُعَاوِيَةَ اللَّيْثِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «يَكُونُ النَّاسُ مُجْدِبِينَ فَيُنْزِلُ اللَّهُ عَلَيْهِمْ رِزْقًا مِنْ رِزْقِهِ فَيُصْبِحُونَ مُشْرِكِينَ» فَقِيلَ لَهُ: وَكَيْفَ ذَاكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «يَقُولُونَ مُطِرْنَا بِنَوْءِ كَذَا وَكَذَا»

827. My father narrated to me (and said): Sulaymān ibn Dāwūd (and he is Abū Dāwūd At-Tiyālisī) narrated to us (and said): 'Imrān (i.e Al-Qattān) narrated to us, from Qatādah, from Nasr ibn 'Āsim Al-Laythī, from Mu'āwiyah Al-Laythī who said: The Messenger of Allāh ﷺ said: ***"The people will be infertile (i.e. not able to produce crops and fruits) and then Allāh will send provision from His provision upon them. Then they will become mushrikūn."*** So it was said to him: *"And how is that, O Messenger of Allāh?"* He said: ***"They will say: We we were given rain by such and such star."***

828 – حَدَّثَنِي أَبِي، نا بَهْزٌ، نا شُعْبَةُ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ جَبْرٍ الْأَنْصَارِيُّ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «آيَةُ النِّفَاقِ بُغْضُ الْأَنْصَارِ وَآيَةُ الْإِيمَانِ حُبُّ الْأَنْصَارِ»

828. My father narrated to me (and said): Bahz narrated to us (and said): Shu'bah narrated to us (and said): 'Abdullāh ibn 'Abdillāh ibn Jabr Al-Ansārī narrated to me and said: I heard Anas ibn Mālik (*radiAllāhu 'anhu*) say: The Messenger of Allāh ﷺ said: ***"The sign of nifāq (hypocrisy) is hating the Ansār, and the sign of īmān is loving the Ansār."***

829 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نا مُحَمَّدُ بْنُ جَعْفَرٍ، نا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ نُبَيْطِ بْنِ شَرِيطٍ، عَنْ جَابَانَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: «لَا يَدْخُلُ الْجَنَّةَ مَنَّانٌ وَلَا عَاقٌّ وَلَا مُدْمِنُ خَمْرٍ» قَالَ أَبُو عَبْدِ الرَّحْمَنِ: نُبَيْطُ بْنُ شَرِيطٍ هُو أَبُو سَلَمَةَ بْنُ نُبَيْطٍ وَكَانَ شُعْبَةُ أَلْثَغَ فَكَانَ يَقُولُ شُبَيْطُ بْنُ شَرِيطٍ

829. My father – *rahimahullāh* – narrated to me (and said): Muhammad ibn Ja'far narrated to us (and said): Shu'bah narrated to us, from Mansūr, from Sālim ibn Abī Al-Ja'd, from Nubayt ibn Sharīt, from Jābān, from 'Abdullāh ibn 'Amr (*radiAllāhu 'anhu*), from the Prophet ﷺ that he said: ***"The one who keeps reminding others of his favors, the disobedient to his parents and the alcoholic will not enter Paradise."*** Abū 'Abdir-Rahmān said: Nubayt ibn Sharīt he is Abū Salamah ibn

Nubayt, and Shu'bah used to falter in his speech so he would say: Shubayt ibn Sharīt.

830 – حَدَّثَنِي أَبِي، نا مُعَاذُ بْنُ مُعَاذٍ، نا ابْنُ عَوْنٍ، قَالَ: "كُنَّا جُلُوسًا فِي مَسْجِدِ بَنِي عَدِيٍّ قَالَ وَفِينَا أَبُو السَّوَّارِ الْعَدَوِيُّ فَدَخَلَ عَلَيْهِ مَعْبَدٌ الْجُهَمِيُّ مِنْ بَعْضِ الْأَبْوَابِ، فَقَالَ أَبُو السَّوَّارِ: مَا أَدْخَلَ هَذَا مَسْجِدَنَا؟ لَا تَدَعُوهُ يُجَالِسُنَا، لَا تَدَعُوهُ يَجْلِسُ إِلَيْنَا، فَقَالَ بَعْضُ الْقَوْمِ: إِنَّمَا جَاءَ إِلَى قَرِيبَةٍ لَهُ مُعْتَكِفَةٌ فِي هَذِهِ الْقُبَّةِ، قَالَ: فَجَاءَ فَدَخَلَ عَلَيْهَا ثُمَّ خَرَجَ فَذَهَبَ "

830. My father narrated to me (and said): Mu'ādh ibn Mu'ādh narrated to us (and said): Ibn 'Awn narrated to us and said: We were sitting in the *masjid* of Banū 'Adī. He said: And among us was Abū As-Sawwār Al-'Adawī. Then Ma'bad Al-Juhanī[70] entered upon him from one of the doors. So Abū As-Sawwar said: *"What has made this one enter our masjid? Do not let him sit with us. Do not let him sit near us."* So some of the people said: *"He verily came to some female relative of his who is making i'tikāf in that tent."* He said: So he came and entered upon her, then he went out and left.

831 – حَدَّثَنِي أَبِي، نا خَالِدُ بْنُ حَيَّانَ أَبُو يَزِيدَ الرَّقِّيُّ، نا مَعْقِلُ بْنُ عُبَيْدِ اللَّهِ الْعَبْسِيُّ، قَالَ: قَدِمَ عَلَيْنَا سَالِمٌ الْأَفْطَسُ بِالْإِرْجَاءِ فَعَرَضَهُ، قَالَ: فَنَفَرَ مِنْهُ أَصْحَابُنَا نَفَارًا شَدِيدًا وَكَانَ أَشَدَّهُمْ مَيْمُونُ بْنُ مِهْرَانَ وَعَبْدُ الْكَرِيمِ بْنُ مَالِكٍ، فَأَمَّا عَبْدُ الْكَرِيمِ فَإِنَّهُ عَاهَدَ اللَّهَ عَزَّ وَجَلَّ أَلَّا يَأْوِيهِ وَإِيَّاهُ سَقْفُ بَيْتٍ إِلَّا الْمَسْجِدَ، قَالَ مَعْقِلٌ فَحَجَجْتُ فَدَخَلْتُ عَلَى عَطَاءِ بْنِ أَبِي رَبَاحٍ فِي نَفَرٍ مِنْ أَصْحَابِي قَالَ: فَإِذَا هُوَ يَقْرَأُ سُورَةَ يُوسُفَ قَالَ فَسَمِعْتُهُ يَقْرَأُ هَذَا الْحَرْفَ {حَتَّى إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِبُوا} [يوسف: 110] مُخَفَّفَةً، قَالَ: قُلْتُ إِنَّ لَنَا إِلَيْكَ حَاجَةً فَاخْلُ لَنَا فَفَعَلَ فَأَخْبَرْتُهُ أَنَّ قَوْمًا قَبْلَنَا قَدْ أَحْدَثُوا وَتَكَلَّمُوا وَقَالُوا: إِنَّ الصَّلَاةَ وَالزَّكَاةَ لَيْسَتَا مِنَ الدِّينِ، قَالَ: فَقَالَ: أَوَلَيْسَ يَقُولُ اللَّهُ عَزَّ وَجَلَّ {وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ} [البينة: 5] فَالصَّلَاةُ وَالزَّكَاةُ مِنَ الدِّينِ، قَالَ: فَقُلْتُ لَهُ إِنَّهُمْ يَقُولُونَ: لَيْسَ فِي الْإِيمَانِ زِيَادَةٌ، قَالَ: أَوَلَيْسَ قَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ فِيمَا أَنْزَلَ {فَزَادَتْهُمْ إِيمَانًا} [التوبة: 124] فَمَا هَذَا الْإِيمَانُ الَّذِي زَادَهُمْ، قَالَ: قُلْتُ فَإِنَّهُمْ قَدِ انْتَحَلُوكَ وَبَلَغَنِي أَن ذَرًّا دَخَلَ عَلَيْكَ فِي أَصْحَابٍ لَهُ فَعَرَضُوا عَلَيْكَ قَوْلَهُمْ فَقَبِلْتَهُ وَقُلْتَ هَذَا الْأَمْرَ فَقَالَ: لَا وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ مَا كَانَ هَذَا – مَرَّتَيْنِ أَوْ ثَلَاثًا

831. My father narrated to me (and said): Khālid ibn Hayyān Abū Yazīd Ar-Raqqī narrated to us (and said): Ma'qil ibn 'Ubayd-Allāh Al-'Absī narrated to us and said: Sālim Al-Aftas came to us with *irjā* and presented it. He said: So our companions feared it (i.e. *irjā*) with an extreme fear, and the most severe of them was Maymūn ibn Mihrān and 'Abdul-Karīm ibn Mālik. As for 'Abdul-Karīm, then he verily made a promise to Allāh – *'azza wa jalla* – that he would never be under the same roof as him, except the *masjid*. Ma'qil said: Then I performed *Hajj* and I entered upon 'Atā ibn Abī Rabāh with a group of my companions. He said: And at that time he was reciting *sūrah* Yūsuf. He said: So I heard him recite this verse attenuated:

[70] Ma'bad Al-Juhanī was from the Qadariyyah.

﴿ حَتَّى إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِبُوا ﴾

"Until the messengers lost hope, and they (i.e. the people) **thought they had been lied to** (by the messengers)**."** (Yūsuf 12:110)

He said: So I said: *"We verily have a need from you. So speak with us in private."* Then I informed him that in front of us were people who innovated and spoke (of newly invented matters). They said: *"Verily the salāh and the zakāh are not from the religion."* He said: So he said: *"Did Allāh – 'azza wa jalla – not say:*

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ﴾

"And they were not commanded except to worship Allāh, being sincere to Him in religion, *hunafā* (free from *shirk*) **and to establish prayer and to give *zakāh*. And that is the correct religion."** (Al-Bayyinah 98:5)

So the salāh and the zakāh are from the religion." He said: So I said to him: *"They verily say that there is no increase in īmān."* He said: *"Did Allāh – 'azza wa jalla – not say in what He revealed:*

﴿ فَزَادَتْهُمْ إِيمَانًا ﴾

"Then it increased them in īmān." (At-Tawbah 9:124)

So what is this īmān which they increased in?"

He said: I said: *"They verily attribute themselves to you, and it has reached me that Dharr entered upon you with some of his companions and presented their opinion to you and then you accepted it. And that you have said these things."* So he said: *"No, by Allāh besides Whom there is no-one worthy of worship. This never occurred."* Two or three times.

قَالَ: ثُمَّ قَدِمْتُ الْمَدِينَةَ فَجَلَسْتُ إِلَى نَافِعٍ فَقُلْتُ لَهُ يَا أَبَا عَبْدِ اللَّهِ: إِنَّ لِي إِلَيْكَ حَاجَةً، قَالَ: أَسِرٌّ أَمْ عَلَانِيَةٌ؟ فَقُلْتُ: لَا، بَلْ سِرٌّ، قَالَ: رُبَّ سِرٍّ لَا خَيْرَ فِيهِ، فَقُلْتُ لَهُ: لَيْسَ مِنْ ذَاكَ، فَلَمَّا صَلَّيْنَا الْعَصْرَ قَامَ وَأَخَذَ بِيَدِي وَخَرَجَ مِنَ الْخَوْخَةِ وَلَمْ يَنْتَظِرِ الْقَاصَّ، فَقَالَ: مَا حَاجَتُكَ؟ قَالَ: قُلْتُ: أَحْلِنِي مِنْ هَذَا، قَالَ: تَنَحَّ يَا عَمْرُو، فَذَكَرْتُ لَهُ بُدُوَّ قَوْلِهِمْ فَقَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «أُمِرْتُ أَنْ أَضْرِبَهُمْ بِالسَّيْفِ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ فَإِذَا قَالُوا لَا إِلَهَ إِلَّا اللَّهُ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهِ وَحِسَابُهُمْ عَلَى اللَّهِ» قَالَ: قُلْتُ: إِنَّهُمْ يَقُولُونَ: نَحْنُ نُقِرُّ بِأَنَّ الصَّلَاةَ فَرِيضَةٌ وَلَا نُصَلِّي، وَأَنَّ الْخَمْرَ حَرَامٌ وَنَحْنُ نَشْرَبُهَا، وَأَنَّ نِكَاحَ الْأُمَّهَاتِ حَرَامٌ وَنَحْنُ نَفْعَلُ، قَالَ: فَنَتَرَ يَدَهُ مِنْ يَدَيَّ ثُمَّ قَالَ: «مَنْ فَعَلَ هَذَا فَهُوَ كَافِرٌ» ،

He said: Then I went to Madīnah and I sat with Nāfi'. So I said to him: *"O Abū 'Abdillāh, I verily have a need from you."* He said: *"In secret or in public?"* So I said: *"Rather in secret."* He said: *"Perhaps it is a secret in which there is no good."* So I said to him: *"It is nothing as such."* Then when we had prayed the afternoon prayer he got up and took my hand and exited the small door and he did not wait for the

storyteller.[71] Then he said: *"What is your need?"* He said: So I said: *"Let this person leave."* He said: *"O Abū 'Amr, move aside."* Then I mentioned the manifest of their opinion to him. So he said: *"The Messenger of Allāh ﷺ said:* ***'I was commanded to strike them with the sword until they say Lā ilāha illa Allāh. Then if they say Lā ilāha illa Allāh they have protected their blood and wealth from me, and their account is with Allāh.'"*** He said: I said: *"They verily say: We acknowledge that the salāh is an obligation but we do not pray, that khamr (intoxicants) is forbidden but we drink it and that marrying ones mother is forbidden but we do it."* He said: Then he pulled his hand from my hand vigorously. Then he said: *"Whoever does this, he is a kāfir."*

قَالَ مَعْقِلٌ: ثُمَّ لَقِيتُ الزُّهْرِيَّ فَأَخْبَرْتُهُ بِقَوْلِهِمْ فَقَالَ: «سُبْحَانَ اللَّهِ أَوَقَدْ أَخَذَ النَّاسُ فِي هَذِهِ الْخُصُومَاتِ؟» قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُو مُؤْمِنٌ، وَلَا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ الشَّارِبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ»

Ma'qil said: Then I met Az-Zuhrī so I informed him about their opinion, so he said: *"Subhan-Allāh. Did the people really begin to dispute in these things? The Messenger of Allāh ﷺ said:* ***'The fornicator is not a believer when he fornicates, nor is the thief a believer when he steals, nor is the one who drinks alcohol a believer when he drinks it.'"***

قَالَ مَعْقِلٌ: ثُمَّ لَقِيتُ الْحَكَمَ بْنَ عُتَيْبَةَ، قَالَ: فَقُلْتُ: إِنَّ مَيْمُونًا وَعَبْدَ الْكَرِيمِ بَلَغَهُمَا أَنَّهُ دَخَلَ عَلَيْكَ نَاسٌ مِنَ الْمُرْجِئَةِ فَعَرَضُوا عَلَيْكَ قَوْلَهُمْ فَقَبِلْتَ قَوْلَهُمْ، قَالَ: «فَقَبِلَ ذَلِكَ عَلَيَّ مَيْمُونٌ وَعَبْدُ الْكَرِيمِ؟» قُلْتُ: لَا، قَالَ: " فَدَخَلَ عَلَيَّ مِنْهُمُ اثْنَا عَشَرَ رَجُلًا وَأَنَا مَرِيضٌ، فَقَالُوا: يَا أَبَا مُحَمَّدٍ بَلَغَكَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَتَاهُ رَجُلٌ بِأَمَةٍ سَوْدَاءَ أَوْ حَبَشِيَّةٍ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ عَلَيَّ رَقَبَةً مُؤْمِنَةً أَفَتَرَى هَذِهِ مُؤْمِنَةً؟ قَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «أَتَشْهَدِينَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ؟» قَالَتْ: نَعَمْ، قَالَ: «وَتَشْهَدِينَ أَنِّي رَسُولُ اللَّهِ؟» قَالَتْ: نَعَمْ، قَالَ: «وَتَشْهَدِينَ أَنَّ الْجَنَّةَ حَقٌّ وَأَنَّ النَّارَ حَقٌّ؟» قَالَتْ: نَعَمْ، قَالَ: «أَتَشْهَدِينَ أَنَّ اللَّهَ يَبْعَثُكِ مِنْ بَعْدِ الْمَوْتِ؟» قَالَتْ: نَعَمْ، قَالَ: «فَأَعْتِقْهَا فَإِنَّهَا مُؤْمِنَةٌ» قَالَ: فَخَرَجُوا وَهُمْ يَنْتَحِلُونِي "

Ma'qil said: Then I met Al-Hakam ibn 'Utaybah. He said: So I said to him: *"It has verily reached to Maymūn and 'Abdul-Karīm that people from the Murjiah entered upon you and presented you with their opinion and that you accepted their opinion."* He said: *"Did Maymūn and 'Abdul-Karīm then accept this (i.e. believe this) regarding me?"* I said: *"No."* He said: *"Then twelve men from them (i.e. the Murjiah) entered upon me while I was sick, and they said: O Abū Muhammad, has it reached you that a man came to the Messenger of Allāh ﷺ with a black or Ethiopian female slave, and said: 'O Messenger of Allāh, I verily have to free a believing slave, so do you consider this woman a believer?' The Messenger of Allāh ﷺ said to her:* ***'Do you bear witness that no-one is worthy of worship besides Allāh?'*** *She said: 'Yes.' He said:* ***'Do you bear witness that I am the***

[71] A man with knowledge about the *sīrah*, the battles and other stories related to the religion and its people, who would tell these stories after the prayer.

Messenger of Allāh?' *She said: 'Yes.' He said:* ***'Do you bear witness that Paradise is true and that Hellfire is true?'*** *She said: 'Yes.' He said:* ***'Do you bear witness that Allāh will resurrect you after death?'*** *She said: 'Yes.' He said:* ***'Free her, for she is verily a believer.'"*** He said: *"Then they left while attributing themselves to me."*

قَالَ مَعْقِلٌ: ثُمَّ جَلَسْتُ إِلَى مَيْمُونِ بْنِ مِهْرَانَ، فَقِيلَ لَهُ: يَا أَبَا أَيُّوبَ لَوْ قَرَأْتَ لَنَا سُورَةً فَفَسَّرْتَهَا، قَالَ: فَقَرَأَ أَوْ قُرِئَتْ إِذَا الشَّمْسُ كُوِّرَتْ حَتَّى إِذَا بَلَغَ {مُطَاعٍ ثَمَّ أَمِينٍ} [التكوير: 21] قَالَ: «ذَاكَ جِبْرِيلُ صَلَوَاتُ اللَّهِ عَلَيْهِ وَالْخَيْبَةُ لِمَنْ يَقُولُ إِيمَانُهُ كَإِيمَانِ جِبْرِيلَ عَلَيْهِ السَّلَامُ»

Ma'qil said: Then I sat with Maymūn ibn Mihrān. It was said to him: *"O Abū Ayyūb, will you not recite a sūrah for us and explain it."* He said: So he recited or someone recited:

﴿ إِذَا الشَّمْسُ كُوِّرَتْ ﴾

"When the sun is wrapped up (in darkness)**."** (At-Takwīr 81:1)

Until he reached the verse:

﴿ مُطَاعٍ ثَمَّ أَمِينٍ ﴾

"(He is) **obeyed there** (i.e. in heaven) **and trustworthy."** (At-Takwīr 81:21)

He said: "*That is Jibrīl (salawātullāhi 'alayhi), and the humiliating failure is for the one who says that his īmān is like the īmān of Jibrīl ('alayhi as-salām)."*

832 – سَمِعْتُ أَبِي رَحِمَهُ اللَّهُ، يَقُولُ: كَانَ أَسْوَدُ بْنُ سَالِمٍ يَقُولُ: " لَا أَرْوِي عَنْ عَلْقَمَةَ، شَيْئًا لِأَنَّهُ قَالَ: أَرْجُو أَنْ أَكُونَ مُؤْمِنًا "، خَاصَمَهُ صَدَقَةُ الْمَرْوَزِيُّ عَلَى بَابِ ابْنِ عُلَيَّةَ فِي الرَّجُلِ يَقُولُ: أَنَا مُؤْمِنٌ حَقًّا أَنْكَرَ عَلَيْهِ صَدَقَةُ، وَكُلُّنَا أَنْكَرْنَا عَلَيْهِ ذَلِكَ، وَكَانَ الْأَسْوَدُ يَقُولُ: أَنَا مُؤْمِنٌ حَقًّا، وَتَأَوَّلَ هَذِهِ الْآيَةَ {وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهِدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا} [الأنفال: 74] فَقَالَ أَبِي: إِنَّمَا هَذِهِ لِمَنْ آوَى وَنَصَرَ هَذَا شَيْءٌ قَدْ مَضَى وَانْقَطَعَ هَذَا لِهَؤُلَاءِ خَاصَّةً

832. I heard my father – *rahimahullāh* – say: Aswad ibn Sālim used to say: *"I do not narrate anything from 'Alqamah, because he says: 'I hope I am a believer.'"* Sadaqah Al-Marwazī disputed with him in front of the door of Ibn 'Ulayyah about a man who says: *"I am a true believer."* And Sadaqah rejected this for him, and we all rejected this for him (or criticized him for saying this). And Al-Aswad used to say: *"I am a true believer."* And he misinterpreted this verse:

﴿ وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴾

"And those who believed, migrated and strived in the cause of Allāh, and those who gave shelter and support they are the true believers. For them is forgiveness and a generous provision." (Al-Anfāl 8:74)

So my father said: *"That is verily for the one who gave shelter and supported this affair. This has verily gone forth and has been cut off for those (who did this) specifically (i.e. the Muhājirūn and Ansār)."*

سُئِلَ عَنِ الْقَدَرِيَّةِ وَالصَّلَاةِ خَلْفَهُمْ وَمَا جَاءَ فِيهِمْ

(Chapter 13) He was asked about the Qadariyyah and the prayer behind them and what was said regarding them

833 – سَمِعْتُ أَبِي رَحِمَهُ اللَّهُ يَقُولُ: «لَا يُصَلَّى خَلْفَ الْقَدَرِيَّةِ وَالْمُعْتَزِلَةِ وَالْجَهْمِيَّةِ»

833. I heard my father say: *"The prayer is not performed behind the Qadariyyah, the Mu'tazilah and the Jahmiyyah."*

834 – سَأَلْتُ أَبِي مَرَّةً أُخْرَى عَنِ الصَّلَاةِ، خَلْفَ الْقَدَرِيِّ فَقَالَ: «إِنْ كَانَ مِمَّنْ يُخَاصِمُ فِيهِ وَيَدْعُو إِلَيْهِ فَلَا نُصَلِّي خَلْفَهُ»

834. I asked my father another time regarding the prayer behind the Qadariyyah, so he said: *"If he is from those who dispute regarding it and invites towards it, then we do not pray behind him."*

835 – سَمِعْتُ أَبِي رَحِمَهُ اللَّهُ، وَسَأَلَهُ عَلِيُّ بْنُ الْجَهْمِ عَنْ مَنْ قَالَ: بِالْقَدَرِ يَكُونُ كَافِرًا؟ قَالَ: " إِذَا جَحَدَ الْعِلْمَ، إِذَا قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَكُنْ عَالِمًا حَتَّى خَلَقَ عِلْمًا فَعَلِمَ فَجَحَدَ عِلْمَ اللَّهِ عَزَّ وَجَلَّ فَهُوَ كَافِرٌ "

835. I heard my father – *rahimahullāh* – when 'Alī ibn Al-Jahm asked him regarding the one who holds the opinion of the Qadar, (whether or no) he is a *kāfir*? He said: *"If he rejects the knowledge (then he is a kāfir). If he says: 'Verily Allāh – 'azza wa jalla – did not have knowledge until He created knowledge, (first) then He knew.' So he rejects the Knowledge of Allāh – 'azza wa jalla – then he is kāfir."*

836 – حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، نا أَبُو رَجَاءٍ الْكَلْبِيُّ وَاسْمُهُ رَوْحُ بْنُ الْمُسَيَّبِ، قَالَ: رَأَيْتُ رَجُلَيْنِ يَتَكَلَّمَانِ فِي الْمِرْبَدِ فِي الْقَدَرِ، فَقَالَ فَضْلٌ الرَّقَاشِيُّ لِصَاحِبِهِ: «لَا تُقِرُّ لَهُ بِالْعِلْمِ، إِنْ أَقْرَرْتَ لَهُ بِالْعِلْمِ فَأَمْكِنْهُ مِنْ رِجْلَيْكَ يَسْحَبَكَ عَرْضَ الْمِرْبَدِ»

836. Muhammad ibn Abī Bakr Al-Muqaddamī narrated to us (and said): Abū Rajā Al-Kalbī – and his name is Rawh ibn Al-Musayyib – narrated to us and said: I saw two men speaking in Al-Mirbad (a place in Basrah) regarding the *Qadar*, so Fadl Ar-Raqqāshī[72] said to his companion: *"Do not acknowledge (the pre-existing) knowledge for Him. If you acknowledge the (pre-existing) knowledge for Him, then (you might as well) let Him drag you by your two feet (across) the width of Al-Mirbad (i.e. claim that Allāh is forcing you to do whatever you are doing)."*

837 – حُدِّثْتُ، عَنْ حَوْثَرَةَ بْنِ أَشْرَسَ، قَالَ: سَمِعْتُ سَلَّامًا أَبَا الْمُنْذِرِ، غَيْرَ مَرَّةٍ ، وَهُوَ يَقُولُ: " سَلُوهُمْ عَنِ الْعِلْمِ، هَلْ عَلِمَ أَوْ لَمْ يَعْلَمْ، فَإِنْ قَالُوا: قَدْ عَلِمَ، فَلَيْسَ فِي أَيْدِيهِمْ شَيْءٌ، وَإِنْ قَالُوا: لَمْ يَعْلَمْ، فَقَدْ حَلَّتْ دِمَاؤُهُمْ "

[72] A leader of the Qadariyyah.

837. It was narrated to me, from Hawtharah ibn Ashras who said: I heard Sālim Abū Al-Mundhir – more than one time – while he said: *"Ask them about the knowledge. Did He (i.e. Allāh) know (on beforehand) or did He not know (on beforehand). Then if they say: 'He verily knew', then they have nothing in their hands (of arguments), and if they say: 'He did not know', then their blood has verily become permissible."*

838 – قَالَ حَوْثَرَةُ: وَحَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ أَبِي جَعْفَرٍ الْخَطْمِيِّ، قَالَ: قِيلَ لِعُمَرَ بْنِ عَبْدِ الْعَزِيزِ، رَحِمَهُ اللَّهُ: إِنَّ غَيْلَانَ يَقُولُ فِي الْقَدَرِ كَذَا وَكَذَا، فَمَرَّ بِهِ فَقَالَ: «أَخْبِرْنِي عَنِ الْعِلْمِ؟» فَقَالَ: «سُبْحَانَ اللَّهِ فَقَدْ عَلِمَ اللَّهُ كُلَّ نَفْسٍ مَا هِيَ عَامِلَةٌ وَإِلَى مَا هِيَ صَائِرَةٌ» فَقَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ: «وَالَّذِي نَفْسِي بِيَدِهِ لَوْ قُلْتَ غَيْرَ هَذَا لَضَرَبْتُ عُنُقَكَ، اذْهَبِ الْآنَ فَاجْهَدْ جَهْدَكَ»

838. Hawtharah said: And Hammād ibn Salamah narrated to us, from Abū Ja'far Al-Khatmī who said: It was said to 'Umar ibn 'Abdul-'Azīz *rahimahullāh*: *"Verily Ghaylān says such and such about the Qadar."* Then (one day) he passed him by, so he said: *"Inform me about the knowledge?"* So he said: *"SubhānAllāh. Verily did Allāh know every soul and what it is doing and what there will become of it."* So 'Umar ibn 'Abdul-'Azīz said: *"By the One in whose Hand my soul is in. If you had said anything other than this I would have beheaded you. Go now and do what you must do."*

839 – حَدَّثَنِي سَوَّارٌ، أَوْ حُدِّثْتُ عَنْهُ، حَدَّثَنِي مُعَاذُ بْنُ مُعَاذٍ، قَالَ: «صَلَّيْتُ خَلْفَ رَجُلٍ مِنْ بَنِي سَعْدٍ، ثُمَّ بَلَغَنِي أَنَّهُ قَدَرِيٌّ، فَأَعَدْتُ الصَّلَاةَ بَعْدَ أَرْبَعِينَ سَنَةً، أَوْ ثَلَاثِينَ سَنَةً» قَالَ عَبْدُ اللَّهِ: أَكْبَرُ عِلْمِي أَنِّي سَمِعْتُ مِنْ سَوَّارٍ أَوْ حَدَّثَنِي بَعْضُ أَصْحَابِنَا عَنْهُ

839. Sawwār narrated to me, or it was narrated to me from him (that he said): Mu'ādh ibn Mu'ādh narrated to me and said: *"I prayed behind a man from Banū Sa'd. Then it reached me that he was a qadarī, so I repeated the prayer after forty years or thirty years."* 'Abdullāh said: The biggest of my knowledge (regarding this narration) is that I heard it from Sawwār or some of our companions narrated to me from him.

840 – حَدَّثَنِي الْحَسَنُ بْنُ عِيسَى، مَوْلَى عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ، حَدَّثَنِي حَمَّادُ بْنُ قِيرَاطٍ، قَالَ: سَمِعْتُ إِبْرَاهِيمَ بْنَ طَهْمَانَ، يَقُولُ: «الْجَهْمِيَّةُ كُفَّارٌ وَالْقَدَرِيَّةُ كُفَّارٌ»

840. Al-Hasan ibn 'Īsā – the *mawlā* of 'Abdullāh ibn Al-Mubārak – narrated to me (and said): Hammād ibn Qīrāt narrated to me and said: I heard Ibrāhīm ibn Tahmān say: *"The Jahmiyyah are kuffār and the Qadariyyah are kuffār."*

841 – حَدَّثَنِي أَبِي، نا عَبْدُ اللَّهِ بْنُ يَزِيدَ، نا سَعِيدُ بْنُ أَبِي أَيُّوبَ، نا عَطَاءُ بْنُ دِينَارٍ، عَنْ حَكِيمِ بْنِ شَرِيكٍ الْهُذَلِيِّ، عَنْ يَحْيَى بْنِ مَيْمُونٍ الْحَضْرَمِيِّ، عَنْ رَبِيعَةَ الْجُرَشِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبِي وَقَالَ أَبُو عَبْدِ الرَّحْمَنِ مَرَّةً أُخْرَى: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «لَا تُجَالِسُوا أَهْلَ الْقَدَرِ وَلَا تُفَاتِحُوهُمْ»

841. My father narrated to me (and said): 'Abdullāh ibn Yazīd narrated to us (and said): Sa'īd ibn Abī Ayyūb narrated to us (and said): 'Atā ibn Dīnār narrated to us, from Hakīm ibn Sharīk Al-Hudhalī, from Yahyā ibn Maymūn Al-Hadramī, from Rabī'ah Al-Jurashī, from Abū Hurayrah (*radiAllāhu 'anhu*), from 'Umar ibn Al-Khattāb (*radiAllāhu 'anhu*), from the Prophet ﷺ. My father said: And Abū 'Abdir-Rahmān said another time: I heard the Messenger of Allāh ﷺ say: ***"Do not sit with the people of Qadar, and do not open a conversation with them."***

842 – حَدَّثَنَا سَعِيدُ بْنُ يَعْقُوبَ الطَّالْقَانِيُّ، نا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، نا حَيْوَةُ بْنُ شُرَيْحٍ، أَنَا أَبُو هَانِئٍ الْخَوْلَانِيُّ، أَنَّهُ سَمِعَ أَبَا عَبْدِ الرَّحْمَنِ الْحُبُلِيَّ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «قَدَّرَ اللَّهُ الْمَقَادِيرَ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَالْأَرْضَ»

842. Sa'īd ibn Ya'qūb At-Tālaqānī narrated to us (and said): 'Abdullāh ibn Al-Mubārak narrated to us (and said): Haywah ibn Shurayh narrated to us (and said): Abū Hāni Al-Khawlānī narrated to us that he heard Abū 'Abdir-Rahmān Al-Hubulī (say), that he heard 'Abdullāh ibn 'Amr (*radiAllāhu 'anhu*) (say), that he heard the Prophet ﷺ say: ***"Allāh decided the fates before He created the heavens and the earth."***

843 – حَدَّثَنِي أَبِي، نا إِسْحَاقُ بْنُ سُلَيْمَانَ الرَّازِيُّ، سَمِعْتُ أَبَا سِنَانٍ، عَنْ وَهْبِ بْنِ خَالِدٍ الْحِمْصِيِّ، عَنِ ابْنِ الدَّيْلَمِيِّ، قَالَ: وَقَعَ فِي نَفْسِي شَيْءٌ مِنْ هَذَا الْقَدَرِ فَأَتَيْتُ أُبَيَّ بْنَ كَعْبٍ، فَقُلْتُ: أَبَا الْمُنْذِرِ وَقَعَ فِي نَفْسِي شَيْءٌ مِنْ هَذَا الْقَدَرِ، فَخَشِيتُ أَنْ يَكُونَ فِيهِ هَلَاكُ دِينِي وَأَمْرِي، حَدِّثْنِي عَنْ ذَلِكَ بِشَيْءٍ لَعَلَّ اللَّهَ عَزَّ وَجَلَّ يَنْفَعُنِي بِهِ، فَقَالَ: لَوْ أَنَّ اللَّهَ عَزَّ وَجَلَّ عَذَّبَ أَهْلَ سَمَاوَاتِهِ وَأَهْلَ أَرْضِهِ لَعَذَّبَهُمْ وَهُوَ غَيْرُ ظَالِمٍ لَهُمْ، وَلَوْ رَحِمَهُمْ كَانَتْ رَحْمَتُهُ خَيْرًا لَهُمْ مِنْ أَعْمَالِهِمْ، وَلَوْ كَانَ لَكَ جَبَلُ أُحُدٍ أَوْ مِثْلُ جَبَلِ أُحُدٍ ذَهَبًا أَنْفَقْتَهُ فِي سَبِيلِ اللَّهِ مَا قَبِلَهُ اللَّهُ مِنْكَ حَتَّى تُؤْمِنَ بِالْقَدَرِ، وَتَعْلَمَ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ، وَأَنَّ مَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ، وَإِنَّكَ إِنْ مِتَّ عَلَى غَيْرِ هَذَا دَخَلْتَ النَّارَ، وَلَا عَلَيْكَ أَنْ تَأْتِيَ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ فَتَسْأَلَهُ، فَأَتَيْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ فَسَأَلْتُهُ فَقَالَ مِثْلَ ذَلِكَ، كَانَ أَبُو سِنَانٍ يَقْتَصُّ الْحَدِيثَ قَالَ: وَلَا عَلَيْكَ أَنْ تَأْتِيَ أَخِي حُذَيْفَةَ بْنَ الْيَمَانِ فَتَسْأَلَهُ، فَأَتَيْتُ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ فَسَأَلْتُهُ فَقَالَ مِثْلَ ذَلِكَ، قَالَ: فَأْتِ زَيْدَ بْنَ ثَابِتٍ فَسَلْهُ، فَأَتَيْتُ زَيْدَ بْنَ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ فَسَأَلْتُهُ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «لَوْ أَنَّ اللَّهَ عَذَّبَ أَهْلَ سَمَاوَاتِهِ وَأَهْلَ أَرْضِهِ لَعَذَّبَهُمْ وَهُوَ غَيْرُ ظَالِمٍ لَهُمْ وَلَوْ رَحِمَهُمْ كَانَتْ رَحْمَتُهُ خَيْرًا لَهُمْ مِنْ أَعْمَالِهِمْ، وَلَوْ كَانَ لَكَ جَبَلُ أُحُدٍ ذَهَبًا أَنْفَقْتَهُ فِي سَبِيلِ اللَّهِ مَا قَبِلَهُ اللَّهُ مِنْكَ حَتَّى تُؤْمِنَ بِالْقَدَرِ وَتَعْلَمَ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ وَإِنَّ مَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ، وَأَنَّكَ إِنْ مِتَّ عَلَى غَيْرِ هَذَا دَخَلْتَ النَّارَ»

843. My father narrated to me (and said): Ishāq ibn Sulaymān Ar-Rāzī narrated to us (and said): I heard Abū Sinān (narrate), from Wahb ibn Khālid Al-Himsī, from Ibn Ad-Daylamī who said: Something occurred in my soul of this (opinion of) Qadar, so I went to Ubay ibn Ka'b and said: *"Abū Al-Mundhir, something of this Qadar has occurred in my soul, so I feared it would be the destruction of my religion and my affair. Narrate something regarding that to me, and perhaps Allāh – 'azza wa jalla –*

will benefit me with it." So he said: *"If Allāh – 'azza wa jalla – punished the inhabitants of His heavens and His earth, then He would verily punish them without being unjust to them. And if He showed them mercy, then His mercy would be better for them than their own deeds. And if you had the mountain of Uhud, or like the mountain of Uhud in gold and you spent it for the sake of Allāh, then Allāh would not accept that from you until you believe in the Qadar and you know, that whatever befalls you never would have gone you by and whatever went you by would never have befallen you. And verily if you died upon something other than this you would enter Hellfire. And there is not (any harm) upon you if you went to 'Abdullāh ibn Mas'ūd and ask him."* So I went to 'Abdullāh ibn Mas'ūd (*radiAllāhu 'anhu*) and asked him and he said the same as that (which Ubay ibn Ka'b said). Abū Sinān used to quote the *hadīth* (from the Prophet ﷺ when narrating this narration). He said: *"And there is not (any harm) upon you if you went to my brother Hudhayfah ibn Al-Yamān and ask him."* So I went to Hudhayfah (*radiAllāhu 'anhu*) and asked him, so he said the same to me. He said: *"Go to Zayd ibn Thābit and ask him."* So I went to Zayd ibn Thābit and asked him, so he said: I heard the Messenger of Allāh ﷺ say: ***"If Allāh punished the inhabitants of His heavens and His earth, then He would verily punish them without being unjust to them. And if He showed them mercy then His mercy would be better for them than their own deeds. And if you had the mountain of Uhud, or like the mountain of Uhud in gold and you spent it for the sake of Allāh, then Allāh would not accept that from you until you believe in the Qadar, and you know, that whatever befalls you never would have gone you by and whatever went you by would never have befallen you. And (you know) that if you died upon something else than this you would enter the fire."***

844 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نا يَحْيَى بْنُ سَعِيدٍ، نا سُفْيَانُ، نا أَبُو سِنَانٍ سَعِيدُ بْنُ سِنَانٍ، نا وَهْبُ بْنُ خَالِدٍ الْحِمْصِيُّ، عَنِ ابْنِ الدَّيْلَمِيِّ، قَالَ: لَقِيتُ أُبَيَّ بْنَ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ فَذَكَرَ مَعْنَى حَدِيثِ إِسْحَاقَ الرَّازِيِّ، وَحَدِيثُ إِسْحَاقَ بْنِ سُلَيْمَانَ أَتَمُّ كَلَامًا وَأَكْثَرُ

844. My father – *rahimahullāh* – narrated to me (and said): Yahyā ibn Sa'īd narrated to us (and said): Sufyān narrated to us (and said): Abū Sinān Sa'īd ibn Sinān narrated to us (and said): Wahb ibn Khālid Al-Himsī narrated to us, from Ibn Ad-Daylamī who said: *"I met Ubay ibn Ka'b (radiAllāhu 'anhu) and then he mentioned (a hadīth with) the meaning of the hadīth of Ishāq Ar-Rāzī and the hadīth of Ishāq ibn Sulaymān, with more complete and more words."*

845 – حَدَّثَنِي أَبِي، نا مُحَمَّدُ بْنُ جَعْفَرٍ، نا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: " لَا يُؤْمِنُ عَبْدٌ حَتَّى يُؤْمِنَ بِأَرْبَعٍ: حَتَّى يَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ بَعَثَنِي بِالْحَقِّ، وَحَتَّى يُؤْمِنَ بِالْبَعْثِ بَعْدَ الْمَوْتِ، وَحَتَّى يُؤْمِنَ بِالْقَدَرِ "

845. My father narrated to me (and said): Muhammad ibn Ja'far narrated to us (and said): Shu'bah narrated to us, from Mansūr, from Rib'ī ibn Hirāsh, from 'Alī (*radiAllāhu 'anhu*), from the Prophet ﷺ who said: ***"The slave does not believe until he believes in four (things): Until he bears witness to Lā ilāha illa Allāh and that I am the Messenger of Allāh Who sent me with the truth, and until he believes in the resurrection after death, and until he believes in the Qadar."***

846 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، نا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ رَجُلٍ، عَنْ عَلِيٍّ كَرَّمَ اللَّهُ وَجْهَهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ وَزَادَ فِيهِ: «خَيْرِهِ وَشَرِّهِ»

846. My father narrated to me (and said): Wakī' narrated to us (and said): Sufyān narrated to us, from Mansūr, from Rib'ī ibn Hirāsh, from a man, from 'Alī – may Allāh honor his face – from the Prophet ﷺ similar to it (i.e. the previous narration) and he added to it: ***"The good of it and bad of it (i.e of Qadar)."***

847a – حَدَّثَنِي أَبِي، أنا سُفْيَانُ، قَالَ: قَالَ عَمْرٌو: قَالَ لَنَا طَاوُسٌ: «أَخْزُوا مَعْبَدًا الْجُهَنِيَّ فَإِنَّهُ قَدَرِيٌّ»

847a. My father narrated to me (and said): Sufyān narrated to us and said: 'Amr said: Tāwūs said to us: *"Humiliate Ma'bad Al-Juhanī, for he is verily a qadarī."*

847b – حَدَّثَنِي أَبِي، نا مُعَاذُ بْنُ مُعَاذٍ، أَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي الضُّحَى، قَالَ: قَالَ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ عَلِيٍّ: «لَا تُجَالِسُوا أَهْلَ الْقَدَرِ»

847b. My father narrated to me (and said): Mu'ādh ibn Mu'ādh narrated to us (and said): Sufyān narrated to us, from Al-A'mash, from Abū Ad-Duhā who said: Al-Hasan ibn Muhammad ibn 'Alī said: *"Do not sit with the people of Qadar."*

848 – حَدَّثَنِي أَبِي، نا بَهْزٌ، نا عِكْرِمَةُ بْنُ عَمَّارٍ، قَالَ: سَمِعْتُ الْقَاسِمَ بْنَ مُحَمَّدٍ، وَسَالِمَ بْنَ عَبْدِ اللَّهِ «يَلْعَنَانِ الْقَدَرِيَّةَ الَّذِينَ يُكَذِّبُونَ بِقَدَرِ اللَّهِ عَزَّ وَجَلَّ حَتَّى يُؤْمِنُوا بِخَيْرِهِ وَشَرِّهِ»

848. My father narrated to me (and said): Bahz narrated to us (and said): 'Ikrimah ibn 'Ammār narrated to us and said: *"I heard Al-Qāsim ibn Muhammad and Salim ibn 'Abdillāh (both) curse the Qadariyyah; those who reject the Qadar of Allāh. (And they would continue to curse them) until they believed in the good of it and the bad of it."*

849 – حَدَّثَنِي أَبِي، نا مَرْحُومُ بْنُ عَبْدِ الْعَزِيزِ الْعَطَّارُ، قَالَ: سَمِعْتُ أَبِي وَعَمِّي يَقُولَانِ: سَمِعْنَا الْحَسَنَ وَهُوَ يَنْهَى عَنْ مُجَالَسَةِ مَعْبَدٍ الْجُهَنِيِّ، يَقُولُ: لَا تُجَالِسُوهُ فَإِنَّهُ ضَالٌّ مُضِلٌّ " قَالَ مَرْحُومٌ: قَالَ أَبِي: " وَلَا أَعْلَمُ أَحَدًا يَوْمَئِذٍ يَتَكَلَّمُ فِي الْقَدَرِ غَيْرَ مَعْبَدٍ وَرَجُلٍ مِنَ الْأَسَاوِرَةِ يُقَالُ لَهُ سَسَوَيْهِ

849. My father narrated to me (and said): Marhūm ibn 'Abdil-'Azīz Al-'Attār narrated to us and said: I heard my father and my uncle both say: We heard Al-Hasan when he forbade sitting with Ma'bad Al-Juhanī saying: *"Don't sit with him,*

because he is verily misguided and misguiding." Marhūm said: My father said: *"And I don't know anyone at that time who spoke about the Qadar except Ma'bad and a man from Al-Asāwirah who was called Sasawayh."*

850 – حَدَّثَنِي أَبِي، نا عَبْدُ الصَّمَدِ، نا عِكْرِمَةُ، قَالَ: سَأَلْنَا يَحْيَى بْنَ أَبِي كَثِيرٍ عَنِ الْقَدَرِيَّةِ، فَقَالَ: «هُمُ الَّذِينَ يَقُولُونَ إِنَّ اللَّهَ لَمْ يُقَدِّرِ الشَّرَّ»

850. My father narrated to me, from 'Abdus-Samad, from 'Ikrimah who said: We asked Yahyā ibn Abī Kathīr about the Qadariyyah, so he said: *"They are the ones who say that Allāh did not predetermine that which is bad."*

851 – حَدَّثَنِي أَبِي، نا عَبْدُ الصَّمَدِ، نا عِكْرِمَةُ، قَالَ: سَمِعْتُ سَالِمًا، وَالْقَاسِمَ يَلْعَنَانِ الْقَدَرِيَّةَ

851. My father narrated to me (and said): 'Abdus-Samad narrated to us (and said): 'Ikrimah narrated to us and said: *"I heard Sālim and Al-Qāsim curse the Qadariyyah."*

852 – حَدَّثَنِي أَبِي، نا أَبُو سَعِيدٍ، ثنا رَبِيعَةُ بْنُ كُلْثُومٍ، عَنْ أَبِيهِ قَالَ: قَالَ أَصْحَابُ مُسْلِمِ بْنِ يَسَارٍ: كَانَ مُسْلِمٌ يَقْعُدُ إِلَى هَذِهِ السَّارِيَةِ، فَقَالَ: «إِنَّ مَعْبَدًا يَقُولُ بِقَوْلِ النَّصَارَى»

852. My father narrated to me (and said): Abū Sa'īd narrated to us (and said): Rabī'ah ibn Kulthum narrated to us, from his father who said: The companions of Muslim ibn Yasār said: Muslim used to sit against this pole and say: *"Verily Ma'bad has the same opinion as the Christians."*

853 – حَدَّثَنَا أَبُو بَكْرٍ سَعِيدُ بْنُ يَعْقُوبَ الطَّالْقَانِيُّ، نا الْمُؤَمَّلُ بْنُ إِسْمَاعِيلَ، قَالَ: سَمِعْتُ عُمَارَةَ بْنَ زَاذَانَ يَقُولُ: " بَلَغَنِي أَنَّ الْقَدَرِيَّةَ يُحْشَرُونَ يَوْمَ الْقِيَامَةِ مَعَ الْمُشْرِكِينَ ، فَيَقُولُونَ: وَاللَّهِ مَا كُنَّا مُشْرِكِينَ، فَيُقَالُ لَهُمْ: إِنَّكُمْ أَشْرَكْتُمْ مِنْ حَيْثُ لَا تَعْلَمُونَ، قَالَ: وَبَلَغَنِي أَنَّهُ يُقَالُ لَهُمْ يَوْمَ الْقِيَامَةِ: أَنْتُمْ خُصَمَاءُ اللَّهِ عَزَّ وَجَلَّ "

853. Abū Bakr Sa'īd ibn Ya'qūb At-Tālaqānī narrated to us (and said): Al-Muammal ibn Ismā'īl narrated to us and said: I heard 'Umārah ibn Zādān say: It has reached me that the Qadariyyah will be gathered on the day of Judgment with the *mushrikūn*, so they will say*: "By Allāh, we were not mushrikūn."* So it will be said to them: *"You verily committed shirk without knowing it."* He said: And it reached me that it will be said to them on the Day of Resurrection: *"You are those who dispute with Allāh 'azza wa jalla."*

854 – أَخْبَرَنَا أَحْمَدُ بْنُ جَمِيلٍ مِنْ أَهْلِ مَرْوَ، أَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، أَنَا رَبَاحُ بْنُ زَيْدٍ، عَنْ عُمَرَ بْنِ حَبِيبٍ، عَنِ الْقَاسِمِ بْنِ أَبِي بَزَّةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ كَانَ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ عَزَّ وَجَلَّ الْقَلَمَ فَأَمَرَهُ، فَكَتَبَ كُلَّ شَيْءٍ يَكُونُ»

854. Ahmad ibn Jamīl – from the people of Merv – narrated to us (and said): 'Abdullāh ibn Al-Mubārak narrated to us (and said): Rabāh ibn Zayd narrated to

us, from ‘Umar ibn Habīb, from Al-Qāsim ibn Abū Bazzah, from Sa’īd ibn Jubayr, from Ibn ‘Abbās (*radiAllāhu ‘anhu*) that he used to narrate that the Messenger of Allāh ﷺ said: ***“Verily the first thing that Allāh – ‘azza wa jalla – created was the pen, then He ordered it (to write), so it wrote everything that will be.”***

855 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، نا شُعْبَةُ، عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ، قَالَ: سَمِعْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ، يُحَدِّثُ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: يَا رَسُولَ اللَّهِ أَرَأَيْتَ مَا نَعْمَلُ فِيهِ أَفِي أَمْرٍ قَدْ فُرِغَ مِنْهُ، أَوْ أَمْرٍ مُبْتَدَأٍ أَوْ مُبْتَدَعٍ؟ قَالَ: «فِيمَا قَدْ فُرِغَ مِنْهُ، فَاعْمَلْ يَا ابْنَ الْخَطَّابِ فَإِنَّ كُلًّا مُيَسَّرٌ، أَمَّا مَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَإِنَّهُ يَعْمَلُ لِلسَّعَادَةِ، وَأَمَّا مَنْ كَانَ مِنْ أَهْلِ الشَّقَاءِ فَإِنَّهُ يَعْمَلُ لِلشَّقَاءِ»

855. My father narrated to me (and said): ‘Abdur-Rahmān ibn Mahdī narrated to us (and said): Shu’bah narrated to us, from ‘Āsim ibn ‘Ubayd-Allāh who said: I heard Sālim ibn ‘Abdillāh narrate from Ibn ‘Umar (*radiAllāhu ‘anhu*) that he said: Umar (*radiAllāhu ‘anhu*) said: *“O Messenger of Allāh. Do you see these deeds which we do, are they a matter which has been determined or are they a new matter or an invented matter?”* So he said: ***“It is something which has already been determined. So perform deeds O son of Al-Khattāb, because it all ease (what has already been decided). The one who is from the people of happiness then he will make deeds for the happiness, and whoever is from the people of unhappiness then he will make deeds for the unhappiness.”***

856 – حَدَّثَنِي أَبِي، نا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِئُ، نا حَيْوَةُ، وَابْنُ لَهِيعَةَ قَالَا: نا أَبُو هَانِئٍ الْخَوْلَانِيُّ، أَنَّهُ سَمِعَ أَبَا عَبْدِ الرَّحْمَنِ الْحُبُلِيَّ، يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: «قَدَّرَ اللَّهُ الْمَقَادِيرَ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ»

856. My father narrated to me (and said): ‘Abdur-Rahmān ibn Yazīd Al-Muqrī narrated to us (and said): Haywah and Ibn Lahī’ah both narrated to us and said: Abū Al-Hāni Al-Khawlānī narrated to us, that he heard Abū ‘Abdur-Rahmān Al-Hubulī say: I heard ‘Abdullāh ibn ‘Umar (*radiAllāhu ‘anhu*) say: I heard the Messenger ﷺ say: ***“Allāh decided the fates fifty thousand years before He created the heavens and the earth.”***

857 – حَدَّثَنِي أَبِي، نا هُشَيْمٌ، نا عَلِيُّ بْنُ زَيْدٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ سُرَاقَةَ بْنَ مَالِكٍ قَالَ: يَا رَسُولَ اللَّهِ فِيمَ الْعَمَلُ؟ أَفِي شَيْءٍ قَدْ فُرِغَ مِنْهُ أَوْ فِي شَيْءٍ نَسْتَأْنِفُهُ؟ قَالَ: «بَلْ فِي شَيْءٍ قَدْ فُرِغَ مِنْهُ» قَالَ: فَفِيمَ الْعَمَلُ إِذَنْ؟ قَالَ: «اعْمَلُوا فَكُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ»

857. My father narrated to me (and said): Hushaym narrated to us (and said): ‘Alī ibn Zayd narrated to us, from Muhammad ibn Al-Munkadir, from Jābir ibn ‘Abdillāh that Surāqah ibn Mālik said: *“O Messenger of Allāh. Under which circumstances are the deeds? Is it something which has been finished (on beforehand) or*

something which we begin with ourselves?" He said: ***"Rather, it is something which has been finished (on beforehand)."*** He said: *"Then why (do we perform) the deeds?"* He said: ***"Perform deeds, for everything (leading to) what was created for him has been made easy."***

858 – حَدَّثَنِي أَبِي، نا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، نا يَزِيدُ يَعْنِي الرَّشْكَ، عَنْ مُطَرِّفِ بْنِ الشِّخِّيرِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَعُلِمَ أَهْلُ الْجَنَّةِ مِنْ أَهْلِ النَّارِ؟ قَالَ: «نَعَمْ» قَالَ: فَفِيمَ يَعْمَلُ الْعَامِلُونَ؟ قَالَ: «اعْمَلُوا فَكُلٌّ مُيَسَّرٌ» أَوْ كَمَا قَالَ

858. My father narrated to me (and said): Ismā'īl ibn Ibrāhīm narrated to us (and said): Yazīd (i.e. Ar-Rashk) narrated to us, from Mutarrif ibn Ash-Shikhkhīr, from 'Imrān ibn Husayn (*radiAllāhu 'anhu*) who said: A man said: *"O Messenger of Allāh. Are the people of Paradise and the people of Hellfire (already) known?"* He said: ***"Yes."*** He said: *"Then why do those who perform deeds then perform the deeds?"* He said: ***"Perform deeds, for it is all made easy."*** Or as he said.

859 – حَدَّثَنِي أَبِي، نا زَيْدُ بْنُ يَحْيَى الدِّمَشْقِيُّ، نا خَالِدُ بْنُ صُبَيْحٍ الْمُرِّيُّ، نا إِسْمَاعِيلُ بْنُ عُبَيْدِ اللَّهِ، أَنَّهُ سَمِعَ أُمَّ الدَّرْدَاءِ، تُحَدِّثُ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: " فَرَغَ اللَّهُ عَزَّ وَجَلَّ إِلَى كُلِّ عَبْدٍ مِنْ خَمْسٍ: مِنْ أَجَلِهِ وَرِزْقِهِ وَأَثَرِهِ وَمَضْجَعِهِ وَشَقِيٍّ أَوْ سَعِيدٍ "

859. My father narrated to me (and said): Yazīd ibn Yahyā Ad-Dimashqī narrated to us (and said): Khālid ibn Subayh Al-Murrī narrated to us (and said): Ismā'īl ibn 'Ubayd-Allāh narrated to us that he heard Umm Ad-Dardā narrate from Abū Ad-Dardā (*radiAllāhu 'anhu*) that he said: I heard the Messenger of Allāh ﷺ say: ***"Allāh has already decided five things for every slave: His death, his provision, his footsteps, his madja' (his standing still, his movement, his place of death and where he is buried), and whether he will be happy or unhappy (in the hereafter)."***

860 – حَدَّثَنِي أَبِي، نا يَحْيَى الْقَطَّانُ، نا حَمَّادُ بْنُ زَيْدٍ، حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي بَكْرٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: "إِنَّ اللَّهَ وَكَّلَ بِالرَّحِمِ مَلَكًا فَقَالَ: أَيْ رَبِّ نُطْفَةٌ، أَيْ رَبِّ عَلَقَةٌ، أَيْ رَبِّ مُضْغَةٌ، فَإِذَا قَضَى اللَّهُ عَزَّ وَجَلَّ خَلْقَهَا قَالَ: أَيْ رَبِّ شَقِيٌّ أَوْ سَعِيدٌ ذَكَرٌ أَوْ أُنْثَى فَمَا الرِّزْقُ وَمَا الْأَجَلُ؟ قَالَ: فَيُكْتَبُ ذَلِكَ فِي بَطْنِ أُمِّهِ "

860. My father narrated to me (and said): Yahyā Al-Qattān narrated to us (and said): Hammād ibn Zayd narrated to us (and said): 'Ubayd-Allāh ibn Abī Bakr narrated to me, from Anas, from the Prophet ﷺ who said: ***"Verily has Allāh delegated an angel in the womb who says: 'O my Lord, a semen drop. O my Lord, a clot. O my Lord, a lump of flesh.' And then when Allāh – 'azza wa jalla – has finished its creation, he (i.e. the angel) says: 'O my Lord, unhappy or happy, male or female, and what are the provisions and when is the death?'"*** He said: ***"Then this is written (when he is still) in the stomach of the mother."***

861 – حَدَّثَنِي أَبُو زَكَرِيَّا يَحْيَى بْنُ أَيُّوبَ الْعَابِدُ، نا حَمَّادُ بْنُ زَيْدٍ، نا أَبُو مُعَاذٍ عُبَيْدُ اللَّهِ بْنُ أَبِي بَكْرٍ عَنْ أَنَسٍ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَذَكَرَ الْحَدِيثَ

861. Abū Zakariyyā Yahyā ibn Ayyūb Al-ʻĀbid narrated to me (and said): Hammād ibn Zayd narrated to us (and said): Abū Muʻādh ʻUbayd-Allāh ibn Abī Bakr narrated to us, from Anas, from the Prophet ﷺ. And he mentioned the (same) *hadīth*.

862 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: " لَمَّا فَرَغَ اللَّهُ عَزَّ وَجَلَّ مِنَ الْخَلْقِ كَتَبَ عَلَى عَرْشِهِ: رَحْمَتِي سَبَقَتْ غَضَبِي"

862. My father narrated to me (and said): Wakīʻ narrated to us, from Sufyān, from Al-Aʻmash, from Abū Sālih, from Abū Hurayrah (*radiAllāhu ʻanhu*) who said: The Messenger of Allāh ﷺ said: ***"When Allāh finished with the creation, He wrote on His Throne: My Mercy precedes My Anger."***

863 – حَدَّثَنِي أَبِي، نا هُشَيْمٌ، أَنَا عَلِيُّ بْنُ زَيْدٍ، سَمِعْتُ أَبَا عُبَيْدَةَ بْنَ عَبْدِ اللَّهِ، يُحَدِّثُ، قَالَ: قَالَ عَبْدُ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: " إِنَّ النُّطْفَةَ تَكُونُ فِي الرَّحِمِ أَرْبَعِينَ يَوْمًا عَلَى حَالِهَا لَا تَغَيَّرُ، فَإِذَا مَضَتِ الْأَرْبَعُونَ صَارَتْ عَلَقَةً، ثُمَّ مُضْغَةً كَذَلِكَ، ثُمَّ عِظَامًا كَذَلِكَ، فَإِذَا أَرَادَ اللَّهُ عَزَّ وَجَلَّ أَنْ يُسَوِّيَ خَلْقَهُ بَعَثَ إِلَيْهَا مَلَكًا، فَيَقُولُ الْمَلَكُ الَّذِي يَلِيهِ: أَيْ رَبِّ أَذَكَرٌ أَمْ أُنْثَى؟ أَشَقِيٌّ أَمْ سَعِيدٌ؟ أَقَصِيرٌ أَمْ طَوِيلٌ، أَنَاقِصٌ أَمْ زَائِدٌ؟ فَمُؤْنَتُهُ وَأَجَلُهُ؟ أَصَحِيحٌ أَمْ سَقِيمٌ، قَالَ: فَيُكْتَبُ ذَلِكَ كُلُّهُ "، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: فَفِيمَ الْعَمَلُ إِذَنْ وَقَدْ فُرِغَ مِنْ هَذَا كُلِّهِ؟ فَقَالَ: «اعْمَلُوا فَكُلٌّ سَيُوَجَّهُ لِمَا خُلِقَ لَهُ»

863. My father narrated to me (and said): Hushaym narrated to us (and said): ʻAlī ibn Zayd narrated to us (and said): I heard Abū ʻUbaydah ibn ʻAbdillāh narrate and say: ʻAbdullāh (*radiAllāhu ʻanhu*) said: The Messenger of Allāh ﷺ said: ***"The semen drop verily remains in the womb for forty days in its original form without changing. Then when the forty days have passed it becomes a clot. And likewise it becomes a lump of flesh. Then likewise bones. Then when Allāh – ʻazza wa jalla – wants to fashion His creation, He sends an angel to it. So the angel next to him says: 'O Lord, is it male or female? Is it happy or unhappy? Is it short or tall? Will it be deficient or excessive? What will its nourishment be and when will it die? Is it healthy or unhealthy?'"*** He said: ***"Then all of this is written down."*** Then a man among the people said: *"Then why perform deeds when all of these things (already) have been decided?"* So he said: ***"Perform deeds, for it will all direct him to what was created for him."***

864 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، نا مَنْصُورُ بْنُ سَعْدٍ، عَنْ بُدَيْلٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ مَيْسَرَةَ الْفَجْرِ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ مَتَى كُتِبْتَ نَبِيًّا؟ قَالَ: «وَآدَمُ بَيْنَ الرُّوحِ وَالْجَسَدِ»

864. My father narrated to me (and said): 'Abdur-Rahmān ibn Mahdī narrated to us (and said): Mansūr ibn Sa'd narrated to us, from Budayl, from 'Abdullāh ibn Shaqīq, from Maysarah Al-Fajr who said: I said: *"O Messenger of Allāh, when was it written that you would be a Prophet?"* He said: ***"When Ādam was between the spirit and the body."***[73]

865 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، نا مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ سَعِيدِ بْنِ سُوَيْدٍ الْكَلْبِيِّ، عَنْ عَبْدِ الْأَعْلَى بْنِ هِلَالٍ السُّلَمِيِّ، كَذَا قَالَ عَبْدُ الرَّحْمَنِ عَنِ الْعِرْبَاضِ بْنِ سَارِيَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنِّي عِنْدَ اللَّهِ لَخَاتَمُ النَّبِيِّينَ، وَإِنَّ آدَمَ عَلَيْهِ السَّلَامُ لَمُنْجَدِلٌ فِي طِينَتِهِ، وَسَأُنَبِّئُكُمْ بِأَوَّلِ ذَلِكَ دَعْوَةِ أَبِي إِبْرَاهِيمَ وَبِشَارَةِ عِيسَى بِي»

865. My father narrated to me (and said): 'Abdur-Rahmān ibn Mahdī narrated to us (and said): Mu'āwiyah ibn Sālih narrated to us, from Sa'īd ibn Suwayd Al-Kalbī, from 'Abdul-A'lā ibn Hilāl As-Sulamī – 'Abdur-Rahmān said as such – from Al-'Irbād ibn Sāriyah who said: The Messenger of Allāh ﷺ said: ***"Verily with Allāh I am the seal of the prophets, even when Ādam ('alayhi as-salām) was entwined in his (shape of) clay. And I will verily inform you of the first of that (i.e. the first sign of my prophethood); the invocation of Ibrāhīm, and the tidings of 'Īsā regarding me."***

866 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، عَنْ عَبْدِ الْحَمِيدِ بْنِ بَهْرَامَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أُمِّ سَلَمَةَ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ: «يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ»

866. My father narrated to me (and said): Wakī' narrated to us, from 'Abdul-Hamīd ibn Bahrām, from Shahr ibn Hawshab, from Umm Salamah, that the Prophet ﷺ used to say: ***"O Turner of the hearts. Make my heart firm upon Your religion."***

867 – حَدَّثَنِي أَبِي، نا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزَّعْرَاءِ، سَمِعَ أَبَا الْأَحْوَصِ عَمَّهُ، سَمِعْتُ ابْنَ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: «الشَّقِيُّ مَنْ شَقِيَ فِي بَطْنِ أُمِّهِ، وَالسَّعِيدُ مَنْ وُعِظَ بِغَيْرِهِ»

867. My father narrated to me (and said): Sufyān ibn 'Uyaynah narrated to us, from Abū Az-Za'rā who heard Abū Al-Ahwas his uncle (say): I heard Ibn Mas'ūd (*radiAllāhu 'anhu*) say: *"The unhappy one is the one who is (determined to be) unhappy*

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[73] Harb Al-Karmānī – *rahimahullāh* – said in his "As-Sunnah":

قلت لإسحاق يعني ابن راهويه: حديث ميسرة الفجر قال: قلت: يا رسول الله صلى الله عليه وسلم، متى كنت نبيا؟ قال: "وآدم بين الروح والجسد" ، ما معناه؟ قال: «قبل أن تنفخ فيه الروح، وقد خلق

*"I said to Ishāq (i.e. Ibn Rāhūyah): 'The hadīth of Maysarah Al-Fajr (when) he said: I said: "O Messenger of Allāh, when was it written that you would be a Prophet?" He said: **"When Ādam was between the spirit and the body."** What does it mean? He said: 'Before He blew the soul into him, and he (i.e. his body) had verily been created."*

in the stomach of his mother, and the happy is the one who is admonished by (the example of) others."

868 – حَدَّثَنِي أَبِي، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، نا حَمَّادٌ يَعْنِي ابْنَ سَلَمَةَ، عَنْ عَمَّارٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: " لَقِيَ آدَمَ مُوسَى عَلَيْهِمَا السَّلَامُ، فَقَالَ: أَنْتَ آدَمُ الَّذِي خَلَقَكَ اللَّهُ عَزَّ وَجَلَّ بِيَدِهِ وَأَسْجَدَ لَكَ مَلَائِكَتَهُ وَأَسْكَنَكَ الْجَنَّةَ، ثُمَّ فَعَلْتَ مَا فَعَلْتَ؟ قَالَ: أَنْتَ مُوسَى الَّذِي كَلَّمَكَ اللَّهُ عَزَّ وَجَلَّ وَاصْطَفَاكَ بِرِسَالَتِهِ وَأَنْزَلَ عَلَيْكَ التَّوْرَاةَ أَنَا أَقْدَمُ أَمِ الذِّكْرُ؟ قَالَ: بَلِ الذِّكْرُ، فَحَجَّ آدَمُ مُوسَى، فَحَجَّ آدَمُ مُوسَى "

868. My father narrated to me (and said): 'Abdur-Rahmān ibn Mahdī narrated to us (and said): Hammād (i.e. ibn Salamah) narrated to us, from 'Ammār, from Abū Hurayrah (*radiAllāhu 'anhu*), from the Prophet ﷺ who said: ***"Ādam met Mūsā ('alayhimā as-salām). So he (i.e. Mūsā) said: 'Are you Ādam whom Allāh – 'azza wa jalla – created with His Hand and made the angels prostrate to you, and let you live in Paradise, and then you did what you did?' He said: 'Are you Mūsā to whom Allāh – 'azza wa jalla – spoke, and He chose you with His Message and He revealed the Tawrāh to you. Did I come first or did the mentioning (of everything which will occur)?' He said: 'Rather, the mentioning (came first).' So Ādam refuted Mūsā, Ādam refuted Mūsā."***

869 – حَدَّثَنِي أَبِي، نا إِسْمَاعِيلُ، نا خَالِدٌ الْحَذَّاءُ، عَنْ عَمَّارِ بْنِ أَبِي عَمَّارٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: كُنْتُ أَقُولُ فِي أَوْلَادِ الْمُشْرِكِينَ هُمْ مِنْهُمْ فَحَدَّثَنِي رَجُلٌ عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَلَقِيتُهُ، فَحَدَّثَنِي عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: «رَبُّهُمْ أَعْلَمُ بِهِمْ هُوَ خَلَقَهُمْ وَهُوَ أَعْلَمُ بِهِمْ، وَمَا كَانُوا عَامِلِينَ»

869. My father narrated to me (and said): Ismā'īl narrated to us (and said): Khālid Al-Hadhdhā narrated to us, from 'Ammār ibn Abī 'Ammār, from Ibn 'Abbās (*radiAllāhu 'anhumā*) who said: I used to say regarding the children of the *mushrikūn*, that they are from them. But then a man narrated to me, from a man from the companions of the Prophet ﷺ. So I met him and he narrated to me from the Prophet ﷺ that he said: ***"Their Lord knows best about them. He created them and He knows best about them and what they used to do."***

870 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، نا جَرِيرُ بْنُ حَازِمٍ، سَمِعَهُ مِنْ أَبِي رَجَاءٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: «لَا يَزَالُ أَمْرُ هَذِهِ الْأُمَّةِ قِوَامًا أَوْ مُقَارِبًا مَا لَمْ يَتَكَلَّمُوا فِي الْوِلْدَانِ وَالْقَدَرِ»

870. My father narrated to me (and said): Wakī' narrated to us (and said): Jarīr ibn Hāzim narrated (a narration) to us which he heard from Abū Rajā, from Ibn 'Abbās (*radiAllāhu 'anhu*) who said: *"The affair of this Ummah will remain straight and balanced as long as they don't speak about the children and the Qadar."*

871 – حَدَّثَنِي أَبِي، نا جَرِيرٌ، عَنْ عَطَاءٍ، عَنْ أَبِي الضُّحَى، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: " أَوَّلُ مَا خَلَقَ اللَّهُ الْقَلَمَ، ثُمَّ قَالَ: لَهُ اكْتُبْ، قَالَ: مَا أَكْتُبُ؟ قَالَ: اكْتُبْ مَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ "

871. My father narrated to me (and said): Jarīr narrated to us, from ʻAtā, from Abū Ad-Duhā, from Ibn ʻAbbās (*radiAllāhu ʻanhu*) who said: *"Verily the first thing Allāh created was the pen. Then He said to it: 'Write.' It said: 'What should I write?' He said: 'Write what will exist (and occur) until the Day of Resurrection.'"*

872 – حَدَّثَنِي أَبِي، نا هُشَيْمٌ، أَنَا مَنْصُورٌ، يَعْنِي ابْنَ زَاذَانَ، عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ، عَنْ أَبِي ظَبْيَانَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: " إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ عَزَّ وَجَلَّ الْقَلَمَ، قَالَ: وَأَمَرَهُ فَكَتَبَ مَا هُوَ كَائِنٌ، قَالَ: فَكَتَبَ فِيمَا كَتَبَ {تَبَّتْ يَدَا أَبِي لَهَبٍ} [المسد: 1] "

872. My father narrated to me (and said): Hushaym narrated to us (and said): Mansūr (i.e. ibn Zādān) narrated to us, from Al-Hakam ibn ʻUtaybah, from Abū Dhibyān, from Ibn ʻAbbās who said: *"The first thing Allāh – ʻazza wa jalla – created was the pen."* He said: *"And He commanded it, so it wrote what will exist. And among that which it wrote was:*

﴿ تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴾

"May the two hands of Abū Lahab perish and may he perish." (Al-Masad 111:1)

873 – حَدَّثَنِي أَبِي، قَرَأْتُ عَلَى يَحْيَى بْنِ سَعِيدٍ، ثنا عُثْمَانُ بْنُ غِيَاثٍ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، وَحُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، قَالَا: لَقِينَا عَبْدَ اللَّهِ بْنَ عُمَرَ، فَذَكَرْنَا الْقَدَرَ وَمَا يَقُولُونَ فِيهِ، ثُمَّ قَالَ: أَخْبَرَنِي عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُمْ بَيْنَا هُمْ جُلُوسٌ أَوْ قُعُودٌ عِنْدَ النَّبِيِّ عَلَيْهِ السَّلَامُ جَاءَهُ رَجُلٌ يَمْشِي حَسَنُ الْوَجْهِ حَسَنُ الشَّعْرِ عَلَيْهِ ثِيَابٌ بِيضٌ، فَذَكَرَ الْحَدِيثَ، قَالَ: وَسَأَلَهُ رَجُلٌ مِنْ جُهَيْنَةَ أَوْ مُزَيْنَةَ، فَقَالَ: يَا رَسُولَ اللَّهِ، فِيمَ الْعَمَلُ أَفِي شَيْءٍ قَدْ خَلَا أَوْ مَضَى؟ قَالَ رَجُلٌ أَوْ بَعْضُ الْقَوْمِ: يَا رَسُولَ اللَّهِ فِيمَ نَعْمَلُ؟ قَالَ: «أَهْلُ الْجَنَّةِ يُسِّرُوا لِعَمَلِ أَهْلِ الْجَنَّةِ، وَأَهْلُ النَّارِ يُسِّرُوا لِعَمَلِ أَهْلِ النَّارِ» فَقَالَ يَحْيَى بْنُ سَعِيدٍ: هُو كَذَا، يَعْنِي عَلَى مَا قَرَأْتَ عَلَيَّ

873. My father narrated to me (and said): I read for Yahyā ibn Sa'īd: ʻUthmān ibn Ghiyāth narrated to us (and said): ʻAbdullāh ibn Buraydah narrated to me, from Yahyā ibn Ya'mar and Humayd ibn ʻAbdir-Rahmān who both said: We met ʻAbdullāh ibn ʻUmar, so we mentioned the *Qadar* and what they (i.e. the Qadariyyah) say about it. Then he said: *"'Umar ibn Al-Khattāb (radiAllāhu ʻanhu) informed me that while they were gathered or sitting with the Prophet (ʻalayhi as-salām), a man came to him walking. He had a beautiful face, beautiful hair and was wearing white clothes."* And he mentioned the *hadīth*. He said: And a man from Juhaynah or Muzaynah asked him, saying: *"O Messenger of Allāh, in accordance with what are the deeds. Are they in something which has been completed or gone forth?"* A man or some of the people said: *"O Messenger of Allāh, why do we make deeds?"* He said: ***"The***

people of Paradise have the way paved for them for the deeds of the people of Paradise, and the people of Hellfire have the way paved for them for the deeds of the people of Hellfire." Then Yahyā ibn Sa'īd said: *"It is as such."* Meaning: In accordance with what you have read for me.

874 – حَدَّثَنِي أَبِي، نا عَبْدُ الصَّمَدِ، نا حَمَّادٌ يَعْنِي ابْنَ سَلَمَةَ، نا دَاوُدُ يَعْنِي ابْنَ أَبِي هِنْدَ، عَنْ أَبِي نَضْرَةَ، عَنْ أُسَيْرِ بْنِ جَابِرٍ، أَنَّ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ قَالَ: «مَا مِنْ آدَمِيٍّ إِلَّا وَمَعَهُ مَلَكٌ يَقِيهِ مَا لَمْ يُقَدَّرْ لَهُ فَإِذَا جَاءَ الْقَدَرُ خَلَّاهُ وَإِيَّاهُ»

874. My father narrated to me (and said): 'Abdus-Samad narrated to us (and said): Hammād (i.e. ibn Salamah) narrated to us (and said): Dāwūd (i.e. Ibn Abī Hind) narrated to us, from Nadrah, from Usayr ibn Jābir, that 'Alī (*radiAllāhu 'anhu*) said: *"There is not a human except that he has an angel with him who protects him from what has not been decided for him. Then when the Qadar comes to him he leaves him (i.e. the man) and it."*

875 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ بْنِ جُحَادَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي السَّوَّارِ الْعَدَوِيِّ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: «رُفِعَ الْكِتَابُ وَجَفَّ الْقَلَمُ، وَأُمُورٌ تُقْضَى فِي كِتَابٍ قَدْ خَلَا»

875. My father narrated to me (and said): Wakī' narrated to us, from Sufyān, from Muhammad ibn Juhādah, from Qatādah, from Abū As-Sawwār Al-'Adawī, from Al-Hasan ibn 'Alī (*radiAllāhu 'anhu*) who said: *"The book has been lifted and the pen has dried. And affairs are decided in a book which has been completed."*

876 – حَدَّثَنِي أَبِي، نا ابْنُ نُمَيْرٍ، نا الْأَعْمَشُ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: " أَخْرَجَ اللَّهُ جَلَّ جَلَالُهُ ذُرِّيَّةَ آدَمَ عَلَيْهِ السَّلَامُ مِنْ ظَهْرِهِ مِثْلَ الذَّرِّ فَسَمَّاهُمْ، قَالَ: " هَذَا فُلَانٌ وَهَذَا فُلَانٌ، ثُمَّ قَبَضَ قَبْضَتَيْنِ، فَقَالَ لِلَّتِي فِي يَمِينِهِ: ادْخُلُوا الْجَنَّةَ، وَقَالَ لِلَّتِي فِي يَدِهِ الْأُخْرَى: ادْخُلُوا النَّارَ، وَلَا أُبَالِي "

876. My father narrated to me (and said): Ibn Numayr narrated to us (and said): Al-A'mash narrated to us, from Habīb ibn Abī Thābit, from Sa'īd ibn Jubayr, from Ibn 'Abbās (*radiAllāhu 'anhu*) who said: *"Allāh – jalla jalāluhu – brought out the offspring of Ādam ('alayhi as-salām) from his back just like atoms, and He named them. He said: 'This is fulān, and this is fulān.' Then He took two handfuls, and said to the one in His right (Hand): 'Enter into Paradise', and He said to those in His other Hand: 'Enter the fire, and I do not care.'"*

877 – حَدَّثَنِي أَبِي، نا بَهْزُ بْنُ أَسَدٍ، نا بِشْرُ بْنُ الْمُفَضَّلِ، نا دَاوُدُ، عَنْ أَبِي نَضْرَةَ، عَنْ أُسَيْرِ بْنِ جَابِرٍ، قَالَ: طَلَبْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ فِي مَنْزِلِهِ فَلَمْ أَجِدْهُ، فَنَظَرْتُ فَإِذَا هُوَ فِي نَاحِيَةِ الْمَسْجِدِ قَالَ: فَقُلْتُ لَهُ – كَأَنَّهُ خَوَّفَهُ – قَالَ: فَقَالَ: «إِنَّهُ لَيْسَ أَحَدٌ إِلَّا وَمَعَهُ مَلَكٌ يَدْفَعُ عَنْهُ مَا لَمْ يُنْزِلِ الْقَدَرُ، فَإِذَا نَزَلَ الْقَدَرُ لَمْ يُغْنِ شَيْئًا»

877. My father narrated to me (and said): Bahz ibn Asad narrated to us (and said): Bishr ibn Al-Mufaddal narrated to us (and said): Dāwūd narrated to us, from Abū

Nadrah, from Usayr ibn Jābir who said: I was searching for ʻAlī (*radiAllāhu ʻanhu*) at his house, but I did not find him (there). So I looked, and he was in a corner of the *masjid*. He said: So I said to (to myself regarding) him: It is as if something has scared him. He said: Then he said: *"There is no-one except that he has an angel with him who repels what the Qadar did not bring down. But if Qadar comes down, then nothing avails."*

878 – حَدَّثَنِي أَبِي، نا يَحْيَى بْنُ إِسْحَاقَ، نا ابْنُ لَهِيعَةَ، عَنْ بَكْرِ بْنِ سَوَادَةَ. قَالَ أَبِي: وَحَدَّثَنَا حَسَنٌ، نا ابْنُ لَهِيعَةَ، نا بَكْرُ بْنُ سَوَادَةَ، عَنْ كَثِيرِ بْنِ غَرِيبٍ الْحَوْلَانِيِّ، عَنْ كُرَيْبٍ الْحِضْرَمِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: «مَضَتِ الْكُتُبُ وَجَفَّتِ الْأَقْلَامُ» قَالَ حَسَنٌ فِي حَدِيثِهِ: فَشَقِيٌّ أَوْ سَعِيدٌ، فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ"

878. My father narrated to me (and said): Yahyā ibn Ishāq narrated to us (and said): Ibn Lahī'ah narrated to us, from Bakr ibn Sawādah. My father said: And Hasan narrated to us (and said): Ibn Lahī'ah narrated to us (and said): Bakr ibn Sawādah narrated to us, from Kathīr ibn Gharīb Al-Khawlānī, from Kurayb Al-Hadramī, from Abū Hurayrah (*radiAllāhu ʻanhu*) who said: *"The books have gone forth and the pens have dried."* Hasan said in his *hadīth*: *"So (some will be) happy and (some will be) unhappy. A group in Paradise and a group in the blazing fire."*

879 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، ثنا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، قَالَ: «إِنَّكُمْ مَكْتُوبُونَ عِنْدَ اللَّهِ عَزَّ وَجَلَّ بِأَسْمَائِكُمْ وَسِيمَاكُمْ وَفَحْوَاكُمْ وَحُلَاكُمْ وَمَجَالِسِكُمْ»

879. My father narrated to me (and said): ʻAbdur-Rahmān ibn Mahdī narrated to us (and said): Sufyān narrated to us, from Al-A'mash, from Mujāhid, from ʻUbayd ibn ʻUmayr who said: *"You are verily written down with Allāh – ʻazza wa jalla – with your names, your faces, your words, your adornments and your gatherings."*

880 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، نا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الرَّازِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، {يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ} [الأنفال: 24] قَالَ: «يَحُولُ بَيْنَ الْمُؤْمِنِ وَالْكُفْرِ وَبَيْنَ الْكَافِرِ وَالْإِيمَانِ»

880. My father narrated to me (and said): Wakī' narrated to us (and said): Sufyān narrated to us, from Al-A'mash, from ʻAbdullāh ibn ʻAbdillāh Ar-Rāzī, from Sa'īd ibn Jubayr (regarding):

﴿ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ ﴾

"(Allāh) **stands between a man and his heart."** (Al-Anfāl 8:24)

He said: *"He stands between the believer and kufr, and between the kāfir and īmān."*

881 – حَدَّثَنِي أَبِي، نا عَبْدُ الصَّمَدِ، نا حَمَّادٌ، عَنْ حُمَيْدٍ، عَنْ ثَابِتٍ، قَالَ: وَلَا أَعْلَمُنِي إِلَّا قَدْ سَمِعْتُهُ مِنْ ثَابِتٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: «قُضِيَ الْقَضَاءُ وَجَفَّ الْقَلَمُ وَأُمُورٌ تَكْفِي فِي كِتَابٍ قَدْ خَلَا»

881. My father narrated to me (and said): 'Abdus-Samad narrated to us (and said): Hammād narrated to us, from Humayd, from Thābit – He said: And I do not have any more knowledge (regarding this narration), except that I heard it from Thābit – from Al-Hasan ibn 'Alī (*radiAllāhu 'anhu*) who said: *"The decrees have been decided, the pen has dried, and sufficient affairs in a book which has gone forth."*

882 – حَدَّثَنِي أَبِي، نا حَجَّاجٌ، نا ابْنُ جُرَيْجٍ، حَدَّثَنِي يَعْلَى بْنُ مُسْلِمٍ، أَنَّهُ سَمِعَ سَعِيدَ بْنَ جُبَيْرٍ، يَقُولُ، " فَذَكَرَ قِصَّةَ بُخْتُنَصَّرَ وَمُلْكَ ابْنِهِ فَرَأَى كَفًّا فُرِّجَتْ بَيْنَ لَوْحَيْنِ ثُمَّ كَتَبَتْ سَطْرَيْنِ، فَدَعَا الْكُهَّانَ وَالْعُلَمَاءَ فَلَمْ يَجِدْ عِنْدَهُمْ مِنْهُ عِلْمًا، فَقَالَتْ لَهُ أُمُّهُ: إِنَّكَ لَوْ أَعَدْتَ لِدَانْيَالَ مَنْزِلَتَهُ الَّتِي كَانَتْ لَهُ مِنْ أَبِيكَ، وَكَانَ قَدْ جَفَاهُ، أَخْبَرَكَ، فَدَعَاهُ فَقَالَ: إِنِّي مُعِيدٌ لَكَ مَنْزِلَتَكَ مِنْ أَبِي، فَأَخْبِرْنِي مَا هَذَانِ السَّطْرَانِ؟ قَالَ: أَمَّا مَا ذَكَرْتَهُ أَنَّكَ مُعِيدٌ لِي مَنْزِلَتِي مِنْ أَبِيكَ، فَلَا حَاجَةَ لِي بِذَاكَ، وَأَمَّا هَذَانِ السَّطْرَانِ فَإِنَّكَ تُقْتَلُ اللَّيْلَةَ، فَأَخْرَجَ مَنْ فِي الْقَصْرِ أَجْمَعِينَ وَأَمَرَ بِقَفَلَةٍ جِلَادٍ فَأُقْفِلَتْ بِهَا الْأَبْوَابُ عَلَيْهِ، وَأَدْخَلَ مَعَهُ آمَنَ أَهْلِ الْقَرْيَةِ فِي نَفْسِهِ مَعَهُ سَيْفٌ، وَقَالَ لَهُ: مَنْ جَاءَ مِنْ خَلْقِ اللَّهِ فَاقْتُلْهُ وَإِنْ قَالَ: أَنَا فُلَانٌ، وَبَعَثَ اللَّهُ عَلَيْهِ الْبَطْنَ فَجَعَلَ يَمْشِي وَالْآخَرُ مُسْتَيْقِظٌ حَتَّى إِذَا كَانَ عَلَى شَطْرِ اللَّيْلِ رَقَدَ وَرَقَدَ صَاحِبُهُ، ثُمَّ نَبَّهَهُ الْبَطْنُ فَذَهَبَ يَمْشِي وَالْآخَرُ رَاقِدٌ، فَرَجَعَ فَاسْتَيْقَظَ فَقَالَ: أَنَا فُلَانٌ فَضَرَبَهُ بِالسَّيْفِ فَقَتَلَهُ "

882. My father narrated to me (and said): Hajjāj narrated to us (and said): Ibn Jurayj narrated to us (and said): Ya'lā ibn Muslim narrated to me that he heard Sa'īd ibn Jubayr – when he mentioned the story of Bukhtanassar and the kingdom of his son – say: *"Then he saw (in a dream) a hand which separated between two tablets and then it wrote two lines. Then he invited the soothsayers and the scholars but he did not find any knowledge (regarding its meaning) from them. So his mother said to him: 'Verily, if you returned to Daniyal his house which he got from your father – and he had verily been cruel to him – he would inform you (about its meaning).' So he called him and said: 'I am verily returning to you the house from my father, so inform me what these two lines are?' He said: 'As for what you have mentioned that you will return my house to me from your father, then I have no need for that. And as for these two lines, then (it means that) you verily will be killed tonight.' So he brought out everyone who were in the castle, and ordered for a lock of skin to be brought, and the doors to him were locked with it. And he entered with him the one who was most trustworthy to him, and he had a sword. So he said to him: 'Whoever comes from the creation of Allāh, then kill him. Even if he says: I am fulān.' Then Allāh sent a stomach ache to him, so he began to walk (out) and the other was awake. Until it became the middle of the night, then he slept and his companion slept. Then his stomach alerted him (again) and he began walking while the other was sleeping. But he woke up, so he (i.e. Bukhtanassar) said: 'I am fulān.' But he hit him with the sword and killed him."*

883 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّزَّاقِ، نا مَعْمَرٌ، عَنْ قَتَادَةَ، قَالَ: سَأَلْتُ ابْنَ الْمُسَيِّبِ عَنِ الْقَدَرِ، فَقَالَ: «مَا قَدَّرَ اللَّهُ فَهُوَ قَدَرٌ»

883. My father narrated to me (and said): ‘Abdur-Razzāq narrated to us (and said): Ma’mar narrated to us, from Qatādah who said: I asked Ibn Al-Musayyib about the *Qadar*, so he said: *“Whatever Allāh has decreed (or predestined), then that is Qadar.”*

884 – حَدَّثَنِي أَبِي، نا إِبْرَاهِيمُ بْنُ خَالِدٍ، حَدَّثَنِي رَبَاحٌ، عَنْ مَعْمَرٍ، قَالَ: كَانَ إِيَاسُ بْنُ مُعَاوِيَةَ يَقُولُ: " أَعْلَمُ النَّاسِ بِالْقَدَرِ ضُعَفَاؤُهُمْ، يَقُولُ: إِنَّ كُلَّ مَنْ لَمْ يَدْخُلْ فِي خُصُومَةِ الْقَدَرِ كَانَ مِنْ قَوْلِهِ: كَانَ مِنْ قَدَرِ اللَّهِ كَذَا وَكَذَا "

884. My father narrated to me (and said): Ibrāhīm ibn Khālid narrated to us (and said): Rabāh narrated to me, from Ma’mar who said: Iyyās ibn Mu’āwiyah used to say: *“The most knowledgeable people about the Qadar are the weak ones.”* And he said: *“Verily everyone who did not enter in the dispute regarding Qadar, then he would say (if he spoke): This and that was from the Qadar of Allāh.”*

885 – حَدَّثَنِي أَبِي، حَدَّثَنَا إِبْرَاهِيمُ بْنُ خَالِدٍ، حَدَّثَنَا رَبَاحٌ، أَنَا مَعْمَرٌ، أَنَّ ابْنَ شُبْرُمَةَ، كَانَ يَغْضَبُ إِذَا قِيلَ لَهُ: مَدَّ اللَّهُ فِي عُمُرِكَ، يَقُولُ: «إِنَّ الْعُمُرَ لَا يُزَادُ فِيهِ وَلَا يُنْقَصُ مِنْهُ»

885. My father narrated to me (and said): Ibrāhīm ibn Khālid narrated to us (and said): Rabāh narrated to us, from Ma’mar that Ibn Shubrumah used to get angry when it was said to him: *“May Allāh prolong your life.”* He would say: *“The lifespan is not prolonged, nor is it made shorter.”*

886 – حَدَّثَنِي أَبِي، حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنِ ابْنِ عُلَاثَةَ، عَنْ عَلِيِّ بْنِ بَذِيمَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، فِي قَوْلِهِ تَعَالَى {فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ} [الدخان: 4] قَالَ: «أَمْرُ السَّنَةِ إِلَى السَّنَةِ إِلَّا الْمَوْتَ وَالْحَيَاةَ وَالشَّقَاءَ وَالسَّعَادَةَ»

886. My father narrated to me (and said): Muhammad ibn Salamah narrated to us, from Ibn ‘Ulāthah, from ‘Alī ibn Badhīmah, from Sa’īd ibn Jubayr regarding His – the Exalted – Words:

﴿ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ﴾

“Therein (i.e. that night) **is decreed every matter of ordainments.”**
(Ad-Dukhān 44:4)

He said: *“The affairs from one year to the next year, except death and life and unhappiness and happiness.”*

887 – حَدَّثَنِي أَبِي، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا هُشَيْمٌ، عَنْ عُثْمَانَ بْنِ حَكِيمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: «إِنَّ الرَّجُلَ لَيَمْشِي فِي الْأَسْوَاقِ، وَإِنَّ اسْمَهُ لَفِي الْمَوْتَى»

887. My father narrated to me (and said): ‘Abdur-Rahmān ibn Mahdī narrated to us (and said): Hushaym narrated to us, from ‘Uthmān ibn Hakīm, from Sa’īd ibn Jubayr, from Ibn ‘Abbās who said: *“Verily a man can be walking in the markets while his name verily is among the dead.”*

888 – حَدَّثَنِي أَبِي، حَدَّثَنَا ابْنُ فُضَيْلٍ، حَدَّثَنَا الْأَعْمَشُ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، فِي قَوْلِهِ عَزَّ وَجَلَّ {يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ} [الأنفال: 24] قَالَ: «يَحُولُ بَيْنَ الْمُؤْمِنِ وَالْكُفْرِ وَمَعَاصِي اللَّهِ، وَيَحُولُ بَيْنَ الْكَافِرِ وَبَيْنَ الْإِيمَانِ وَطَاعَةِ اللَّهِ عَزَّ وَجَلَّ»

888. My father narrated to me (and said): Ibn Fudayl narrated to us (and said): Al-A'mash narrated to us, from 'Abdullāh ibn 'Abdillāh, from Sa'īd ibn Jubayr regarding His – *'azza wa jalla* – Words:

﴿ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ ﴾

"(Allāh) **comes in between a person and his heart."** (Al-Anfāl 8:24)

He said: *"He comes between the believer and kufr and disobedience to Allāh, and He comes between the kāfir and īmān and obedience to Allāh 'azza wa jalla."*

889 – حَدَّثَنِي أَبِي، نا مُعَاذُ بْنُ مُعَاذٍ، نا ابْنُ عَوْنٍ، قَالَ: حَدَّثَ رَجُلٌ، مُحَمَّدًا عَنْ رَجُلَيْنِ، اخْتَصَمَا فِي الْقَدَرِ، فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ: أَرَأَيْتَ الزِّنَا بِقَدَرٍ هُوَ؟ قَالَ الْآخَرُ: نَعَمْ، فَقَالَ مُحَمَّدٌ: أَيْ وَافَقَ رَجُلٌ حَيًّا "

889. My father narrated to me (and said): Mu'ādh ibn Mu'ādh narrated to us (and said): Ibn 'Awn narrated to us and said: A man narrated to Muhammad about two men who disputed regarding the *Qadar*. So one of them said to his companion: *"Do you consider fornication to be (predestined) in the Qadar*?" The other one said: *"Yes."* So Muhammad said: *"This means that the man agrees with the truth."*

890 – حَدَّثَنِي أَبِي، نا أَنَسُ بْنُ عِيَاضٍ، سَمِعْتُ أَبَا حَازِمٍ، يَقُولُ قَالَ اللَّهُ عَزَّ وَجَلَّ {فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا} [الشمس: 8] قَالَ: «الْفَاجِرَةُ أَلْهَمَهَا اللَّهُ تَعَالَى الْفُجُورَ، وَالتَّقِيَّةُ أَلْهَمَهَا اللَّهُ عَزَّ وَجَلَّ التَّقْوَى»

890. My father narrated to me (and said): Anas ibn 'Iyyād narrated to us (and said): I heard Abū Hāzim say: *"Allāh – 'azza wa jalla – said:*

﴿ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴾

"Then He inspired it (i.e. the soul) **with its wickedness and its piety."** (Ash-Shams 91:8)*"*

He said: *"Allāh – the Exalted – inspired the wicked (soul) to wickedness, and Allāh – 'azza wa jalla – inspired the pious (soul) to piety."*

891 – حَدَّثَنِي أَبِي، نا عَبْدُ اللَّهِ بْنُ الْحَارِثِ الْمَخْزُومِيُّ، نا شِبْلُ بْنُ عَبَّادٍ مَوْلًى لِعَبْدِ اللَّهِ بْنِ عَامِرٍ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، قَوْلَ اللَّهِ عَزَّ وَجَلَّ {إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ} [البقرة: 30] قَالَ: «عَلِمَ مِنْ إِبْلِيسَ الْمَعْصِيَةَ وَخَلَقَهُ لَهَا»

891. My father narrated to me (and said): 'Abdullāh ibn Al-Hārith Al-Makhzūmī narrated to us (and said): Shibl ibn 'Abbād – a *mawlā* of 'Abdullāh ibn 'Āmir –

narrated to us, from Ibn Abī Najīh, from Mujāhid (regarding) the Words of Allāh *'azza wa jalla*:

﴿ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴾

"I verily know what you do not know." (Al-Baqarah 2:30)

He said: *"He knew the disobedience of Iblīs, and He created him for it."*

892 – حَدَّثَنِي أَبِي، نا يَحْيَى بْنُ حَمَّادٍ، أَنَا أَبُو عَوَانَةَ، عَنْ رَقَبَةَ، عَنْ أَبِي صَخْرَةَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ حِينَ طُعِنَ {وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا} [الأحزاب: 38]

892. My father narrated to me (and said): Yahyā ibn Hammād narrated to us (and said): Abū 'Awānah narrated to us, from Raqabah, from Abū Sakhrah, from 'Amr ibn Maymūn who said: *"I heard 'Umar ibn Al-Khattāb say when he was stabbed:*

﴿ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا ﴾

"And the Command of Allāh is a decree determined." (Al-Ahzāb 33:38)

893 – حَدَّثَنِي أَبِي، نا حَجَّاجٌ، أَنَا لَيْثٌ، أَخْبَرَنِي إِبْرَاهِيمُ بْنُ أَبِي عَبْلَةَ، قَالَ: وَقَفَ رَجَاءُ بْنُ حَيْوَةَ عَلَى مَكْحُولٍ وَأَنَا مَعَهُ، فَقَالَ: يَا مَكْحُولُ، بَلَغَنِي أَنَّكَ تَكَلَّمْتَ فِي شَيْءٍ مِنَ الْقَدَرِ ، وَاللَّهِ لَوْ أَعْلَمُ ذَلِكَ لَكُنْتُ صَاحِبَكَ مِنْ بَيْنِ النَّاسِ، فَقَالَ مَكْحُولٌ: لَا وَاللَّهِ، أَصْلَحَكَ اللَّهُ، مَا ذَاكَ مِنْ شَأْنِي وَلَا قَوْلِي أَوْ نَحْوِ ذَلِكَ، قَالَ لَيْثٌ: وَكَانَ مَكْحُولٌ يُعْجِبُهُ كَلَامَ غَيْلَانَ، فَكَانَ إِذَا ذَكَرَهُ قَالَ: كَلَّ كَلِيلُهُ يُرِيدُ قَلَّ قَلِيلُهُ، وَكَانَتْ فِيهِ لُكْنَةٌ يَعْنِي مَكْحُولًا "

893. My father narrated to me (and said): Hajjāj narrated to us (and said): Layth narrated to us (and said): Ibrāhīm ibn Abī 'Ablah informed me and said: Rajā ibn Haywah stopped at Makhūl while I was with him. Then he said: *"O Makhūl, it has reached me that you have said something about the Qadar. By Allāh, if I know of this I would be your companion out of all people."* So Makhūl said: *"No, by Allāh. May Allāh rectify you. That is not something I have done, nor is it my opinion."* Or something similar to that. Layth said: "And Makhūl used to like the words of Ghaylān. So when he mentioned him he would say: *Kalla Kalīlah* while intending to say: *Qalla Qalīlah* (Meaning: So few there are of people like him). And he used to have an inarticulateness.

894 – حَدَّثَنِي أَبِي، نا جَرِيرٌ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي الضُّحَى، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: " أَوَّلُ مَا خَلَقَ رَبِّي الْقَلَمَ قَالَ: لَهُ اكْتُبْ قَالَ: مَا أَكْتُبُ؟ قَالَ: اكْتُبْ مَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ "

894. My father narrated to me (and said): Jarīr narrated to us, from 'Atā ibn As-Sāib, from Abū Ad-Duhā, from Ibn 'Abbās (*radiAllāhu 'anhumā*) who said: *"The first thing my Lord created was the pen. He said to it: 'Write.' It said: 'What should I write?' He said: 'Write what will exist (or occur) until the Day of Resurrection.'"*

895 – حَدَّثَنِي أَبِي، نا يَحْيَى بْنُ آدَمَ، نا يَعْلَى بْنُ الْحَارِثِ، عَنْ وَائِلِ بْنِ دَاوُدَ، عَنْ إِبْرَاهِيمَ، قَالَ: " إِنَّ آفَةَ كُلِّ دِينٍ كَانَ قَبْلَكُمْ أَوْ قَالَ: آفَةُ كُلِّ دِينٍ الْقَدَرُ "

895. My father narrated to me (and said): Yahyā ibn Ādam narrated to us (and said): Ya'lā ibn A-Hārith narrated to us, from Wāil ibn Dāwūd, from Ibrāhīm who said: *"Verily the calamity of every religion which were before you* – or he said the calamity of every religion – *is the Qadar."*

896 – حَدَّثَنِي أَبِي، نا عِصَامُ بْنُ خَالِدٍ الْحَضْرَمِيُّ، حَدَّثَنِي الْعَطَّافُ بْنُ خَالِدٍ، عَنْ شَيْخٍ، مِنْ أَهْلِ الْبَصْرَةِ، حَدَّثَنِي طَلْحَةُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ، حَدَّثَنِي أَبِي، عَنْ جَدِّي رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ لِرَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: يَا رَسُولَ اللَّهِ، نَعْمَلُ عَلَى أَمْرٍ قَدْ فُرِغَ مِنْهُ أَوْ عَلَى أَمْرٍ مُؤْتَنَفٍ؟ قَالَ: «بَلْ عَلَى أَمْرٍ قَدْ فُرِغَ مِنْهُ» قَالُوا: يَا رَسُولَ اللَّهِ، فَفِيمَ الْعَمَلُ؟ قَالَ: «إِنَّ كَلًّا مُيَسَّرٌ لِمَا خُلِقَ لَهُ»

896. My father narrated to me (and said): 'Isām ibn Khālid Al-Hadramī narrated to us (and said): Al-'Attāf ibn Khālid narrated to me, from an old man from the people of Basrah (who said): Talhah ibn 'Abdillāh ibn 'Abdir-Rahmān ibn Abī Bakr narrated to me (and said): My father narrated to me, from my grandfather (*radiAllāhu 'anhu*) that he said to the Messenger of Allāh ﷺ: *"O Messenger of Allāh, are we performing deeds in accordance with something already decided or in accordance with something just beginning?"* He said: ***"Rather, in accordance with something already decided."*** They said: *"O Messenger of Allāh, then why make deeds?"* He said: ***"Everything (leading to) what was created for him has been made easy."***

897 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، نا ابْنُ أَبِي لَيْلَى، عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثْبِتُ قَالَ: «إِلَّا الشَّقَاءَ وَالسَّعَادَةَ وَالْحَيَاةَ وَالْمَوْتَ»

897. My father narrated to me (and said): Wakī' narrated to us (and said): Ibn Abī Laylā narrated to us, from Al-Minhāl ibn 'Amr, from Sa'īd ibn Jubayr, from Ibn 'Abbās (regarding):

﴿ يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثْبِتُ ﴾

"Allāh eliminates what He will and He affirms (what He wills)**."** (Ar-Ra'd 13:39)

He said: *"Except the unhappiness and happiness (in the hereafter), and life and death."*

898 – حَدَّثَنِي أَبِي، نا يَحْيَى بْنُ سَعِيدٍ، عَنْ هِشَامٍ يَعْنِي الدَّسْتُوَائِيَّ، حَدَّثَنِي الْقَاسِمُ بْنُ أَبِي بَزَّةَ، حَدَّثَنِي عُرْوَةُ بْنُ عَامِرٍ، قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: " إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ عَزَّ وَجَلَّ الْقَلَمَ فَأَمَرَهُ أَنْ يَكْتُبَ مَا يُرِيدُ أَنْ يَخْلُقَ، فَالْكِتَابُ عِنْدَهُ، ثُمَّ قَرَأَ {وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِيٌّ حَكِيمٌ} [الزخرف: 4] "

898. My father narrated to me (and said): Yahyā ibn Sa'īd narrated to us, from Hishām (i.e. Ad-Dastuwāī) (who said): Al-Qāsim ibn Abī Bazzah narrated to me (and said): 'Urwah ibn 'Āmir said: I heard Ibn 'Abbās (*radiAllāhu 'anhumā*) say: *"Verily the first thing Allāh – azza wa jalla – created was the pen. Then He ordered it to write what He wanted to create. And the Book is with Him."* Then he recited:

﴿ وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِيٌّ حَكِيمٌ ﴾

"And indeed it is, in the Mother of the Book with Us, exalted and full of wisdom." (Az-Zukhruf 43:4)

899 – حَدَّثَنِي أَبِي، نا هُشَيْمٌ، أَنَا دَاوُدُ بْنُ أَبِي هِنْدَ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ بْنِ الشِّخِّيرِ، قَالَ: «لَمْ نُوكَلْ فِي الْقُرْآنِ إِلَى الْقَدَرِ، وَقَدْ أَخْبَرَنَا فِي الْقُرْآنِ أَنَّا إِلَيْهِ نَصِيرُ»

899. My father narrated to me (and said): Hushaym narrated to us (and said): Dāwūd ibn Abī Hind narrated to us, from Mutarrif ibn 'Abdillāh ibn Ash-Shikhkhīr who said: *"We were not asked in the Qurān to indulge in the issue of Qadar. And we were verily informed in the Qurān that it would be led to us."*

900 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، نا أُسَامَةُ بْنُ زَيْدٍ، عَنْ عِكْرِمَةَ، قَالَ: سُئِلَ ابْنُ عَبَّاسٍ، كَيْفَ تَفَقَّدَ سُلَيْمَانُ الْهُدْهُدَ مِنْ بَيْنِ الطَّيْرِ؟، قَالَ: " إِنَّ سُلَيْمَانَ صَلَوَاتُ اللَّهِ عَلَيْهِ، نَزَلَ مَنْزِلًا فَلَمْ يَدْرِ مَا بُعْدُ الْمَاءِ، وَكَانَ الْهُدْهُدُ مُهَنْدِسًا، قَالَ: فَأَرَادَ أَنْ يَسْأَلَهُ عَنِ الْمَاءِ فَفَقَدَهُ، قُلْتُ: وَكَيْفَ يَكُونُ مُهَنْدِسًا وَالصَّبِيُّ يَنْصُبُ لَهُ الْخِبَالَةَ فَيَصِيدُهُ، قَالَ: إِذَا جَاءَ الْقَدَرُ حَالَ دُونَ الْبَصَرِ "

900. My father narrated to me (and said): Wakī' narrated to us (and said): Usamah ibn Zayd narrated to us, from 'Ikrimah who said: Ibn 'Abbās was asked: *"How did Sulaymān lose Al-Hudhud between (all) the birds?"* He said: *"Verily Sulaymān (salawātullāhi 'alayhi) descended into a place, and he did not know how far away the water was. And Al-Hudhud was an engineer."* He said: *"So he wanted to ask him about the water, but he could not find him."* I said: *"How could it be an engineer when a boy can set up a trap for it and catch it?"* He said: *"When the Qadar comes, it prevents (what opposes it) to happen."*

901 – حَدَّثَنِي أَبُو كَامِلٍ الْجَحْدَرِيُّ فُضَيْلُ بْنُ الْحُسَيْنِ بْنِ كَامِلٍ أَمْلَى عَلَيَّ مِنْ كِتَابِهِ، وَحَدَّثَنِي مُحَمَّدُ بْنُ عُبَيْدِ بْنِ حِسَابٍ أَمْلَاهُ عَلَيَّ مِنْ كِتَابِهِ إِمْلَاءً، يَتَقَارَبَانِ فِيهِ، وَهَذَا لَفْظُ حَدِيثِ أَبِي كَامِلٍ قَالَا: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، نا مَطَرٌ الْوَرَّاقُ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ يَحْيَى بْنِ يَعْمَرَ قَالَ:

901. Abū Kāmil Al-Jahdarī Fudayl ibn Al-Husayn ibn Kāmil narrated to me while dictating it to me from his book, and Muhammad ibn 'Ubayd ibn Hisāb (also) narrated to me while dictating it from his book to me – and they are very similar in their narration – and this is the wording of the *hadīth* from Abū Kāmil. They said: Hammād ibn Zayd narrated to us (and said): Matar Al-Warrāq narrated to us, from 'Abdullāh ibn Buraydah, from Yahyā ibn Ya'mar who said:

لَمَّا تَكَلَّمَ مَعْبَدٌ بِمَا تَكَلَّمَ بِهِ فِي شَأْنِ الْقَدَرِ أَنْكَرْنَا ذَلِكَ، قَالَ: فَحَجَجْتُ أَنَا وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الْحِمْيَرِيُّ حَجَّةً، فَلَمَّا قَضَيْنَا نُسُكَنَا، قَالَ: لَوْ مِلْتَ بِنَا إِلَى الْمَدِينَةِ، فَلَقِيَنَا بِهَا مَنْ بَقِيَ مِنْ أَصْحَابِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَسَأَلْنَاهُ عَنْ مَا جَاءَ بِهِ مَعْبَدٌ، فَقَدِمْنَا الْمَدِينَةَ، فَدَخَلْنَا الْمَسْجِدَ نَؤُمُّ عَبْدَ اللَّهِ بْنَ عُمَرَ وَأَبَا سَعِيدٍ الْخُدْرِيَّ، فَإِذَا عَبْدُ اللَّهِ بْنُ عُمَرَ قَاعِدٌ فَاكْتَنَفْنَاهُ، وَقَدَّمَنِي حُمَيْدٌ لِلْمَنْطِقِ، وَكُنْتُ أَجْرَأُ عَلَى الْمِنْطِقِ مِنْهُ، فَقُلْتُ: أَبَا عَبْدِ الرَّحْمَنِ، إِنَّ قَوْمًا نَشَأُوا بِالْعِرَاقِ قَرَأُوا الْقُرْآنَ وَفَقِهُوا فِي الْإِسْلَامِ، يَقُولُونَ: لَا قَدَرَ، قَالَ: فَإِذَا أَنْتَ لَقِيتَهُمْ فَأَخْبِرْهُمْ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ مِنْكُمْ بَرِيءٌ وَأَنْتُمْ مِنْهُ بَرَاءٌ، وَاللَّهِ لَوْ أَنْفَقُوا جِبَالَ الْأَرْضِ ذَهَبًا مَا قَبِلَهُ اللَّهُ عَزَّ وَجَلَّ مِنْهُمْ حَتَّى يُؤْمِنُوا بِالْقَدَرِ،

When Ma'bad said what he said regarding the issue of *Qadar* we rejected this. He said: Then me and Humayd ibn 'Abdir-Rahmān Al-Humaydī performed Hajj. After we had performed our rituals, he said: *"If you would take us to Madīnah and we would meet in it those who remained from the companions of Muhammad ﷺ, then we could ask them about that which Ma'bad has come with."* So we arrived in Madīnah and we entered the *Masjid* seeking 'Abdullāh ibn 'Umar and Abū Sa'īd Al-Khudrī. Then (we saw) 'Abdullāh ibn 'Umar sitting so we surrounded him. And Humayd pushed me forward to speak, and I was bolder when speaking than him, so I said: *"Abū 'Abdir-Rahmān, there has emerged a people in 'Iraq who recite the Qurān and have acquired understanding in Islam. They say: There is no Qadar."* He said: *"When you meet them, then inform them that 'Abdullāh ibn 'Umar is free from you and you are free from him. By Allāh if they spent the mountains of the earth in gold, Allāh would not accept it from them before they would believe in the Qadar."*

قَالَ: وَحَدَّثَنِيهِ عُمَرُ رَضِيَ اللَّهُ عَنْهُ " أَنَّ آدَمَ وَمُوسَى، صَلَوَاتُ اللَّهِ عَلَيْهِمَا، احْتَصَمَا إِلَى اللَّهِ عَزَّ وَجَلَّ فِي ذَلِكَ، فَقَالَ لَهُ مُوسَى: أَنْتَ آدَمُ الَّذِي أَشْقَيْتَ النَّاسَ وَأَخْرَجْتَهُمْ مِنَ الْجَنَّةِ؟ قَالَ: فَقَالَ لَهُ آدَمُ: أَنْتَ مُوسَى الَّذِي اصْطَفَاكَ اللَّهُ تَعَالَى بِرِسَالَتِهِ وَبِكَلَامِهِ، وَأَنْزَلَ عَلَيْكَ التَّوْرَاةَ؟ قَالَ: نَعَمْ، قَالَ: فَوَجَدْتَهُ قَدْ قَدَّرَهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي؟ قَالَ: نَعَمْ، قَالَ: فَحَجَّ آدَمُ مُوسَى ثَلَاثًا،

He (i.e. 'Abdullāh ibn 'Umar) said: And 'Umar (*radiAllāhu 'anhu*) narrated it (i.e. this *hadīth*) to me: ***"That Ādam and Mūsā (salawāt-Allāhu alayhimā) disputed in front of Allāh – 'azza wa jalla – in this. So Mūsā said to him: 'Are you Ādam who made the people miserable and brought them out of paradise?' He said: So Ādam said to him: 'Are you Mūsā whom Allāh – the Exalted – chose with His message and His words, and He revealed the Tawrāh upon you?' He said: 'Yes.' He (Ādam) said: 'So did you find that He already had decided that for me before He created me?' He said: 'Yes.' He said: So Ādam confuted Mūsā."*** Three times.

وَحَدَّثَنِي عُمَرُ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَا نَحْنُ مَعَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَوْمًا إِذْ جَاءَهُ رَجُلٌ هَيْئَتُهُ هَيْئَةُ مُسَافِرٍ، وَثِيَابُهُ ثِيَابُ مُقِيمٍ أَوْ قَالَ: هَيْئَتُهُ هَيْئَةُ مُقِيمٍ وَثِيَابُهُ ثِيَابُ مُسَافِرٍ، فَقَالَ: يَا رَسُولَ اللَّهِ أَدْنُو مِنْكَ؟ قَالَ: «نَعَمْ» فَدَنَا مِنْهُ حَتَّى وَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ، فَقَالَ: يَا رَسُولَ اللَّهِ مَا الْإِسْلَامُ؟ قَالَ: «الْإِسْلَامُ أَنْ تُسْلِمَ وَجْهَكَ لِلَّهِ عَزَّ وَجَلَّ وَتُقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ

وَتَصُومَ رَمَضَانَ وَتَحُجَّ الْبَيْتَ» قَالَ: فَإِذَا فَعَلْتُ ذَلِكَ فَأَنَا مُسْلِمٌ؟ قَالَ: «نَعَمْ» قَالَ: صَدَقْتَ، قَالَ: فَقُلْنَا انْظُرُوا كَيْفَ يَسْأَلُهُ وَكَيْفَ يُصَدِّقُهُ قَالَ: وَقَالَ: يَا رَسُولَ اللَّهِ مَا الْإِحْسَانُ؟ قَالَ: " أَنْ تَخْشَى اللَّهَ أَوْ قَالَ: تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنَّكَ إِلَّا تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ " قَالَ: صَدَقْتَ، قَالَ: قُلْنَا انْظُرُوا كَيْفَ يَسْأَلُهُ وَكَيْفَ يُصَدِّقُهُ قَالَ: فَقَالَ: يَا رَسُولَ اللَّهِ مَا الْإِيمَانُ؟ قَالَ: «الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَبِالْمَوْتِ وَبِالْبَعْثِ وَبِالْجَنَّةِ وَبِالنَّارِ وَبِالْقَدَرِ كُلِّهِ» قَالَ: فَإِذَا فَعَلْتُ ذَاكَ فَقَدْ آمَنْتُ؟ قَالَ: «نَعَمْ» قَالَ: صَدَقْتَ، قَالَ: قُلْنَا انْظُرُوا كَيْفَ يَسْأَلُهُ وَكَيْفَ يُصَدِّقُهُ

And ‘Umar (*radiAllāhu ‘anhu*) narrated to me and said: While we were with the Messenger of Allāh ﷺ one day, a man came to him who had the appearance of a traveler, while his clothes were those of a residing man. Or he said: His appearance was that of a residing man, while his clothes were those of a traveler. Then he said: *“O Messenger of Allāh, may I approach you?”* He said: ***“Yes.”*** So he approached him and put his hands on his knees. Then he said: *“O Messenger of Allāh, what is Al-Islām?”* He said: ***“Al-Islām is that you submit your face to Allāh – ‘azza wa jalla – and perform the prayer, pay the alms, fast in Ramadan and perform Hajj to the House.”*** He said: *“So if I do this, then I am a Muslim?”* He said: ***“Yes.”*** He said: *“You have spoken the truth.”* He said: So we said: Look how he is asking him and how he (after that) tells him he has spoken the truth. He said: And he said: *“O Messenger of Allāh, what is Al-Ihsān?”* He said: ***“That you fear Allāh – or he said: that you worship Allāh – as if you can see Him. And even though you cannot see Him, then He can see you.”*** He said: *“You have spoken the truth.”* He said: We said: Look how he is asking him and how he (after that) tells him he has spoken the truth. He said: Then he said: *“O Messenger of Allāh, what is Al-Īmān?”* He said: ***“Al-Īmān is that you believe in Allāh, His angels, His Books, His messengers, in death, in the resurrection, in Paradise, in Hellfire and in all of the Qadar.”*** He said: *“So if I do this, then I have verily believed?”* He said: ***“Yes.”*** He said: *“You have spoken the truth.”* He said: We said: Look how he is asking him and how he (after that) tells him he has spoken the truth.

قَالَ حَمَّادٌ: قَالَ مَطَرٌ وَقَالَ شَهْرُ بْنُ حَوْشَبٍ عَنْ أَبِي هُرَيْرَةَ، وَقَالَ «وَبِالْقَدَرِ خَيْرِهِ وَشَرِّهِ» ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ مَتَى السَّاعَةُ؟ قَالَ: «مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ» قَالَ: صَدَقْتَ، قَالَ: قُلْنَا انْظُرُوا كَيْفَ يَسْأَلُهُ وَكَيْفَ يُصَدِّقُهُ قَالَ: ثُمَّ وَلَّى، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «عَلَيَّ بِالرَّجُلِ» فَطُلِبَ فَمَا وَجَدُوهُ، فَقَالَ: «إِنَّهُ جِبْرِيلُ جَاءَ يُعَلِّمُ النَّاسَ دِينَهُمْ أَوْ جَاءَ لِيُعَلِّمَ النَّاسَ دِينَهُمْ»

Hammād said: Matar said: And Sharh ibn Hawshab said, from Abū Hurayrah: And he (i.e. the Messenger of Allāh ﷺ said: ***“And in the Qadar; the good of it and the bad of it.”*** Then he said: *“O Messenger of Allāh, when is the Hour?”* He said: ***“The one who is asked knows nothing more than the one who asks.”*** He said: *“You have spoken the truth.”* He said: We said: Look how he is asking him and how he (after that) tells him he has spoken the truth. He said: Then he turned away. Then the

Messenger of Allāh ﷺ said: ***"Bring the man to me."*** So they searched after him but did not find him. So he said: ***"It was verily Jibrīl who came to teach the people their religion – Or – he came in order to teach the people their religion."***

902 – قَالَ مَطَرٌ "قَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ: " وَيْلَهُمْ، يَعْنِي الْقَدَرِيَّةَ، أَمَا يَقْرَءُونَ هَذِهِ الْآيَاتِ {مَا أَنْتُمْ عَلَيْهِ بِفَاتِنِينَ إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ} [الصافات: 163] " وَيْلَهُمْ أَمَا يَقْرَءُونَ، وَقَرَأَ حَتَّى بَلَغَ {وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ وَإِنَّ جُنْدَنَا لَهُمُ الْغَالِبُونَ} [الصافات: 171] "

902. Matar said: 'Umar ibn 'Abdul-'Azīz said: *"Woe to them – i.e. the Qadariyyah – do they not read these verses:*

﴿ مَا أَنْتُمْ عَلَيْهِ بِفَاتِنِينَ ١٦٢ إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ ﴾

"You cannot tempt (anyone) **away from Him, except those who are** (predestined) **to burn in Hell."** (As-Sāffāt 37:162-163)

Woe to them, do they not read?"

And he read until he reached:

﴿ وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ ١٧١ إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ ١٧٢ وَإِنَّ جُنْدَنَا لَهُمُ الْغَالِبُونَ ﴾

"And verily has Our word already gone forth for our slaves, the messengers. That verily they will be the given the victory. And verily our soldiers, they will be the victorious." (As-Sāffāt 37:171-173)

903 – حَدَّثَنِي أَبُو كَامِلٍ، نا حَمَّادٌ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، قَالَ: «مَا يُنْكِرُ قَوْمٌ أَنْ يَكُونَ اللَّهُ عَزَّ وَجَلَّ عَلِمَ كُلَّ شَيْءٍ فَكَتَبَهُ»

903. Abū Kamil narrated to me (and said): Hammād narrated to us, from Ibn 'Awn, from Muhammad (ibn Sīrīn) who said: *"No (rightly guided) people reject that Allāh – 'azza wa jalla – knew about everything and then He wrote it down."*

904 – حَدَّثَنِي أَبِي، نا مُحَمَّدُ بْنُ جَعْفَرٍ غُنْدَرٌ، نا كَهْمَسٌ، نا ابْنُ بُرَيْدَةَ

904. My father narrated to me (and said): Muhammad ibn Ja'far Ghundar narrated to us (and said): Kahmas narrated to us (and said): Ibn Buraydah narrated to us.

905 – قَالَ أَبِي: نا يَزِيدُ بْنُ هَارُونَ، نا كَهْمَسٌ، عَنِ ابْنِ بُرَيْدَةَ.

905. My father said: Yazīd ibn Hārūn narrated to us (and said): Kahmas narrated to us, from Ibn Buraydah.

906 – قَالَ أَبِي: ونا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِئُ، نا كَهْمَسٌ، عَنِ ابْنِ بُرَيْدَةَ.

906. My father said: And ‘Abdullāh ibn Yazīd Al-Muqrī narrated to us (and said): Kahmas narrated to us, from Ibn Buraydah.

907 – قَالَ أَبِي: نا وَكِيعٌ، نا كَهْمَسٌ، عَنِ ابْنِ بُرَيْدَةَ.

907. My father said: Wakī’ narrated to us (and said): Kahmas narrated to us, from Ibn Buraydah.

908 – قَالَ أَبِي: وَقَرَأْتُ عَلَى يَحْيَى بْنِ سَعِيدٍ، نا عُثْمَانُ بْنُ غِيَاثٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، وَحُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ الْحِمْيَرِيِّ، قَالَا: لَقِينَا عَبْدَ اللَّهِ بْنَ عُمَرَ وَهَذَا لَفْظُ حَدِيثِ كَهْمَسٍ، عَنِ ابْنِ بُرَيْدَةَ عَنْ يَحْيَى بْنِ يَعْمَرَ سَمِعَ ابْنَ عُمَرَ قَالَ: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَمَا نَحْنُ ذَاتَ يَوْمٍ عِنْدَ نَبِيِّ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعْرِ لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا نَعْرِفُهُ مَعَنَا، حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، فَذَكَرَ حَدِيثَ الْقَدَرِ بِطُولِهِ إِلَى آخِرِهِ

908. My father said: And I read for Yahyā ibn Sa’īd (that) ‘Uthmān ibn Ghiyāth narrated to us (and said): ‘Abdullāh ibn Buraydah narrated to us, from Yahyā ibn Ya’mar and Humayd ibn ‘Abdur-Rahmān Al-Himyarī who both said: We met ‘Abdullāh ibn ‘Umar. And this is the wording of the *hadīth* of Kahmas, from Ibn Buraydah, from Yahyā ibn Ya’mar who heard Ibn ‘Umar say: ’Umar ibn Al-Khattab (*radiAllāhu ‘anhu*) narrated to me and said: *“One day when we were with the Prophet of Allāh (sallAllāhu alayhi wa sallam), when a man appeared to us who had on extremely white clothes, extremely black hair, no signs of travelling could be seen upon him and none of us knew him. Until he sat close to the Prophet ﷺ and leaned his knees against his knees.”* And he mentioned the *hadīth* of *Qadar* in its full length until its end.

909 – حَدَّثَنِي أَبِي، نا كَثِيرُ بْنُ هِشَامٍ، نا جَعْفَرٌ، نا مَوْلًى لِابْنِ أَبِي رَوَّادٍ، قَالَ: كَانَ طَاوُسٌ بِمَكَّةَ يُصَلِّي وَرَجُلَانِ خَلْفَهُ يَتَجَادَلَانِ فِي الْقَدَرِ، فَانْصَرَفَ إِلَيْهِمَا، فَقَالَ: «يَرْحَمُكُمَا اللَّهُ، تُجَادِلَانِ فِي حُكْمِ اللَّهِ عَزَّ وَجَلَّ؟»

909. My father narrated to me (and said): Kathīr ibn Hishām narrated to us (and said): Ja’far narrated to us (and said): A *mawlā* of Ibn Abī Rawwād narrated to us and said: Tāwūs was in Makkah praying and behind him was two men disputing regarding *Qadar*. So he turned to them and said: *“May Allāh have mercy upon you. Are you disputing regarding the hukm of Allāh ‘azza wa jalla?”*

910 – حَدَّثَنِي أَبِي، نا كَثِيرٌ، عَنْ فُرَاتٍ، قَالَ: سَمِعْتُ مَيْمُونًا، يَقُولُ: «لَا تَسُبُّوا أَصْحَابَ النَّبِيِّ عَلَيْهِ السَّلَامُ، وَلَا تَعَلَّمُوا النُّجُومَ، وَلَا تُجَالِسُوا أَوْ تُجَادِلُوا أَهْلَ الْقَدَرِ»

910. My father narrated to me (and said): Kathīr narrated to us, from Furāt who said: I heard Maymūn say: *“Do not curse at the companions of the Prophet (‘alayhi as-*

salām), do not learn the (so-called knowledge of) the stars and do not sit with or debate with the people of Qadar."

911 – حَدَّثَنِي أَبِي، نا يَزِيدُ بْنُ هَارُونَ، أَنَا يَحْيَى بْنُ سَعِيدٍ، أَنَّ أَبَا الزُّبَيْرِ، أَخْبَرَهُ أَنَّهُ، كَانَ يَطُوفُ مَعَ طَاوُسٍ بِالْبَيْتِ، فَمَرَّ بِمَعْبَدٍ الْجُهَنِيِّ، فَقَالَ قَائِلٌ لِطَاوُسٍ: هَذَا مَعْبَدٌ الْجُهَنِيُّ الَّذِي يَقُولُ فِي الْقَدَرِ، فَعَدَلَ إِلَيْهِ طَاوُسٌ حَتَّى وَقَفَ عَلَيْهِ، فَقَالَ: أَنْتَ الْمُفْتَرِي عَلَى اللَّهِ عَزَّ وَجَلَّ الْقَائِلُ مَا لَا تَعْلَمُ؟ قَالَ مَعْبَدٌ: يُكْذَبُ عَلَيَّ، قَالَ أَبُو الزُّبَيْرِ: فَعَدَلْتُ مَعَ طَاوُسٍ حَتَّى دَخَلْنَا عَلَى ابْنِ عَبَّاسٍ، فَقَالَ لَهُ طَاوُسٌ: يَا ابْنَ عَبَّاسٍ، الَّذِينَ يَقُولُونَ فِي الْقَدَرِ؟ فَقَالَ ابْنُ عَبَّاسٍ: " أَرُونِي بَعْضَهُمْ، قَالَ: قُلْنَا صَانِعٌ مَاذَا؟ قَالَ: إِذًا أَجْعَلُ يَدَيَّ فِي رَأْسِهِ ثُمَّ أَدُقُّ عُنُقَهُ"

911. My father narrated to me (and said): Yazīd ibn Hārūn narrated to us (and said): Yahyā ibn Sa'īd narrated to us, that Abū Az-Zubayr informed him that we once was performing *tawāf* around the House with Tāwūs. Then Ma'bad Al-Juhanī passed by. Then a man said to Tāwūs: *"That is Ma'bad Al-Juhanī who speaks about the Qadar."* So Tāwūs turned (and walked) towards him until he stopped at him. Then he said: *"Are you the one who invents lies against Allāh – 'azza wa jalla – and the one who says what he does not know?"* Ma'bad said: *"It is a lie invented against me."* Abū Az-Zubayr said: So I turned away with Tāwūs until we entered upon Ibn 'Abbās. Then Tāwūs said to him: *"O Ibn 'Abbās, (what do you say about) those who speak about the Qadar?"* So Ibn 'Abbās said: *"Show me some of them."* He said: So we said: "What will you do?" He said: *"I will put my hands on his head and then I will punch his throat."*

912 – حَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، نا قُتَيْبَةُ، نا أَبُو عَوَانَةَ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: " لَيْسَ قَوْمٌ أَبْغَضَ إِلَى اللَّهِ مِنَ الْقَدَرِيَّةِ، إِنَّهُمْ لَا يَعْلَمُونَ قُدْرَةَ اللَّهِ عَزَّ وَجَلَّ إِنَّ اللَّهَ يَقُولُ {لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ} [الأنبياء: 23] "

912. Abū Ar-Rabī' Az-Zahrānī narrated to me (and said): Qutaybah narrated to us (and said): Abū 'Awānah narrated to us, from 'Atā ibn As-Sāib, from Sa'īd ibn Jubayr, from Ibn 'Abbās (*radiAllāhu 'anhumā*) who said: *"There is no people more hated by Allāh than the Qadariyyah. They verily do not know the Capability of Allāh 'azza wa jalla. Allāh verily says:*

﴿ لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴾

"He is not questioned about what He does, but they will be questioned."
(Al-Anbiyā 21:23)"

913 – حَدَّثَنِي أَبِي، نا إِسْحَاقُ بْنُ عِيسَى، أَخْبَرَنِي مَالِكٌ، عَنْ زِيَادِ بْنِ سَعْدٍ، عَنْ عَمْرِو بْنِ مُسْلِمٍ، عَنْ طَاوُسٍ الْيَمَانِيِّ، قَالَ: أَدْرَكْتُ نَاسًا مِنْ أَصْحَابِ النَّبِيِّ عَلَيْهِ السَّلَامُ يَقُولُونَ: كُلُّ شَيْءٍ بِقَدَرٍ، قَالَ: وَسَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «كُلُّ شَيْءٍ بِقَدَرٍ حَتَّى الْعَجْزُ وَالْكَيْسُ»

913. My father narrated to me (and said): Ishāq ibn ʻĪsā narrated to us (and said): Mālik informed me, from Ziyād ibn Sa'd, from ʻAmr ibn Muslim, from Tāwūs Al-Yamānī who said: *"I met people from the companions of the Prophet (ʻalayhi as-salām) who said: Everything is with Qadar."* He said: And I heard ʻAbdullāh ibn ʻUmar say: The Messenger of Allāh ﷺ said: ***"Everything is with Qadar, even incapability and being clever."***

914a – حَدَّثَنِي مُصْعَبٌ الزُّبَيْرِيُّ، نا مَالِكُ بْنُ أَنَسٍ، عَنْ زِيَادِ بْنِ سَعْدٍ،

914a. Mus'ab Az-Zubayrī narrated to me (and said): Mālik ibn Anas narrated to us, from Ziyād ibn Sa'd.

914b – قَالَ عَبْدُ اللَّهِ رَحِمَهُ اللَّهُ وَحَدَّثَنِي عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ النَّرْسِيُّ، قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ زِيَادِ بْنِ سَعْدٍ، مِثْلَهُ

914b. ʻAbdullāh – *rahimahullāh* – said: And ʻAbdul-Aʻlā ibn Hammād An-Narsī narrated to me and said: I read for Mālik, from Ziyād ibn Sa'd the same as it (i.e. the same narration).

915 – حَدَّثَنِي أَبِي، نا أَنَسُ بْنُ عِيَاضٍ، أَخْبَرَنِي عُمَرُ بْنُ عَبْدِ اللَّهِ، مَوْلَى غُفْرَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: " لِكُلِّ أُمَّةٍ مَجُوسٌ وَمَجُوسُ أُمَّتِي الَّذِينَ يَقُولُونَ: لَا قَدَرَ، إِنْ مَرِضُوا فَلَا تَعُودُوهُمْ، وَإِنْ مَاتُوا فَلَا تَشْهَدُوهُمْ "

915. My father narrated to me (and said): Anas ibn ʻIyyād narrated to us (and said): ʻUmar ibn ʻAbdillāh – the *mawlā* of Ghufrah – informed us, from ʻAbdullāh ibn ʻUmar that the Messenger of Allāh ﷺ said: ***"Every nation has its Majūs, and the Majūs of my nation are those who say: There is no Qadar. If they become sick then do not visit them and if they die, then do not attend their funeral prayer."***

916 – حَدَّثَنِي أَبِي، نا أَنَسُ بْنُ عِيَاضٍ، حَدَّثَنِي أَبُو حَازِمٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا يُؤْمِنُ الْمَرْءُ حَتَّى يُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ» وَقَالَ أَبُو حَازِمٍ: لَعَنَ اللَّهُ دِينًا أَنَا أَكْبَرُ مِنْهُ، يَعْنِي التَّكْذِيبَ بِالْقَدَرِ

916. My father narrated to me (and sai): Anas ibn ʻIyyād narrated to us (and said): Abū Hāzim narrated to me, from ʻAmr ibn Shu'ayb, from his father, from his grandfather that the Messenger of Allāh ﷺ said: ***"A person does not believe until he believes in the Qadar; the good of it and the bad of it."*** And Abū Hāzim said: *"May Allāh curse a religion which I am greater than."* Meaning: Rejecting the *Qadar*.

917 – حَدَّثَنِي أَبِي، نا عَبْدُ اللَّهِ بْنُ يَزِيدَ، نا سَعِيدٌ، حَدَّثَنِي أَبُو صَخْرٍ، عَنْ نَافِعٍ، قَالَ: كَانَ لِابْنِ عُمَرَ صَدِيقٌ مِنْ أَهْلِ الشَّامِ يُكَاتِبُهُ، فَكَتَبَ إِلَيْهِ: مِنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، بَلَغَنِي أَنَّكَ تَكَلَّمْتَ فِي شَيْءٍ مِنَ الْقَدَرِ، فَإِيَّاكَ أَنْ تَكْتُبَ إِلَيَّ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «سَيَكُونُ فِي أُمَّتِي أَقْوَامٌ يُكَذِّبُونَ بِالْقَدَرِ»

917. My father narrated to me (and said): ‘Abdullāh ibn Yazīd narrated to us (and said): Sa’īd narrated to us (and said): Abū Sakhr narrated to me, from Nāfi’ who said: Ibn ‘Umar had a friend from the people of Shām which he would write letters with. So he wrote to him: From ‘Abdullāh ibn ‘Umar. It has reached me that you have spoken about something regarding the Qadar. So do not write to me (anymore), for I verily heard the Messenger of Allāh ﷺ say: ***“In my nation there will be people who reject the Qadar.”***

918 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، نا سُفْيَانُ، عَنْ زِيَادِ بْنِ إِسْمَاعِيلَ الْمَخْزُومِيِّ، عَنْ مُحَمَّدِ بْنِ عَبَّادِ بْنِ جَعْفَرٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ مُشْرِكُو قُرَيْشٍ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُخَاصِمُونَهُ فِي الْقَدَرِ، فَنَزَلَتْ {يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ} [القمر: 49] «فِي أَهْلِ الْقَدَرِ»

918. My father narrated to me (and said): Wakī’ narrated to us (and said): Sufyān narrated to us, from Ziyād ibn Ismā’īl Al-Makhzūmī, from Muhammad ibn ‘Abbād ibn Ja’far, from Abū Hurayrah (*radiAllāhu ‘anhu*) who said: The *mushrikūn* from Quraysh came to the Prophet ﷺ and argued with him regarding the Qadar. Then it was revealed:

﴿ يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ ۝٤٨ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴾

“The day when they will be dragged on their faces in the fire. (And it will be said to them) **Taste the touch of hell. Verily everything We have created with Qadar.”** (Al-Qamar 54:48-49)

Regarding the people of *Qadar*.

919 – حَدَّثَنِي أَبِي، نا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ خُصَيْفٍ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ، قَالَ: نَزَلَتْ هَذِهِ الْآيَةُ {يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ} [القمر: 49] «فِي أَهْلِ الْقَدَرِ»

919. My father narrated to me (and said): Muhammad ibn Salamah narrated to us, from Khusayf, from Muhammad ibn Ka’b who said: *“This verse was revealed:*

﴿ يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ ۝٤٨ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴾

“The day when they will be dragged on their faces in the fire. (And it will be said to them) **Taste the touch of hell. Verily everything We have created with Qadar.”** (Al-Qamar 54:48-49)

Regarding the people of Qadar.”

920 – حَدَّثَنِي أَبِي، نا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، نا عَيَّاشٌ يَعْنِي ابْنَ عُقْبَةَ، حَدَّثَنِي مُوسَى بْنُ وَرْدَانَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: «سَيَكُونُ نَاسٌ يُصَدِّقُونَ بِقَدَرٍ وَيُكَذِّبُونَ بِقَدَرٍ» قَالَ مُوسَى: فَلَعَنَهُمْ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عِنْدَ قَوْلِهِ هَذَا

920. My father narrated to me (and said): Muhammad ibn Salamah narrated to us, from ʻAbdullāh ibn Yazīd (who said): ʻAyyāsh (i.e. Ibn ʻUqbah) narrated to us (and said): Mūsā ibn Wardān narrated to me, from Abū Hurayrah (*radiAllāhu ʻanhu*) who said: *"There will be a people who will believe in (a part of) the qadar and reject (another part of) the qadar."* Mūsā said: Then Abū Hurayrah (*radiAllāhu ʻanhu*) cursed them when he said this.

921 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، قَالَ: قُلْتُ لِابْنِ عُمَرَ، أَوْ قَالَ لَهُ رَجُلٌ: إِنَّا نُسَافِرُ فَنَلْقَى قَوْمًا يَقُولُونَ لَا قَدَرَ، قَالَ: «إِذَا لَقِيتَ أُولَئِكَ فَأَخْبِرْهُمْ أَنَّ ابْنَ عُمَرَ مِنْهُمْ بَرِيءٌ وَهُمْ مِنْهُ بَرَاءٌ، ثَلَاثَ مِرَارٍ»

921. My father narrated to me (and said): ʻAbdur-Rahmān ibn Mahdī narrated to us, from Sufyān, from ʻAlqamah ibn Marthad, from Sulaymān ibn Buraydah, from Yahyā ibn Yaʻmar who said: I said to Ibn ʻUmar, or a man said to him: *"We verily travel and we met people who say that there is no Qadar."* He said: *"When you meet those people, then inform them that Ibn ʻUmar is free from them and they are free from him."* Three times.

922 – حَدَّثَنِي أَبِي، نا أَبُو مُعَاوِيَةَ، نا الْأَعْمَشُ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنْ طَاوُسٍ، قَالَ: كُنْتُ مَعَ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا فِي حَلْقَةٍ، فَذُكِرَ أَهْلُ الْقَدَرِ، فَقَالَ: أَفِي الْحَلْقَةِ مِنْهُمْ أَحَدٌ فَآخُذُ بِرَأْسِهِ، ثُمَّ أَقْرَأُ عَلَيْهِ {وَقَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا} [الإسراء: 4] وَأَقْرَأُ عَلَيْهِ آيَةَ كَذَا وَآيَةَ كَذَا "

922. My father narrated to me (and said): Abū Muʻāwiyah narrated to us (and said): Al-Aʻmash narrated to us, from ʻAbdul-Malik ibn Maysarah, from Tāwūs who said: I was with Ibn ʻAbbās (*radiAllāhu ʻanhumā*) in a study-circle when the people of *Qadar* was mentioned. So he said: "Is there any of them in the study-circle so I can grab his head and recite for him:

﴿ وَقَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا ﴾

"And We decreed for the Children of Isrāīl in the Scripture, that indeed you would do mischief on the earth twice and you will become tyrants and extremely arrogant." (Al-Isrā 17:4)

And I would recite for him this āyah and that āyah."

923 – حَدَّثَنِي أَبِي، نا أَبُو مُعَاوِيَةَ، نا الْأَعْمَشُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَجَّاجٍ الْأَزْدِيِّ، عَنْ سَلْمَانَ، قَالَ: لَقِيتُهُ بِمَاءِ سَبَذَانَ، قَالَ: فَقُلْتُ لَهُ: أَخْبِرْنِي كَيْفَ الْإِيمَانُ بِالْقَدَرِ؟ قَالَ: " أَنْ تَعْلَمَ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ وَمَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ، وَلَا تَقُلْ: لَوْلَا كَذَا لَكَانَ كَذَا، وَلَوْ لَمْ يَفْعَلْ كَذَا لَكَانَ كَذَا "

923. My father narrated to me (and said): Abū Muʻāwiyah narrated to us (and said): Al-Aʻmash narrated to us, from Abū Ishāq, from Abū Hajjāj Al-Azdī, who

said regarding Salmān (Al-Fārisī): I met him in Mā Sabadhān. He said: So I said to him*: "Inform me how the īmān in the Qadar is?"* He said: *"That you know that whatever befalls you never would have passed you by, and whatever passed you by never would have befallen you. And do not say: If it had not been for that, then this would have happened, and if he had not done that then it would have been so (i.e. otherwise)."*

924 – حَدَّثَنِي أَبِي، نا هُشَيْمٌ، حَدَّثَنَا أَبُو هَاشِمٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: ذُكِرَ عِنْدَهُ أَهْلُ الْقَدَرِ، فَقَالَ: «لَوْ رَأَيْتُ أَحَدًا مِنْهُمْ لَعَضَضْتُ أَنْفَهُ»

قَالَ مُجَاهِدٌ: قَالَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: «مَنْ رَأَى مِنْكُمْ أَحَدًا مِنْهُمْ فَلْيَقُلْ لَهُ إِنَّ ابْنَ عُمَرَ مِنْكُمْ بَرِيءٌ»

924. My father narrated to me (and said): Hushaym narrated to us (and said): Abū Hāshim narrated to us, from Mujāhid, from Ibn ʻAbbās who said when the people of *Qadar* was mentioned in front of him. So he said: *"If I would see anyone from them I would verily bite his nose."*

Mujāhid said: Ibn ʻUmar (*radiAllāhu ʻanhumā*) said: *"Whoever among you sees anyone from them, then let him tell them that Ibn ʻUmar is free from them."*

925 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّحْمَنِ، نا سُفْيَانُ، عَنْ عُمَرَ بْنِ مُحَمَّدٍ، عَنْ رَجُلٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: «الْإِيمَانُ بِالْقَدَرِ نِظَامُ التَّوْحِيدِ فَمَنْ آمَنَ وَكَذَّبَ بِالْقَدَرِ فَهُوَ نَقْضٌ لِلتَّوْحِيدِ»

925. My father narrated to me (and said): ʻAbdur-Rahmān narrated to us (and said): Sufyān narrated to us, from ʻUmar ibn Muhammad, from a man, from Ibn ʻAbbās (*radiAllāhu ʻanhumā*) who said: *"The īmān in the Qadar is the method of Tawhīd. So whoever believes but rejects the Qadar then this is a breach of Tawhīd."*

926 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّزَّاقِ، رَحِمَهُ اللَّهُ، نا مَعْمَرٌ، عَنْ سَعِيدِ بْنِ حَيَّانَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، قَالَ: قُلْتُ لِابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: إِنَّ نَاسًا عِنْدَنَا يَقُولُونَ: الْخَيْرُ وَالشَّرُّ بِقَدَرٍ، وَنَاسًا يَقُولُونَ: الْخَيْرُ بِقَدَرٍ وَالشَّرُّ لَيْسَ بِقَدَرٍ، فَقَالَ ابْنُ عُمَرَ: إِذَا رَجَعْتَ إِلَيْهِمْ فَقُلْ لَهُمْ: إِنَّ ابْنَ عُمَرَ يَقُولُ: «إِنَّهُ مِنْكُمْ بَرِيءٌ، وَأَنْتُمْ مِنْهُ بَرَاءٌ»

926. My father narrated to me (and said): ʻAbdur-Razzāq – *rahimahullāh* – narrated to us (and said): Maʻmar narrated to us, from Saʻīd ibn Hayyān, from Yahyā ibn Yaʻmar who said: I said to Ibn ʻUmar (*radiAllāhu ʻanhumā*): *"Verily some people among us say: Both the good and bad are with Qadar. And other people say: The good is with Qadar and the bad is not with Qadar."* So Ibn ʻUmar said: *"When you return to them, then tell them that Ibn ʻUmar says: He is verily free from you and you are free from him."*

927 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، قَالَ: قَالَ عَمْرُو بْنُ الْعَاصِ لِأَبِي مُوسَى الْأَشْعَرِيِّ: " وَدِدْتُ أَنِّي أَجِدُ مَنْ أُخَاصِمُ إِلَيْهِ رَبِّي عَزَّ وَجَلَّ، فَقَالَ أَبُو مُوسَى: أَنَا، فَقَالَ عَمْرُو بْنُ الْعَاصِ: أَيُقَدِّرُ عَلَيَّ شَيْئًا يُعَذِّبُنِي عَلَيْهِ؟ فَقَالَ أَبُو مُوسَى: نَعَمْ، قَالَ: لِمَ؟ قَالَ: لِأَنَّهُ لَا يَظْلِمُكَ، فَقَالَ عَمْرٌو: صَدَقْتَ "

927. My father narrated to me (and said): 'Abdur-Razzaq narrated to us, from Ma'mar who said: 'Amr ibn Al-'As said to Abū Mūsā Al-Ash'ari: *"I wish I could find someone whom I could ask about my Lord 'azza wa jalla."* So Abū Mūsā said: *"Me."* Then 'Amr ibn Al-'As said: *"Will He decree something for me which He will punish me for?"* So Abū Mūsā said: *"Yes."* So he said: *"Why?"* He said: *"Because He does not make any injustice to you."* So 'Amr said: *"You have spoken the truth."*

928 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، ثنا سُفْيَانُ، عَنْ عُمَرَ بْنِ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ رَجُلٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: «الْإِيمَانُ بِالْقَدَرِ نِظَامُ التَّوْحِيدِ، فَمَنْ وَحَّدَ وَكَذَّبَ بِالْقَدَرِ فَقَدْ نَقَضَ التَّوْحِيدَ»

928. My father narrated to me (and said): Wakī' narrated to us (and said): Sufyān narrated to us, from 'Umar ibn Muhammad ibn Zayd, from a man, from Ibn 'Abbās (*radiAllāhu 'anhumā*) who said: *"The īmān in the Qadar is the method of Tawhīd. So whoever singles out (Allāh in worship) but rejects the Qadar, then he has verily breached Tawhīd."*

929 – حَدَّثَنِي أَبِي، نا إِسْمَاعِيلُ، أَنَا خَالِدٌ الْحَذَّاءُ، عَنْ عَبْدِ الْأَعْلَى بْنِ عَبْدِ اللَّهِ بْنِ عَامِرٍ الْقُرَشِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ الْهَاشِمِيِّ، قَالَ: خَطَبَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ بِالْجَابِيَةِ – وَقَدْ قَالَ خَالِدٌ مَرَّةً أُخْرَى: بِالشَّامِ – وَالْجَاثَلِيقُ مَاثِلٌ، فَتَشَهَّدَ فَقَالَ: «مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ» ، فَقَالَ الْجَاثَلِيقُ: لَا، فَقَالَ عُمَرُ: مَا قَالَ؟ فَقَالُوا: مَا قَالَ، فَأَعَادَ: «مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ» فَقَالَ الْجَاثَلِيقُ بِقَمِيصِهِ هَكَذَا، وَنَفَضَ إِسْمَاعِيلُ ثَوْبَهُ وَأَخَذَهُ مِنْ صَدْرِهِ فَنَفَضَهُ، وَقَالَ: إِنَّ اللَّهَ لَا يُضِلُّ أَحَدًا، فَقَالَ: مَا يَقُولُ؟ فَقَالُوا: مَا قَالَ، فَقَالَ: كَذَبْتَ عَدُوَّ اللَّهِ، اللَّهُ خَلَقَكَ، وَاللَّهُ أَضَلَّكَ، ثُمَّ يُمِيتُكَ فَيُدْخِلُكَ النَّارَ إِنْ شَاءَ اللَّهُ، وَاللَّهِ لَوْلَا وَلْتُ عَقْدٍ لَكَ لَضَرَبْتُ عُنُقَكَ، ثُمَّ قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ آدَمَ عَلَيْهِ السَّلَامُ، فَنَشَرَ ذُرِّيَّتَهُ فِي يَدِهِ، ثُمَّ كَتَبَ أَهْلَ الْجَنَّةِ وَمَا هُمْ عَامِلُونَ، وَكَتَبَ أَهْلَ النَّارِ وَمَا هُمْ عَامِلُونَ، ثُمَّ قَالَ: هَؤُلَاءِ لِهَذِهِ وَهَؤُلَاءِ لِهَذِهِ، قَالَ: فَتَصَدَّعَ النَّاسُ وَمَا يُتَنَازَعُ فِي الْقَدَرِ "

929. My father narrated to me (and said): Ismā'īl narrated to us (and said): Khālid Al-Hadhdhā narrated to us, from 'Abdul-A'lā ibn 'Abdillāh ibn 'Āmir Al-Qurashī, from 'Abdullāh ibn Al-Hārith Al-Hāshimī who said: 'Umar (*radiAllāhu 'anhu*) gave a sermon in Jābiyah[74] - and verily did Khālid say another time: In Shām (Damascus) – and the Catholic (leader) was present. So he bore witness (to the *Shahādah*) and then he said: *"Whoever Allāh guides then no-one can misguide him, and whoever Allāh misguides then no-one can guide him."* So the Catholic said: *"No."* So 'Umar said: *"What is he saying?"* So they said what he said. So he repeated:

[74] A village in Damascus.

"Whoever Allāh guides then no-one can misguide him, and whoever Allāh misguides then no-one can guide him." So the Catholic did like this with his shirt – and Ismā'īl dusted off his shirt and he took it from his chest and dusted it off – and said: *"Verily Allāh does not misguide anyone."* So he said: *"What is he saying?"* So they said what he said. So he said: *"You have lied you enemy of Allāh. Allāh created you, and Allāh misguided you, then He will make you die and then He will let you enter Hellfire if Allāh wants. By Allāh, if it had not been for the agreement you have (with us) then I would have beheaded you."* Then he said: *"Verily Allāh – 'azza wa jalla – created Ādam ('alayhi as-salām) and He spread his offspring in His Hand. Then He wrote down the people of Paradise and their deeds, and He wrote down the people of Hellfire and their deeds, then He said: 'These are for this (i.e. paradise) and these are for this (i.e. hellfire).'"* He (i.e. the narrator) said: So the people separated and there was no disputing regarding the Qadar.

930 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، نا مَنْصُورُ بْنُ سَعْدٍ، عَنْ عَمَّارٍ، مَوْلَى بَنِي هَاشِمٍ قَالَ: سَأَلْتُ أَبَا هُرَيْرَةَ عَنِ الْقَدَرِ، فَقَالَ: «اكْتَفِ مِنْهُ بِآخِرِ سُورَةِ الْفَتْحِ»

930. My father narrated to me (and said): 'Abdur-Rahmān ibn Mahdī narrated to us (and said): Mansūr ibn Sa'd narrated to us, from 'Ammār – the *mawlā* of Banū Hāshim – who said: I asked Abū Hurayrah about the *Qadar*, so he said: *"There is sufficient (description) of it for you, in the last part of Sūrah Al-Fath."*

931 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نا وَكِيعٌ، نا أُسَامَةُ بْنُ زَيْدٍ، عَنْ عِكْرِمَةَ، قَالَ: سُئِلَ ابْنُ عَبَّاسٍ كَيْفَ تَفَقَّدَ سُلَيْمَانُ عَلَيْهِ السَّلَامُ الْهُدْهُدَ مِنْ بَيْنِ الطَّيْرِ؟ فَقَالَ: " إِنَّ سُلَيْمَانَ نَزَلَ مَنْزِلًا فَلَمْ يَدْرِ مَا بُعْدُ الْمَاءِ، وَكَانَ الْهُدْهُدُ مُهَنْدِسًا، قَالَ: فَأَرَادَ أَنْ يَسْأَلَهُ عَنِ الْمَاءِ فَفَقَدَهُ " قَالَ: وَكَيْفَ يَكُونُ مُهَنْدِسًا وَالصَّبِيُّ يَنْصُبُ لَهُ الْحِبَالَةَ فَيَصِيدُهُ؟ قَالَ: «إِذَا جَاءَ الْقَدَرُ حَالَ دُونَ الْبَصَرِ»

931. My father – *rahimahullāh* – narrated to me (and said): Wakī' narrated to us (and said): Usāmah ibn Zayd narrated to us, from 'Ikrimah who said: Ibn 'Abbās was asked: *"How did Sulaymān lose Al-Hudhud between (all) the birds?"* So he said: *"Verily Sulaymān (salawātullūhi 'alayhi) descended into a place, and he did not know how far away the water was. And Al-Hudhud was an engineer."* He said: *"So he wanted to ask him about the water, but he could not find him."* I said: *"How could it be an engineer when a boy can set up a trap for it and catch it?"* He said: *"When the Qadar comes, it prevents (what opposes it) to happen."*

932 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، نا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنِ ابْنِ الدَّيْلَمِيِّ، قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ عَنْ جَفِّ الْقَلَمِ، فَقَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ حِينَ خَلَقَ الْخَلْقَ أَلْقَى عَلَيْهِمْ مِنْ نُورِهِ، فَمَنْ أَصَابَهُ شَيْءٌ مِنْهُ اهْتَدَى»

932. My father narrated to me (and said): Wakī' narrated to us (and said): Sa'īd ibn 'Abdil-Azīz narrated to us, from Rabī'ah ibn Yazīd, from Ibn Ad-Daylamī who said: I asked 'Abdullāh ibn 'Amr (*radiAllāhu 'anhu*) about the drying of the pen, so

he said: *"Verily Allāh – 'azza wa jalla – when He created the creation He let His Light shine upon them, so whoever was hit by it became guided."*

933 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، نا سُفْيَانُ، عَنْ عَمْرِو بْنِ مُحَمَّدٍ، قَالَ: كُنْتُ عِنْدَ سَالِمِ بْنِ عَبْدِ اللَّهِ، فَجَاءَهُ رَجُلٌ، فَقَالَ: الزِّنَى بِقَدَرٍ؟ فَقَالَ: «نَعَمْ» ، قَالَ: كَتَبَهُ عَلَيَّ وَيُعَذِّبُنِي عَلَيْهِ؟ قَالَ: «فَأَخَذَ لَهُ الْحَصَا»

933. My father narrated to me (and said): 'Abdur-Rahmān ibn Mahdī narrated to us (and said): Sufyān narrated to us, from 'Amr ibn Muhammad who said: I was with Sālim ibn 'Abdillāh when a man came to him and said: *"Is fornication with Qadar?"* So he said: *"Yes."* So he said: *"He (i.e. Allāh) decreed it for me and (then) He will punish me for it?"* He said: So he took some stones for him (i.e. to throw at him).

934 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّزَّاقِ، أَنَا مَعْمَرٌ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، قَالَ: «مَنْ كَذَّبَ بِالْقَدَرِ فَقَدْ كَذَّبَ بِالْقُرْآنِ»

934. My father narrated to me (and said): 'Abdur-Razzāq narrated to us (and said): Ma'mar narrated to us, from Qatādah, from Al-Hasan who said: *"Whoever rejects the Qadar he has verily rejected the Qurān."*

935 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّزَّاقِ، نا مَعْمَرٌ، قَالَ: كَتَبَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ إِلَى عَدِيِّ بْنِ أَرْطَأَةَ: أَمَّا بَعْدُ: «فَإِنَّ اسْتِعْمَالَكَ سَعْدَ بْنَ مَسْعُودٍ عَلَى عُمَانَ مِنَ الْخَطَايَا الَّتِي قَدَّرَ اللَّهُ عَزَّ وَجَلَّ عَلَيْكَ وَقَدَّرَ أَنْ تُبْتَلَى بِهَا»

935. My father narrated to me (and said): 'Abdur-Razzāq narrated to us (and said): Ma'mar narrated to us and said: 'Umar ibn 'Abdil-'Azīz wrote to 'Adī ibn Artaah: *"And thereafter: Verily you appointing Sa'd ibn Mas'ūd (as a governor) over 'Omān is from the mistakes that Allāh – 'azza wa jalla – has decreed for you, and He decreed that you should be tested by it."*

936 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، نا عُمَرُ بْنُ ذَرٍّ، سَمِعْتُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، يَقُولُ: لَوْ أَنَّ اللَّهَ، «عَزَّ وَجَلَّ أَرَادَ أَنْ لَا يُعْصَى لَمْ يَخْلُقْ إِبْلِيسَ» ثُمَّ قَرَأَ {مَا أَنْتُمْ عَلَيْهِ بِفَاتِنِينَ إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ} [الصافات: 163]

936. My father narrated to me (and said): Wakī' narrated to us (and said): 'Umar ibn Dharr narrated to us (and said): I heard 'Umar ibn 'Abdil-'Azīz say: *"If Allāh wanted not to be disobeyed, He would not have created Iblīs."* Then he recited:

﴿ إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ ﴾

"Except those who are (predestined) **to burn in Hell."** (As-Sāffāt 37:163)

937 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نا إِسْمَاعِيلُ، نا أَبُو هَارُونَ الْغَنَوِيُّ، حَدَّثَنِي أَبُو سُلَيْمَانَ الْأَزْدِيُّ، عَنْ أَبِي يَحْيَى مَوْلَى ابْنِ عَفْرَاءَ، قَالَ: أَتَيْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، وَمَعِي رَجُلَانِ مِنَ الَّذِينَ يَذْكُرُونَ الْقَدَرَ أَوْ يُنْكِرُونَهُ، فَقُلْتُ: يَا ابْنَ عَبَّاسٍ، مَا تَقُولُ فِي الْقَدَرِ لَوْ أَنَّ هَؤُلَاءِ أَتَوْكَ يَسْأَلُونَكَ؟ وَقَالَ إِسْمَاعِيلُ مَرَّةً يَسْأَلُونَكَ عَنِ الْقَدَرِ إِنْ زَنَا وَإِنْ سَرَقَ أَوْ شَرِبَ الْخَمْرَ، فَحَسَرَ

قَمِيصَهُ حَتَّى أَخْرَجَ مَنْكِبَهُ، وَقَالَ: «يَا أَبَا يَحْيَى لَعَلَّكَ مِنَ الَّذِينَ يُنْكِرُونَ الْقَدَرَ وَيُكَذِّبُونَ بِهِ، وَاللَّهِ لَوْ أَنِّي أَعْلَمُ أَنَّكَ مِنْهُمْ أَوْ هَذَيْنِ مَعَكُ لَجَاهَدْتُكُمْ، إِنْ زَنَا فَبِقَدَرٍ، وَإِنْ سَرَقَ فَبِقَدَرٍ، وَإِنْ شَرِبَ الْخَمْرَ فَبِقَدَرٍ»

937. My father – *rahimahullāh* – narrated to me (and said): Ismā'īl narrated to us (and said): Abū Hārūn Al-Ghanawī narrated to us (and said): Abū Sulaymān Al-Azdī narrated to me, from Abū Yahyā – the *mawlā* of Ibn Afrā – who said: I came to Ibn 'Abbās (*radiAllāhu 'anhumā*) and with me was two men from those who would mention the *Qadar* or reject it. So I said: *"O Ibn 'Abbās. What do you say about the Qadar, because these two have come to ask you?"* And Ismā'īl said one time: *"(They have come) to ask you about the Qadar. If he fornicates, and if he steals or drinks alcohol (is it then with Qadar)?"* So he (i.e. Ibn 'Abbās) pulled away his shirt until he brought out his shoulder, and he said: *"O Abū Yahyā. Maybe you are from those who reject the Qadar and deny it. By Allāh, if I knew that you were from them or these two who are with you, then I would have fought you. If he fornicates then it is with Qadar, and if he steals then it is with Qadar and if he drinks alcohol then it is with Qadar."*

938 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، وَمُحَمَّدُ بْنُ بِشْرٍ، قَالَا: نا سُفْيَانُ، قَالَ وَكِيعٌ: عَنْ رَجُلٍ، عَنْ مُجَاهِدٍ وَقَالَ ابْنُ بِشْرٍ،: عَنْ عَلِيِّ بْنِ بَذِيمَةَ، عَنْ مُجَاهِدٍ، فِي قَوْلِهِ عَزَّ وَجَلَّ: {إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ} [البقرة: 30] قَالَ: «عَلِمَ مِنْ إِبْلِيسَ الْمَعْصِيَةَ، وَخَلَقَهُ لَهَا»

938. My father narrated to me (and said): Wakī' and Muhammad ibn Bishr (both) narrated to me and said: Sufyān narrated to us; Wakī' said: from a man, from Mujāhid, and Ibn Bishr said: from 'Alī ibn Badhīmah, from Mujāhid regarding His – *'azza wa jalla* – Words:

﴿ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴾

"I verily know what you do not know." (Al-Baqarah 2:30)

He said: *"He knew about the disobedience of Iblīs, and He created him for it."*

939 – حَدَّثَنِي أَبِي، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا الْعَلَاءُ بْنُ عَبْدِ الْكَرِيمِ، سَمِعْتُ مُجَاهِدًا، يَقُولُ: {لَهُمْ أَعْمَالٌ مِنْ دُونِ ذَلِكَ هُمْ لَهَا عَامِلُونَ} [المؤمنون: 63] قَالَ: «أَعْمَالٌ لَا بُدَّ لَهُمْ مِنْ أَنْ يَعْمَلُوهَا»

939. My father narrated to me (and said): Wakī' narrated to us (and said): 'Alā ibn 'Abdil-Karīm narrated to us (and said): I heard Mujāhid said (regarding the verse):

﴿ وَلَهُمْ أَعْمَالٌ مِنْ دُونِ ذَلِكَ هُمْ لَهَا عَامِلُونَ﴾

"And they have deeds other than this which they are doing."
(Al-Muminūn 23:63)

He said: *"Deeds which they inevitably will be doing."*

940 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، وَابْنُ بِشْرٍ قَالَا: نا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ أَبِي صَالِحٍ، " {مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ} [النساء: 79] وَأَنَا قَدَّرْتُهَا عَلَيْكَ "

940. My father narrated to me (and said): Wakī' and Ibn Bishr (both) narrated to us and said: Ismā'īl ibn Abī Khālid narrated to us, from Abū Sālih (who said regarding the verse):

﴿ مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ ﴾

"Whatever of good reaches you, is from Allāh, but whatever of evil befalls you, is from yourself." (An-Nisā 4:79)

"And I have decreed it for you."

941 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، نا سُفْيَانُ، عَنْ سَالِمِ بْنِ أَبِي حَفْصَةَ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ، قَالَ: «نَزَلَتْ تَعْيِيرًا لِأَهْلِ الْقَدَرِ» {إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ} [القمر: 49]

941. My father narrated to me (and said): Wakī' narrated to us (and said): Sufyān narrated to us, from Sālim ibn Abī Hafsah, from Muhammad ibn Ka'b Al-Quradhī who said: *"(The following verse) was revealed as a humiliation of the people of Qadar."*

﴿ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴾

"Verily everything We have created with Qadar." (Al-Qamar 54:49)

942 – حَدَّثَنَا أَبِي، نا عَبْدُ الصَّمَدِ، نا حَمَّادٌ، نا حُمَيْدٌ، قَالَ: قَدِمَ الْحَسَنُ مَكَّةَ، فَقَالَ لِي فُقَهَاءُ مَكَّةَ، الْحَسَنُ بْنُ مُسْلِمٍ وَعَبْدُ اللَّهِ بْنُ عُبَيْدٍ: لَوْ كَلَّمْتَ الْحَسَنَ فَأَخْلَانَا يَوْمًا، فَكَلَّمْتُ الْحَسَنَ، فَقُلْتُ: يَا أَبَا سَعِيدٍ، إِخْوَانُكَ يُحِبُّونَ أَنْ تَجْلِسَ لَهُمْ يَوْمًا، قَالَ: «نَعَمْ، وَنِعْمَتْ عَيْنٌ» فَوَعَدَهُمْ يَوْمًا فَجَاءُوا وَاجْتَمَعُوا، وَتَكَلَّمَ الْحَسَنُ وَمَا رَأَيْتُهُ قَبْلَ ذَلِكَ الْيَوْمِ وَلَا بَعْدُ أَبْلَغَ مِنْهُ ذَلِكَ الْيَوْمَ، فَسَأَلُوهُ عَنْ صَحِيفَةٍ طَوِيلَةٍ فَلَمْ يُخْطِئْ فِيهَا شَيْئًا إِلَّا فِي مَسْأَلَةٍ، فَقَالَ لَهُ رَجُلٌ: يَا أَبَا سَعِيدٍ مَنْ خَلَقَ الشَّيْطَانَ؟ فَقَالَ: «سُبْحَانَ اللَّهِ سُبْحَانَ اللَّهِ، وَهَلْ مِنْ خَالِقٍ غَيْرُ اللَّهِ؟» ثُمَّ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ الشَّيْطَانَ وَخَلَقَ الشَّرَّ وَخَلَقَ الْخَيْرَ» فَقَالَ رَجُلٌ مِنْهُمْ: قَاتَلَهُمُ اللَّهُ يَكْذِبُونَ عَلَى الشَّيْخِ

942. My father narrated to us (and said): 'Abdus-Samad narrated to us (and said): Hammād narrated to us (and said): Humayd narrated to us and said: Al-Hasan came to Makkah, so the *fuqahā* of Makkah, Al-Hasan ibn Muslim and 'Abdullāh ibn 'Ubayd, said to me: *"If you spoke with Al-Hasan (and asked him) if he would leave one day for us."* So I spoke with Al-Hasan and said: *"O Abū Sa'īd. Your brothers would love if you would sit with them one day."* So he said: *"Yes it would be my pleasure."* So he promised them a day and they came and gathered. And Al-Hasan spoke, and I never saw him more eloquent than that day, not before nor after that day. So they asked him about a long sheet (of questions) and he did not make a mistake except in one issue. Then a man said to him: *"O Abū Sa'īd, who created the Shaytān?"* So he

said: *"SubhānAllāh. And is there another creator than Allāh?"* Then he said: *"Verily Allāh – 'azza wa jalla – created the Shaytān and He created the evil and He created the good."* So a man among them said: *"May Allāh kill them, they are lying about the Shaykh."*

943 – حَدَّثَنِي أَبِي، نا إِبْرَاهِيمُ بْنُ خَالِدٍ، حَدَّثَنِي رَبَاحٌ، قَالَ: سَأَلْتُ عُمَرَ بْنَ حَبِيبٍ عَنْ قَوْلِهِ عَزَّ وَجَلَّ: {فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيَكْفُرْ} [الكهف: 29] قَالَ: حَدَّثَنِي دَاوُدُ بْنُ رَافِعٍ أَنَّ مُجَاهِدًا كَانَ يَقُولُ: «مَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيَكْفُرْ فَلَيْسَ بِمُعْجِزِيَّ، يَقُولُ وَعِيدٌ مِنَ اللَّهِ عَزَّ وَجَلَّ»

943. My father narrated to me (and said): Ibrāhīm ibn Khālid narrated to us (and said): Rabāh narrated to me and said: I asked 'Umar ibn Habīb about His – *'azza wa jalla* – Words:

﴿ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيَكْفُرْ ﴾

"So whoever wants then let him believe, and whoever wants then let him disbelieve." (Al-Kahf 18:29)

He said: Dāwūd ibn Rafi' narrated to me that Mujāhid used to say: *"Whoever wants, then let him believe, and whoever wants, then let him disbelieve, and there is no escape (from this)."* (And) he used to say: *"This is a warning from Allāh 'azza wa jalla."*

944 – حَدَّثَنِي أَبِي، نا عَبْدُ الصَّمَدِ، نا حَمَّادٌ، نا حُمَيْدٌ، قَالَ: «قَرَأْتُ عَلَى الْحَسَنِ فِي بَيْتِ أَبِي خَلِيفَةَ الْقُرْآنَ أَجْمَعَ مِنْ أَوَّلِهِ إِلَى آخِرِهِ، فَكَانَ يُفَسِّرُهُ عَلَى الْإِثْبَاتِ»

944. My father narrated to me (and said): 'Abdus-Samad narrated to us (and said): Hammād narrated to us (and said): Humayd narrated to us and said: *"I recited the whole Qurān for Al-Hasan in the house of Abū Khalīfah, from the beginning of it to the end of it, and he would interpret it in the affirmative (i.e. affirming its apparent meanings)."*

945 – حَدَّثَنِي أَبِي، نا إِسْمَاعِيلُ يَعْنِي ابْنَ عُلَيَّةَ، نا خَالِدٌ الْحَذَّاءُ، قَالَ: قُلْتُ لِلْحَسَنِ: " أَرَأَيْتَ آدَمَ أَلِلْجَنَّةِ خُلِقَ أَمْ لِلْأَرْضِ؟ قَالَ: لِلْأَرْضِ؟ قَالَ: قُلْتُ أَرَأَيْتَ لَوِ اعْتَصَمَ؟ قَالَ: لَمْ يَكُنْ بُدٌّ مِنْ أَنْ يَأْتِيَ عَلَى الْخَطِيئَةِ "

945. My father narrated to me (and said): Ismā'īl (i.e. ibn 'Ulayyah) narrated to us (and said): Khālid Al-Hadhdhā narrated to us and said: I said to Al-Hasan: *"Regarding Ādam, was he then created for Paradise or for earth?"* He said: *"For earth."* He said: I said: *"What if he was saved (from his mistake)?"* He said: *"There was never an escape from him performing the mistake."*

946 – حَدَّثَنِي أَبِي، نا عَبْدُ اللَّهِ بْنُ يَزِيدَ يَعْنِي الْمُقْرِئَ، نا حَمَّادُ بْنُ زَيْدٍ، حَدَّثَنِي حَبِيبُ بْنُ الشَّهِيدِ، قَالَ: سَمِعْتُ إِيَاسَ بْنَ مُعَاوِيَةَ، يَقُولُ: " مَا كَلَّمْتُ أَحَدًا مِنْ أَهْلِ الْأَهْوَاءِ بِعَقْلِي كُلِّهِ إِلَّا الْقَدَرِيَّةَ فَإِنِّي قُلْتُ لَهُمْ: مَا الظُّلْمُ فِيكُمْ؟ فَقَالُوا: أَنْ يَأْخُذَ الْإِنْسَانُ مَا لَيْسَ لَهُ، فَقُلْتُ لَهُمْ: فَإِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ "

946. My father narrated to me (and said): ʻAbdullāh ibn Yazīd (i.e. Al-Muqrī) narrated to us (and said): Hammād ibn Zayd narrated to us (and said): Habīb ibn Ash-Shahīd narrated to me and said: I heard Iyyās ibn Muʻāwiyah say: I never spoke with anyone from the people of desires using all of my mind (or intellect), except the Qadariyyah. I verily said to them: *"What is injustice to you?"* They said: *"That a person takes what is not his."* So I said to them: *"Verily Allāh is capable of doing everything (while you have taken that from Him by claiming the slaves create their own deeds)."*

947 – حَدَّثَنِي أَبِي، نا مُحَمَّدُ بْنُ سَلَمَةَ، أَنْبَأَنَا خُصَيْفٌ، قَالَ: قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ، لِغَيْلَانَ: أَلَسْتَ تُقِرُّ بِالْعِلْمِ؟ قَالَ: بَلَى، قَالَ: فَمَا تُرِيدُ مَعَ أَنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: {فَإِنَّكُمْ وَمَا تَعْبُدُونَ مَا أَنْتُمْ عَلَيْهِ بِفَاتِنِينَ إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ} [الصافات: 162]

947. My father narrated to me (and said): Muhammad ibn Salamah narrated to us (and said): Khusayf informed us and said: ʻUmar (*radiAllāhu ʻanhu*) said to Ghaylān: *"Do you not acknowledge the (pre-existing) knowledge (of Allāh)?"* He said: *"Yes I do."* He said: *"Then what is it you want when Allāh – ʻazza wa jalla – says:*

﴿ مَا أَنْتُمْ عَلَيْهِ بِفَاتِنِينَ ١٦٢ إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ ﴾

"You cannot tempt (anyone) **away from Him, except those who are** (predestined) **to burn in Hell."** (As-Sāffāt 37:162-163)"

948 – حَدَّثَنِي أَبِي، نا مُؤَمَّلٌ، نا حَمَّادٌ يَعْنِي ابْنَ سَلَمَةَ، حَدَّثَنَا أَبُو جَعْفَرٍ الْخَطْمِيُّ، قَالَ: شَهِدْتُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ وَقَدْ دَعَا غَيْلَانَ لِشَيْءٍ بَلَغَهُ فِي الْقَدَرِ، فَقَالَ لَهُ: " وَيْحَكَ يَا غَيْلَانُ، مَا هَذَا الَّذِي بَلَغَنِي عَنْكَ؟ قَالَ: يُكْذَبُ عَلَيَّ يَا أَمِيرَ الْمُؤْمِنِينَ، وَيُقَالُ عَلَيَّ مَا لَمْ أَقُلْ؟ قَالَ: مَا تَقُولُ فِي الْعِلْمِ؟ قَالَ: قَدْ نَفِدَ الْعِلْمُ.، قَالَ: فَأَنْتَ مَخْصُومٌ، اذْهَبِ الْآنَ فَقُلْ مَا شِئْتَ، وَيْحَكَ يَا غَيْلَانُ، إِنَّكَ إِنْ أَقْرَرْتَ بِالْعِلْمِ خُصِمْتَ وَإِنْ جَحدْتَهُ كَفَرْتَ، وَإِنَّكَ إِنْ تُقِرَّ بِهِ فَتُخْصَمَ خَيْرٌ لَكَ مِنْ أَنْ تَجْحَدَهُ فَتُكَفَّرَ، ثُمَّ قَالَ: تَقْرَأُ يَاسين؟ قَالَ: نَعَمْ، فَقَالَ: اقْرَأْ {يس وَالْقُرْآنِ الْحَكِيمِ} [يس: 2-1] فَقَرَأَ {يس وَالْقُرْآنِ الْحَكِيمِ} [يس: 1-2] إِلَى قَوْلِهِ {لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ} [يس: 7] قَالَ: قِفْ، كَيْفَ تَرَى؟ قَالَ: كَأَنِّي لَمْ أَقْرَأْ هَذِهِ الْآيَةَ يَا أَمِيرَ الْمُؤْمِنِينَ، قَالَ: زِدْ، فَقَرَأَ {إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ} [يس: 8] قَالَ: قَالَ عُمَرُ رَحِمَهُ اللَّهُ: قُلْ: {فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ وَسَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ} [يس: 9] قَالَ: كَيْفَ تَرَى؟ " قَالَ: كَأَنِّي لَمْ أَقْرَأْ هَذِهِ الْآيَاتِ قَطُّ، وَإِنِّي لَأُعَاهِدُ اللَّهَ أَنْ لَا أَتَكَلَّمَ فِي شَيْءٍ مِمَّا كُنْتُ أَتَكَلَّمُ فِيهِ أَبَدًا، قَالَ: " اذْهَبْ، فَلَمَّا وَلَّى، قَالَ: اللَّهُمَّ إِنْ كَانَ كَاذِبًا فِيمَا قَالَ فَأَذِقْهُ حَرَّ السِّلَاحِ، قَالَ: فَلَمْ يَتَكَلَّمْ زَمَنَ عُمَرَ رَحِمَهُ اللَّهُ، فَلَمَّا كَانَ زَمَنَ يَزِيدَ بْنِ عَبْدِ الْمَلِكِ جَاءَ رَجُلٌ لَا يَهْتَمُّ لِهَذَا وَلَا يَنْظُرُ

فِيهِ، فَتَكَلَّمَ غَيْلَانُ، فَلَمَّا وُلِّيَ هِشَامٌ، أَرْسَلَ إِلَيْهِ، فَقَالَ: أَلَيْسَ قَدْ عَاهَدْتَ اللَّهَ عَزَّ وَجَلَّ لِعُمَرَ أَنْ لَا تَتَكَلَّمَ فِي شَيْءٍ مِنْ هَذَا الْأَمْرِ أَبَدًا،؟ قَالَ: أَقِلْنِي فَوَاللَّهِ لَا أَعُودُ، قَالَ: لَا أَقَالَنِي اللَّهَ إِنْ أَقَلْتُكَ، هَلْ تَقْرَأُ فَاتِحَةَ الْكِتَابِ؟ قَالَ: نَعَمْ، قَالَ: فَاقْرَأْ، فَقَرَأَ {الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَالِكِ يَوْمِ الدِّينِ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ} قَالَ: قِفْ عَلَامَ اسْتَعَنْتَهُ عَلَى أَمْرٍ بِيَدِهِ لَا تَسْتَطِيعُهُ إِلَّا بِهِ، أَوْ عَلَى أَمْرٍ فِي يَدِكَ أَوْ بِيَدِكَ؟ اذْهَبُوا بِهِ فَاقْطَعُوا يَدَيْهِ وَرِجْلَيْهِ، وَاضْرِبُوا عُنُقَهُ، وَاصْلُبُوهُ "

948. My father narrated to me (and said): Muammal narrated to us (and said): Hammād (i.e. ibn Salamah) narrated to us (and said): Abū Ja'far Al-Khatmī narrated to us and said: I witnessed when 'Umar ibn 'Abdil-'Azīz invited Ghaylān due to something which had reached him regarding the *Qadar*. So he said to him: *"Woe to you, O Ghaylān. What is it which has reached me regarding you?"* He said: *"It is a lie (fabricated) against me, O Amīr Al-Muminīn, and it is said about me what I have not said."* He said: *"What do you say about the (pre-existing) knowledge?"* He said: *"He verily has knowledge about everything."* He said: *"Then you are disputed. Go now and say what you want. Woe to you, O Ghaylān. Verily, if you acknowledge the knowledge, you will verily be disputed (or argued) against, and if you reject the argument you will commit kufr. And verily if you acknowledge it and are defeated, then this is better for you than to reject it and takfīr is declared upon you."* Then he said: *"Have you read (surah) Yā-Sīn?"* He said: *"Yes."* Then he said: *"Then recite."*

﴿ يس ، وَالْقُرْآنِ الْحَكِيمِ ﴾

"Yā-sīn. By the Wise Qurān." (Yā-sīn 36:1-2)

So he recited:

﴿ يس ، وَالْقُرْآنِ الْحَكِيمِ ﴾

"Yā-sīn. By the Wise Qurān." (Yā-sīn 36:1-2)

Until His Words:

﴿ لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ﴾

"The word (i.e. decree) **has verily been justified upon most of them, so they do not believe."** (Yā-sīn 36:7)

He said: *"Stop. What do you think?"*

He said: *"It is as if I never have recited this verse (before), O Amīr Al-Muminīn."*

He said: *"Add."* Then he recited:

﴿ إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ ۸ وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ﴾

"We have verily put shackles around their necks up to their chins, so their heads are forced up. And We have put a barrier in front of them and a barrier behind them, so We covered them, so they do not see." (Yā-sīn 36:8-9)

He said: 'Umar – *rahimahullāh* – said to him: *"Say:*

﴿ فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ۹ وَسَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ ﴾

"So We covered them, so they do not see. It is the same for them whether you warn them or you do not warn them, (no matter what) **they will not believe."** (Yā-sīn 36:9-10)*"*

He said: *"What do you think?"* He said: *"It is as if I have never recited these verses before. And I verily make a promise to Allāh that I will never speak about any of that which I used to speak about."* He said: *"Go."* Then when he turned away he said: *"O Allāh, if he is lying in what he said, then let him taste the heat of the weapon."* He said: And he (i.e. Ghaylān) did not say anything (about the *Qadar*) in the time of 'Umar *rahimahullāh*. Then in the time of Yazīd ibn 'Abdil-Malik a man came who did not care for this and did not look into it, so Ghaylān spoke (again). Then when Hishām was put in authority, he sent for him. Then he said: *"Did you not make a promise to Allāh – 'azza wa jalla – to 'Umar that you would not say anything about this issue ever?"* He said: *"Dismiss me, for by Allāh I will not return (to doing it again)."* He said: *"May Allāh not dismiss me if I would dismiss you. Do you recite the Fātihah of the Book?"* He said: *"Yes."* So he said: *"Then recite."* So he recited:

﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۱ الرَّحْمَنِ الرَّحِيمِ ۲ مَالِكِ يَوْمِ الدِّينِ ۳ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴾

"Al praise is due to Allāh the Lord of all the worlds. The Most Merciful, the Most Beneficent. The Owner of the Day of Judgment. You (alone) **we worship and You** (alone) **we ask for help."** (Al-Fatihah 1:2-5)

He said: *"Stop. Have you sought His help in an affair which is in His Hand that you are not capable of except by Him, or in an affair which is in your hand or by your hand? Take him away, and cut off his two hands and two feet, and behead him and crucify him."*

949 – حَدَّثَنِي سَوَّارُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، عَنِ ابْنِ عَوْنٍ، قَالَ: «أَنَا رَأَيْتُ غَيْلَانَ مَصْلُوبًا عَلَى بَابِ دِمَشْقَ»

949. Sawwār ibn 'Abdillāh narrated to me (and said): Mu'ādh ibn Mu'ādh narrated to us, from Ibn 'Awn who said: *"I saw Ghaylān crucified on the gate of Damascus."*

950 – حَدَّثَنِي أَبِي، نا إِسْمَاعِيلُ، أَنَا مَنْصُورُ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: سَأَلْتُ الْحَسَنَ عَنْ قَوْلِهِ {وَلَا يَزَالُونَ مُخْتَلِفِينَ إِلَّا مَنْ رَحِمَ رَبُّكَ} [هود: 119] فَقَالَ: " النَّاسُ مُخْتَلِفُونَ عَلَى أَدْيَانٍ شَتَّى إِلَّا مَنْ رَحِمَ رَبُّكَ، وَمَنْ رَحِمَ غَيْرُ مُخْتَلِفٍ، قُلْتُ: وَلِذَلِكَ خَلَقَهُمْ؟ قَالَ: نَعَمْ، خَلَقَ هَؤُلَاءِ لِجَنَّتِهِ، وَخَلَقَ هَؤُلَاءِ لِنَارِهِ، وَخَلَقَ هَؤُلَاءِ لِرَحْمَتِهِ، وَخَلَقَ هَؤُلَاءِ لِعَذَابِهِ "

950. My father narrated to me (and said): Ismā'īl narrated to us (and said): Mansūr ibn 'Abdir-Rahmān narrated to us and said: I asked Al-Hasan about His Words:

﴿ وَلَا يَزَالُونَ مُخْتَلِفِينَ ١١٨ إِلَّا مَنْ رَحِمَ رَبُّكَ ﴾

"And they will continue to differ (or disagree)**, except those whom your Lord show mercy."** (Hūd 11:118-119)

951 – حَدَّثَنِي أَبِي، نا إِسْمَاعِيلُ، حَدَّثَنِي أَبُو مَخْزُومٍ، عَنْ سَيَّارٍ، قَالَ: قَالَ عُمَرُ، رَحِمَهُ اللَّهُ، فِي أَصْحَابِ الْقَدَرِ: «فَإِنْ تَابُوا وَإِلَّا نُفُوا مِنْ دِيَارِ الْمُسْلِمِينَ»

951. My father narrated to me (and said): Ismā'īl narrated to us (and said): Abū Makhzūm narrated to me, from Sayyār who said: 'Umar – *rahimahullāh* – said regarding the people of *Qadar*: *"Either they repent or else they will be expelled from the lands of the Muslims."*

952 – حَدَّثَنِي أَبِي، نا إِسْحَاقُ بْنُ عِيسَى، أَخْبَرَنِي مَالِكٌ، عَنْ عَمِّهِ أَبِي سَهْلٍ ، قَالَ: كُنْتُ مَعَ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، رَحِمَهُ اللَّهُ، فَقَالَ لِي: مَا تَرَى فِي هَؤُلَاءِ الْقَدَرِيَّةِ؟ قَالَ: قُلْتُ: «أَرَى أَنْ تَسْتَتِيبَهُمْ، فَإِنْ قَبِلُوا ذَلِكَ وَإِلَّا عَرَضْتَهُمْ عَلَى السَّيْفِ» ، فَقَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ: ذَلِكَ هُوَ الرَّأْيُ، قُلْتُ لِمَالِكٍ: فَمَا رَأْيُكَ أَنْتَ؟ قَالَ: «هُوَ رَأْيِي»

952. My father narrated to me (and said): Ishāq ibn 'Īsā narrated to us (and said): Mālik informed me, from his uncle Abū Sahl who said: I was with 'Umar ibn 'Abdil-'Azīz – *rahimahullāh* – when he said to me: *"What do you think about these Qadariyyah?"* He said: I said: *"I think you should ask them to repent, then either they accept that or else you present the sword to them."* So 'Umar ibn 'Abdil-'Aziz said: *"That is the (correct) opinion."* I said to Mālik: *"What is your opinion?"* He said: *"That is (also) my opinion."*

953 – حَدَّثَنِي أَبِي، نا أَنَسُ بْنُ عِيَاضٍ، حَدَّثَنِي نَافِعُ بْنُ مَالِكٍ أَبُو سَهْلٍ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، قَالَ لَهُ: «مَا تَرَى فِي الَّذِينَ يَقُولُونَ لَا قَدَرَ؟» قَالَ: أَرَى أَنْ يُسْتَتَابُوا، فَإِنْ تَابُوا وَإِلَّا ضَرَبْتَ أَعْنَاقَهُمْ، قَالَ عُمَرُ: ذَلِكَ هُوَ الرَّأْيُ فِيهِمْ، لَوْ لَمْ يَكُنْ إِلَّا هَذِهِ الْآيَةُ الْوَاحِدَةُ كَفَى بِهَا {فَإِنَّكُمْ وَمَا تَعْبُدُونَ مَا أَنْتُمْ عَلَيْهِ بِفَاتِنِينَ إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ} [الصافات: 162]

953. My father narrated to me (and said): Anas ibn 'Iyyād narrated to us (and said): Nāfi' ibn Mālik Abū Sahl narrated to me that 'Umar ibn 'Abdil-'Azīz said to him: *"What do you think about those who say: There is no Qadar?"* He said: *"I believe that they should be asked to repent, then either they repent or else you behead them."* 'Umar

said: *"That is the (correct) opinion regarding them. If there were no more than this one verse, then it would be sufficient in it (i.e. this issue).*

﴿ فَإِنَّكُمْ وَمَا تَعْبُدُونَ ١٦١ مَا أَنْتُمْ عَلَيْهِ بِفَاتِنِينَ١٦٢ إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ ﴾

"Then verily you and what you worship. (All of) **you cannot tempt** (anyone) **away from Him, except those who are** (predestined) **to burn in Hell."**
(As-Sāffāt 37:161-163) "

954 – حَدَّثَنِي أَبِي، نا أَبُو سَعِيدٍ، مَوْلَى بَنِي هَاشِمٍ قَالَ: سَمِعْتُ عَبْدَ الْعَزِيزِ بْنَ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ، يَقُولُ: سَمِعْتُ نَافِعًا، مَوْلَى ابْنِ عُمَرَ يَقُولُ لِأَمِيرٍ كَانَ عَلَى الْمَدِينَةِ: أَصْلَحَكَ اللَّهُ تَعَالَى، أَضْرِبُ أَعْنَاقَهُمْ؟ يَعْنِي الْقَدَرِيَّةَ، قَالَ: وَأَنَا يَوْمَئِذٍ قَدَرِيٌّ، قَالَ: حَتَّى رَأَيْتُ فِي الْمَنَامِ كَأَنِّي أُخَاصِمُ إِنْسَانًا، قَالَ: فَتَلَوْتُ آيَةً، فَلَمَّا أَصْبَحْتُ جَاءَنِي أَصْحَابِي، فَقُلْتُ: يَا هَؤُلَاءِ إِنِّي أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ، فَأَخْبَرْتُهُمْ بِمَا رَأَيْتُ، قَالَ: فَرَجَعَ بَعْضُهُمْ وَأَبَى بَعْضُهُمْ أَنْ يَرْجِعَ "

954. My father narrated to me (and said): Abū Sa'īd – the *mawlā* of Banū Hāshim – narrated to us and said: I heard 'Abdul-'Azīz ibn 'Abdillāh ibn Abī Salamah say: I heard Nāfi' – the *mawlā* of Ibn 'Umar – say to a leader of Al-Madīnah: *"May Allāh – the Exalted – rectify you. Should I behead them?"* Meaning the Qadariyyah. He (i.e 'Abdul-'Azīz) said: And at that time I was a *qadarī*. He said: Until I saw in a dream as if I was disputing with a person. He said: So I recited a verse. Then when I woke up my companions came to me, so I said: *"O you. I verily ask Allāh to forgive me and I repent to Him."* Then I informed them of what I saw. He said: Then some of them returned (to the truth) and some of them refused to return.

955 – حَدَّثَنِي أَبِي، نا هَاشِمُ بْنُ الْقَاسِمِ، نا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: ذُكِرَ عِنْدَهُ الْقَدَرُ يَوْمًا، فَأَدْخَلَ أُصْبُعَيْهِ السَّبَّابَةَ وَالْوسْطَى فِي فِيهِ فَرَقَمَ بِهِمَا بَاطِنَ يَدَيْهِ، فَقَالَ: «أَشْهَدُ أَنَّ هَاتَيْنِ الرَّقْمَتَيْنِ كَانَتَا فِي أُمِّ الْكِتَابِ»

955. My father narrated to me (and said): Hāshim ibn Al-Qāsim narrated to us (and said): 'Abdul-'Azīz (i.e. ibn Abī Salamah) narrated to us, from 'Abdullāh ibn 'Abdir-Rahmān ibn Ka'b ibn Mālik, from 'Alī ibn Abī Tālib (*radiAllāhu 'anhu*) who said – when the *Qadar* one day was mentioned to him, then he entered his two index fingers into his mouth, and then he stained the inner of his hands with them (i.e. from the saliva) – then he said: *"I bear witness that these two stains were (written) in the Mother of the Book (i.e. Al-Lawh Al-Mahfūdh)."*

956 – حَدَّثَنِي أَبِي، نا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ الْعَدَنِيُّ، نا سُفْيَانُ، عَنْ دَاوُدَ، عَنِ ابْنِ سِيرِينَ، قَالَ: «إِنْ لَمْ يَكُنْ أَهْلُ الْقَدَرِ مِنَ الَّذِينَ يَخُوضُونَ فِي آيَاتِ اللَّهِ عَزَّ وَجَلَّ فَلَا أَدْرِي مَا هُمْ»

956. My father narrated to me (and said): 'Abdullāh ibn Al-Walīd Al-'Adanī narrated to us (and said): Sufyān narrated to us, from Dāwūd, from Ibn Sīrīn who

said: *"If the people of Qadar are not among those who engage (in idle talk) about the verses of Allāh – 'azza wa jalla – then I do not know who they are."*

957 – حَدَّثَنِي أَبِي، نا مُؤَمَّلٌ، نا عُمَرُ بْنُ مُحَمَّدِ بْنِ زَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: سَمِعْتُ سَالِمًا، يَقُولُ: قَالَ ابْنُ عُمَرَ: «مَنْ زَعَمَ أَنَّ مَعَ اللَّهِ، عَزَّ وَجَلَّ بَارِيًا أَوْ قَاضِيًا أَوْ رَازِقًا يَمْلِكُ لِنَفْسِهِ ضَرًّا أَوْ نَفْعًا أَوْ مَوْتًا أَوْ حَيَاةً أَوْ نُشُورًا، بَعَثَهُ اللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ فَأَخْرَسَ لِسَانَهُ، وَأَعْمَى بَصَرَهُ، وَجَعَلَ عَمَلَهُ هَبَاءً مَنْثُورًا، وَقَطَعَ بِهِ الْأَسْبَابَ، وَكَبَّهُ عَلَى وَجْهِهِ فِي النَّارِ»

957. My father narrated to me (and said): Muammal narrated to us (and said): 'Umar ibn Muhammad ibn Zayd ibn 'Abdillāh ibn 'Umar narrated to us and said: I heard Sālim say: Ibn 'Umar said: *"Whoever claims that there along with Allāh – 'azza wa jalla – is another creator, or judge, or provider who owns for himself harm, benefit, death, life or resurrection, then Allāh will resurrect him on the Day of Judgment and make his tongue unable to speak, his eyes unable to see, He will make his deed as scattered dust, He will cut of any help (for him) and He will throw him on his face in the fire."*

958 – حَدَّثَنِي أَبِي، نا مُؤَمَّلٌ، نا عُمَرُ بْنُ مُحَمَّدٍ، نا نَافِعٌ، قَالَ: قِيلَ لِابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ: إِنَّ قَوْمًا يَقُولُونَ لَا قَدَرَ، قَالَ: فَقَالَ: «أُولَئِكَ الْقَدَرِيُّونَ أُولَئِكَ مَجُوسُ هَذِهِ الْأُمَّةِ»

958. My father narrated to me (and said): Muammal narrated to us (and said): 'Umar ibn Muhammad narrated to us (and said): Nāfi' narrated to us and said: It was said to Ibn 'Umar (*radiAllāhu 'anhu*): *"Verily some people say that there is no Qadar."* He said: So he said: *"Those are the Qadariyyūn (i.e. the Qadariyyah), these are the Majūs of this Ummah."*

959 – حَدَّثَنِي أَبِي، نا مُؤَمَّلٌ، نا عُمَرُ بْنُ مُحَمَّدٍ، نا عُمَرُ بْنُ عَبْدِ اللَّهِ مَوْلَى غُفْرَةَ عَنْ رَجُلٍ مِنَ الْأَنْصَارِ عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «يَكُونُ فِي هَذِهِ الْأُمَّةِ قَوْمٌ يَقُولُونَ لَا قَدَرَ، أُولَئِكَ الْقَدَرِيُّونَ، وَأُولَئِكَ سَيَصِيرُونَ إِلَى أَنْ يَكُونُوا مَجُوسَ هَذِهِ الْأُمَّةِ، فَمَنْ مَرِضَ مِنْهُمْ فَلَا تَعُودُوهُ، وَمَنْ مَاتَ مِنْهُمْ فَلَا تَشْهَدُوهُ، أُولَئِكَ شِيعَةُ الدَّجَّالِ، وَحَقٌّ عَلَى اللَّهِ أَنْ يُلْحِقَهُمْ بِالدَّجَّالِ»

959. My father narrated to me (and said): Muammal narrated to us (and said): 'Umar ibn Muhammad narrated to us (and said): 'Umar ibn 'Abdillāh – the *mawlā* of Ghufrah – narrated to us, from a man from the *Ansār*, from Hudhayfah (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"In this nation there will be a people who say: There is no Qadar. Those are the Qadariyyūn, and those will come to be the Majūs of this nation. So whoever among them become sick then do not visit him, and whoever among them dies then do not attend his funeral. Those are the party of the Dajjāl, and it is the right of Allāh to join them with the Dajjāl."***

960 – حَدَّثَنِي أَبِي، نا يَحْيَى بْنُ أَبِي بُكَيْرٍ، نا جَعْفَرٌ يَعْنِي ابْنَ زِيَادٍ، عَنْ عُبَادَةَ بْنِ مُسْلِمٍ، قَالَ: قَالَ مُجَاهِدٌ: «لَا تَكُونُ مَجُوسِيَّةٌ حَتَّى تَكُونَ قَدَرِيَّةٌ، ثُمَّ يَتَزَنْدَقُوا، ثُمَّ يَتَمَجَّسُوا»

960. My father narrated to me (and said): Yahyā ibn Abī Kathīr narrated to us (and said): Ja'far (i.e. ibn Ziyād) narrated to us, from 'Ubādah ibn Muslim who said: Mujāhid said: *"There will be no Majūsiyyah before there will be Qadariyyah. Then (the Qadariyyah) will become zanādiqah, and then they will become Majūs."*

961 – حَدَّثَنِي أَبِي، نا إِسْمَاعِيلُ، عَنْ مَنْصُورِ بْنِ عَبْدِ الرَّحْمَنِ الْغُدَانِيِّ، قَالَ: قُلْتُ لِلْحَسَنِ: قَوْلُهُ: {مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا} [الحديد: 22] قَالَ: «سُبْحَانَ اللَّهِ، وَمَنْ يَشُكُّ فِي هَذَا، كُلُّ مُصِيبَةٍ بَيْنَ السَّمَاءِ وَالْأَرْضِ فَفِي كِتَابِ اللَّهِ قَبْلَ أَنْ يَبْرَأَ النَّسَمَةَ»

961. My father narrated to me (and said): Ismā'īl narrated to us, from Mansūr ibn 'Abdir-Rahmān Al-Ghudānī who said: I said to Al-Hasan: *"His words:*

﴿ مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا ﴾

"No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being." (Al-Hadīd 57:22)*"*

So he said: *"SubhānAllāh. And who doubts regarding this? Every disaster between the heaven and the earth, then it is the Book of Allāh before He created every living being."*

962 – حَدَّثَنِي أَبِي، نا عَفَّانُ، نا حَمَّادُ بْنُ زَيْدٍ، أَنَا أَبُو جَعْفَرٍ الْخَطْمِيُّ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ، أَنَّ الْفَضْلَ الرَّقَاشِيَّ، قَعَدَ إِلَيْهِ فَذَاكَرَهُ شَيْئًا مِنَ الْقَدَرِ فَقَالَ لَهُ مُحَمَّدٌ: «تَشَهَّدْ» فَلَمَّا بَلَغَ مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ، رَفَعَ مُحَمَّدٌ عَصًا مَعَهُ فَضَرَبَ بِهَا رَأْسَهُ، وَقَالَ: «قُمْ» فَلَمَّا قَامَ فَذَهَبَ، قَالَ: «لَا يَرْجِعُ هَذَا عَنْ رَأْيِهِ أَبَدًا

962. My father narrated to me (and said): 'Affān narrated to us (and said): Hammād ibn Zayd narrated to us (and said): Abū Ja'far Al-Khatmī narrated to us, from Muhammad ibn Ka'b Al-Quradhī that Al-Fadl Ar-Raqqāshī sat next to him and mentioned some of the *Qadar* to him. So Muhammad said to him: *"Say the tashahhud."* So when he reached: *'Whoever Allāh guides then no-one can misguide him, and whoever Allāh misguides then no-one can guide him'*, Muhammad lifted up a stick which he had with him and struck his head with it, and said: *"Get up."* Then when he got up and left he said: *"He will never retract his opinion."*

مَا قَالَتْهُ الْعُلَمَاءُ فِي عَمْرِو بْنِ عُبَيْدٍ

(Chapter 14) What the scholars said about 'Amr ibn 'Ubayd[75]

963 – حَدَّثَنِي أَبِي نا عَفَّانُ حَدَّثَنِي هَمَّامٌ، نا مَطَرٌ، قَالَ: لَقِيَنِي عَمْرُو بْنُ عُبَيْدٍ، فَقَالَ: وَاللَّهِ إِنِّي وَإِيَّاكَ لَعَلَى أَمْرٍ وَاحِدٍ، قَالَ: «وَكَذَبَ وَاللَّهِ، إِنَّمَا عَنَى عَلَى الْأَرْضِ» ، قَالَ: فَقَالَ مَطَرٌ: «وَاللَّهِ مَا أُصَدِّقُهُ فِي شَيْءٍ»

963. My father narrated to me (and said): 'Affān narrated to us (and said): Hammām narrated to me (and said): Matar narrated to us and said: 'Amr ibn 'Ubayd met me, so he said: *"Verily me and you are upon (i.e. believe in) the same thing."* He (Matar) said: And he lied, by Allāh. He verily meant (we are both) on earth. He said: And Matar said: By Allāh, I don't believe him in anything.

964 – حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، قَالَ: حَدَّثَنِي الْحَسَنُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْعُرْيَانِ الْحَارِثِيُّ، عَنِ ابْنِ عَوْنٍ، عَنْ ثَابِتٍ الْبُنَانِيِّ، قَالَ: " رَأَيْتُ عَمْرَو بْنَ عُبَيْدٍ وَهُوَ يَحُكُّ الْمُصْحَفَ، فَقُلْتُ: مَا تَصْنَعُ؟ قَالَ: أُثَبِّتُ مَكَانَهُ خَيْرًا مِنْهُ "

964. 'Ubayd ibn 'Umar Al-Qawārīrī narrated to me and said: Al-Hasan ibn 'Abdir-Rahmān ibn Al-'Uryān Al-Hārithī narrated to me, from Ibn 'Awn, from Thābit Al-Bunānī who said: I saw 'Amr ibn 'Ubayd while he was scraping the Mushaf. So I said to him: *"What are you doing?"* He said: *"I am fixing its place to somewhere better."*

965 – حَدَّثَنِي أَبُو سَعِيدٍ الْأَشَجُّ، نا الْهَيْثَمُ، عَنْ عُبَيْدِ اللَّهِ، نا حَمَّادُ بْنُ زَيْدٍ، قَالَ: «كُنْتُ مَعَ أَيُّوبَ وَيُونُسَ وَابْنِ عَوْنٍ وَغَيْرِهِمْ، فَمَرَّ بِهِمْ عَمْرُو بْنُ عُبَيْدٍ، فَسَلَّمَ عَلَيْهِمْ وَوَقَفَ وَقْفَةً، فَمَا رَدُّوا عَلَيْهِ السَّلَامَ، ثُمَّ جَازَ فَمَا ذَكَرُوهُ»

965. Abū Sa'īd Al-Ashajj narrated to me (and said): Al-Haytham narrated to us, from 'Ubayd-Allāh, from Hammād ibn Zayd who said: I was with Ayyūb, Yūnus, Ibn 'Awn and other than them when 'Amr ibn 'Ubayd passed them by. Then he greeted them and stopped at them for a moment. But they did not return his greeting. Then he passed by and they didn't mention him.

966 – حَدَّثَنَا الْوَلِيدُ بْنُ شُجَاعٍ، نا عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ، قَالَ: قُلْتُ لِعَبْدِ اللَّهِ يَعْنِي ابْنَ الْمُبَارَكِ، سَمِعْتَ مِنْ عَمْرِو بْنِ عُبَيْدٍ؟ قَالَ هَكَذَا بِيَدِهِ، أَيْ كَثِيرًا، قُلْتُ: فَلِمَ لَا تُسَمِّيهِ وَأَنْتَ تُسَمِّي غَيْرَهُ مِنَ الْقَدَرِيَّةِ؟ قَالَ: «لِأَنَّ هَذَا كَانَ رَأْسًا»

966. Al-Walīd ibn Shujā' narrated to us (and said) 'Alī ibn Al-Hasan ibn Shaqīq narrated to us and said: I said to 'Abdullāh (i.e. ibn Al-Mubārak): *"Did you hear (narrations) from 'Amr ibn 'Ubayd?"* He said like this with his hand (i.e. a lot). I said: *"Then why do you mention his name (i.e. narrate from him) when you mention the names of other than him from the Qadariyyah?"* He said: *"Because this one was a leader."*

[75] A leader of the Qadariyyah.

967 – حَدَّثَنِي أَبُو بَكْرٍ الْبَاهِلِيُّ مُحَمَّدُ بْنُ عَمْرِو بْنِ الْعَبَّاسِ، نا الْأَصْمَعِيُّ، عَنْ مُعَاذِ بْنِ مُكْرِمٍ، قَالَ: " رَآنِي ابْنُ عَوْنٍ مَعَ عَمْرِو بْنِ عُبَيْدٍ فِي السُّوقِ، فَأَعْرَضَ عَنِّي، قَالَ: فَاعْتَذَرْتُ إِلَيْهِ، فَقَالَ: أَمَا إِنِّي قَدْ رَأَيْتُكَ فَمَا زَادَنِي "

967. Abū Bakr Al-Bāhilī Muhammad ibn ʼAmr ibn Al-ʻAbbās narrated to me (and said): Al-Asma'ī narrated to us, from Mu'ādh ibn Mukrim who said: *Ibn ʻAwn saw me at the market with ʻAmr ibn ʻUbayd, so he turned away from me.* He said: Then I excused myself to him. So he said: *"But I verily saw you."* And he didn't say anything else to me.

968 – حَدَّثَنِي أَبِي نا عَفَّانُ، نا حَمَّادُ بْنُ سَلَمَةَ، قَالَ: "كَانَ حُمَيْدٌ مِنْ أَكَفِّهِمْ عَنْهُ، قَالَ: فَجَاءَ ذَاتَ يَوْمٍ إِلَى حُمَيْدٍ قَالَ: فَحَدَّثَنَا حُمَيْدٌ بِحَدِيثٍ قَالَ عَمْرٌو: كَانَ الْحَسَنُ يَقُولُهُ، فَقَالَ حُمَيْدٌ: لَا تَأْخُذْ عَنْ هَذَا شَيْئًا فَإِنَّهُ يَكْذِبُ عَلَى الْحَسَنِ، كَانَ يَأْتِي الْحَسَنَ بَعْدَمَا أَسَنَّ فَيَقُولُ: يَا أَبَا سَعِيدٍ، أَلَيْسَ تَقُولُ كَذَا وَكَذَا؟ لِلشَّيْءِ الَّذِي لَيْسَ هُوَ مِنْ قَوْلِهِ، قَالَ: فَيَقُولُ الشَّيْخُ بِرَأْسِهِ هَكَذَا "

968. My father narrated to me (and said): ʼAffān narrated to us (and said): Hammād ibn Salamah narrated to us and said: Humayd was among those who stayed the most away from him (i.e. ʻAmr ibn ʻUbayd). He said: Then one day he came to Humayd. He said: Then Humayd narrated a *hadīth* to us, and ʻAmr said: *"Al-Hasan (Al-Basrī) used to narrate this (hadīth)."* Then Humayd said: *"Do not take anything from him, because he verily lies against Al-Hasan. He used to come to Al-Hasan after he grew old and say: 'O Abū Sa'īd, do you not say such and such?' to something that was not from his words."* He said: *"And then the old man would do like this with his head."*

969 – حَدَّثَنِي أَبُو مَعْمَرٍ، نا سُفْيَانُ بْنُ عُيَيْنَةَ، قَالَ: قَالَ عَمْرُو بْنُ عُبَيْدٍ: أَلَيْسَ قَدْ نَهَاكَ أَبُوكَ أَنْ تُجَالِسَنِي؟ قُلْتُ: «بَلَى»

969. Abū Ma'mar narrated to me (and said): Sufyān ibn ʻUyaynah narrated to us and said: ʼAmr ibn ʻUbayd said (to Sufyān ibn ʻUyaynah): *"Did your father not forbid you to sit with me?"* I said: *"Yes, verily."*

970 – حَدَّثَنِي نَصْرُ بْنُ عَلِيٍّ، نا الْأَصْمَعِيُّ، نا أَبُو عَوَانَةَ، قَالَ: " مَا رَأَيْتُ عَمْرَو بْنَ عُبَيْدٍ، وَلَا جَالَسْتُهُ قَطُّ إِلَّا مَرَّةً وَاحِدَةً، قَالَ: فَتَكَلَّمَ وَطَوَّلَ، ثُمَّ قَالَ حِينَ فَرَغَ: لَوْ نَزَلَ مِنَ السَّمَاءِ مَلَكٌ مَا زَادَكُمْ عَلَى هَذَا "

970. Nasr ibn ʼAlī narrated to me (and said): Al-Asma'ī narrated to us (and said): Abū ʻAwānah narrated to us and said: I never saw ʻAmr ibn ʻUbayd and I never sat with him, except one time. He said: So he (i.e. ʻAmr) spoke for a long time, and when he finished he said: *"If an angel came down from heaven it would not have said anything further to you than this."*

971 – حَدَّثَنِي رَوْحُ بْنُ عَبْدِ الْمُؤْمِنِ الْمُقْرِئُ، حَدَّثَنِي حَرْبُ بْنُ مَيْمُونٍ، صَاحِبُ الْأَغْمِيَةِ، قَالَ: " رَأَيْتُ عَمْرَو بْنَ عُبَيْدٍ يُصَلِّي بِقَوْمٍ وَهُوَ مَعَهُمْ فِي الصَّفِّ، فَسَأَلْتُ ابْنَ فَضَاءٍ، فَقَالَ: هَذَا رَجُلٌ صَاحِبُ بِدْعَةٍ "

971. Rawh ibn ʼAbdil-Mumin Al-Muqrī narrated to me (and said): Harb ibn Maymūn – the man with the roofs – narrated to me and said: I saw ʻAmr ibn ʻUbayd pray with a people and he was with them in the row. So I asked Ibn Fadā (about him). So he said: *"This man is an innovator."*

972 – حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْمُخَرِّمِيُّ، نا زَكَرِيَّا بْنُ عَدِيٍّ، نا ابْنُ الْمُبَارَكِ، عَنْ حَمَّادِ بْنِ زَيْدٍ، عَنْ عَائِذٍ يَعْنِي الطُّوسِيَّ، قَالَ: " قُلْتُ لِعَمْرِو بْنِ عُبَيْدٍ: بَلَغَنِي أَنَّكَ تَقُولُ مِنْ قَوْلِ الْحَسَنِ، قَالَ: فَسَكَتَ، قَالَ ابْنُ الْمُبَارَكِ: فَلَقِيتُ عَائِذًا فَسَأَلْتُهُ، فَقَالَ لَقِيتَهُ، يَعْنِي عَمْرَو بْنَ عُبَيْدٍ، فَسَأَلْتُهُ فَقَالَ: «مَا أَفْعَلُ»

972. Muhammad ibn ʼAbdillāh Al-Mukharramī narrated to me (and said): Zakariyyā ibn ʻAdī narrated to us (and said), Ibn Al-Mubārak narrated to us, from Hammād ibn Zayd, from ʼĀidh (i.e. At-Tūsī) who said: I said to ʼAmr ibn ʻUbayd: *"It has reached me that you say (that what you say is) from the opinon of Al-Hasan."* He said: So he was quiet. Ibn Al-Mubārak said: So I met ʻĀidh and I asked him (about this), so he said: *"I met him – i.e. 'Amr ibn 'Ubayd – and I asked him, and he said: 'I don't do that.'"*

973 – حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، نا زَكَرِيَّا بْنُ عَدِيٍّ، نا ابْنُ الْمُبَارَكِ، عَنْ مَعْمَرٍ، عَنْ أَيُّوبَ، قَالَ: «مَا عَدَدْتُ عَمْرًا عَاقِلًا قَطُّ»

973. Muhammad ibn ʼAbdillāh narrated to me (and said): Zakariyyā ibn ʻAdī narrated to us (and said): Ibn Al-Mubārak narrated to us, from Maʼmar, from Ayyūb who said: *"I have never considered 'Amr to be sane."*

974 – حَدَّثَنِي زِيَادُ بْنُ أَيُّوبَ أَبُو هَاشِمٍ، قَالَ: سَمِعْتُ سَعِيدَ بْنَ عَامِرٍ، وَذَكَرَ رَجُلٌ عَمْرَو بْنَ عُبَيْدٍ فَأَطْرَاهُ، فَقَالَ سَعِيدُ بْنُ عَامِرٍ: " رَأَيْتُهُ، يَعْنِي عَمْرًا وَهُوَ يَخْرُجُ مِنْ دَارِ الطَّيَالِسَةِ، وَهُو يَقُولُ: مَا طَاقٌ بِأَجْوَدَ مِنْهُ، قَالَ سَعِيدٌ: وَلَيْسَ هَكَذَا يَقُولُ يُونُسُ وَابْنُ عَوْنٍ "

974. Ziyād ibn Ayyūb Abū Hāshim narrated to me and said: I heard Saʻīd ibn ʻĀmir when a man mentioned ʻAmr ibn ʻUbayd and spoke favorably about him, so Saʻīd ibn ʻĀmir said: *"I saw him – i.e. 'Amr – while he was going out of place of tiyālisah (a green cloth that some scholars put on their shoulders), while he has saying: 'There is no cloth more honorable than it.'"* Saʻīd said: *"And this is not how Yūnus and Ibn 'Awn say."*

975 – حَدَّثَنِي أَبُو هَاشِمٍ زِيَادُ بْنُ أَيُّوبَ، نا سَعِيدُ بْنُ عَامِرٍ، نا أَبُو بَحْرٍ الْبَكْرَاوِيُّ ، قَالَ: " قَالَ رَجُلٌ لِعَمْرٍو يَعْنِي ابْنَ عُبَيْدٍ، وَقَرَأَ عِنْدَهُ هَذِهِ الْآيَةَ {بَلْ هُوَ قُرْآنٌ مَجِيدٌ فِي لَوْحٍ مَحْفُوظٍ} [البروج: 22] فَقَالَ لَهُ: أَخْبِرْنِي عَنْ {تَبَّتْ يَدَا أَبِي لَهَبٍ} [المسد: 1] كَانَتْ فِي اللَّوْحِ الْمَحْفُوظِ؟ قَالَ: لَيْسَتْ هَكَذَا كَانَتْ، قَالَ: وَكَيْفَ كَانَتْ تَبَّتْ يَدَا مَنْ عَمِلَ بِمِثْلِ مَا عَمِلَ أَبُو لَهَبٍ؟ فَقَالَ لَهُ الرَّجُلُ: هَكَذَا يَنْبَغِي لَنَا أَنْ نَقْرَأَ إِذَا قُمْنَا إِلَى الصَّلَاةِ، فَغَضِبَ عَمْرٌو، فَتَرَكَهُ حَتَّى سَكَنَ ثُمَّ قَالَ لَهُ: يَا أَبَا عُثْمَانَ أَخْبِرْنِي عَنْ {تَبَّتْ يَدَا أَبِي لَهَبٍ} [المسد: 1] كَانَتْ فِي اللَّوْحِ الْمَحْفُوظِ؟ فَقَالَ لَيْسَ هَكَذَا كَانَتْ قَالَ: فَكَيْفَ كَانَتْ؟ قَالَ:

تَبَّتْ يَدَا مَنْ عَمِلَ بِمِثْلِ عَمَلِ أَبِي لَهَبٍ قَالَ: فَرَدَدْتُ عَلَيْهِ قَالَ عَمْرٌو: إِنَّ عِلْمَ اللَّهِ لَيْسَ بِسُلْطَانٍ إِنَّ عِلْمَ اللَّهِ لَا يَضُرُّ وَلَا يَنْفَعُ"

975. Abū Hāshim Ziyād ibn Ayyūb narrated to me (and said): Sa'īd ibn 'Āmir narrated to us (and said): Abū Bahr Al-Bakrāwī narrated to us and said: A man said to 'Amr (i.e. ibn 'Ubayd) when he recited this verse in front of him:

﴿ بَلْ هُوَ قُرْآنٌ مَجِيدٌ ۝ فِي لَوْحٍ مَحْفُوظٍ﴾

"Rather, this is a Glorious Qurān. I Al-Lawh Al-Mahfūdh." (Al-Burūj 85:21-22)

So the man said to him: *"Inform me about this verse:*

﴿ تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴾

"Perish the two hands of Abū Lahab." (Al-Masad 111:1)

Was this in Al-Lawh Al-Mahfūdh?" So he said: *"It was not like this (before)."* He said: *"Then how was it?"* He said: *"Perish the two hands of the one who does what Abū Lahab did."* So the man said to him: *"Should we read like this when we pray?"* Then 'Amr became angry and left him until he calmed down. Then the man said to him: *"O Abū 'Uhtmān, inform me about:*

﴿ تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴾

"Perish the two hands of Abū Lahab." (Al-Masad 111:1)

Was this in Al-Lawh Al-Mahfūdh?" So he said: *"It was not like this (before)."* He said: *"Then how was it?"* He said: *"Perish the two hands of the one who does what Abū Lahab did."* He said: *"So I repeated the same to him."* 'Amr said: *"Verily the Knowledge of Allāh is not an authority. Verily the Knowledge of Allāh does not harm nor benefit."*

976 – حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ، حَدَّثَنَا سَلَّامُ بْنُ أَبِي مُطِيعٍ، قَالَ: قَالَ: سَعِيدٌ لِأَيُّوبَ يَا أَبَا بَكْرٍ: " إِنَّ عَمْرَو بْنَ عُبَيْدٍ، قَدْ رَجَعَ عَنْ قَوْلِهِ قَالَ سَلَّامٌ: وَكَانَ النَّاسُ قَدْ قَالُوا ذَلِكَ تِلْكَ الْأَيَّامَ أَنَّهُ قَدْ رَجَعَ فَقَالَ أَيُّوبُ: إِنَّهُ لَمْ يَرْجِعْ، قَالَ: لَهُ بَلَى إِنَّهُ قَدْ رَجَعَ، قَالَ: إِنَّهُ لَمْ يَرْجِعْ، قَالَهَا غَيْرَ مَرَّةٍ، ثُمَّ قَالَ أَيُّوبُ: أَمَا سَمِعْتَ إِلَى قَوْلِهِ، يَعْنِي فِي الْحَدِيثِ يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ ثُمَّ لَا يَعُودُونَ فِيهِ حَتَّى يَعُودَ السَّهْمُ عَلَى فُوقِهِ إِنَّهُ لَا يَرْجِعُ أَبَدًا "

976. Ahmad ibn Ibrāhīm narrated to me (and said): Sa'īd ibn 'Āmir narrated to us (and said): Salām ibn Abī Mutī' narrated to us and said: Sa'īd said to Ayyūb: *"O Abū Bakr, verily 'Amr ibn 'Ubayd has verily taken back his opinion."* Salām said: And verily had the people those days said that he had taken back his opinion. So Ayyūb said: *"He has verily not taken it back."* He said: *"Yes, verily, he has taken it back."* He said: *"He has verily not taken it back."* And he said it more than once. Then Ayyūb

said: *"Did you not hear his words ﷺ – i.e. in the hadīth:* ***"They will go out of the religion as an arrow passes through the game, and they will never come back to it unless the arrow, comes back to the middle of the bow (by itself)."*** *Verily he will never take it back."*

977 – حَدَّثَنِي أَبِي نا سُلَيْمَانُ بْنُ حَرْبٍ، نا حَمَّادُ بْنُ زَيْدٍ، قَالَ: " قَالَ رَجُلٌ لِأَيُّوبَ: إِنَّ عَمْرَو بْنَ عُبَيْدٍ رَوَى عَنِ الْحَسَنِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا رَأَيْتُمْ مُعَاوِيَةَ عَلَى الْمِنْبَرِ فَاقْتُلُوهُ» فَقَالَ: كَذَبَ عَمْرٌو "

977. My father narrated to me (and said): Sulaymān ibn Harb narrated to us (and said): Hammād ibn Zayd narrated to us and said: A man said to Ayyūb: *"Verily 'Amr ibn 'Ubayd narrated from Al-Hasan that the Messenger of Allāh ﷺ said: If you see Mu'āwiyah on the pulpit then kill him."* So he said: *"'Amr has lied.'"*

978 – حَدَّثَنِي أَبِي نا سُلَيْمَانُ بْنُ حَرْبٍ، نا حَمَّادُ بْنُ زَيْدٍ، قَالَ: قِيلَ لِأَيُّوبَ: إِنَّ عَمْرًا رَوَى عَنِ الْحَسَنِ، أَنَّهُ قَالَ: لَا يُجْلَدُ السَّكْرَانُ مِنَ النَّبِيذِ، قَالَ: «كَذَبَ» أَنَا سَمِعْتُ الْحَسَنَ يَقُولُ: «يُجْلَدُ السَّكْرَانُ مِنَ النَّبِيذِ»

978. My father narrated to me (and said): Sulaymān ibn Harb narrated to us (and said): Hammād ibn Zayd narrated to us and said: It was said to Ayyūb: *"Verily 'Amr narrated from Al-Hasan that he said: The one who is drunk from nabīdh*[76] *is not lashed."* He said: *"He has lied. I heard Al-Hasan say: The one who is drunk from nabīdh is lashed."*

979 – حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، نا سَعِيدُ بْنُ عَامِرٍ، عَنْ سَلَّامٍ يَعْنِي ابْنَ أَبِي مُطِيعٍ، قَالَ: "كُنْتُ أَمْشِي مَعَ أَيُّوبَ فِي جَنَازَةٍ وَبَيْنَ أَيْدِينَا ثَلَاثَةُ رَهْطٍ قَدْ كَانُوا مَعَ عَمْرِو بْنِ عُبَيْدٍ فِي الِاعْتِزَالِ، ثُمَّ تَرَكُوا رَأْيَهُ ذَلِكَ وَفَارَقُوهُ، قَالَ: فَقَالَ لِي أَيُّوبُ مِنْ غَيْرِ أَنْ أَسْأَلَهُ: لَا تَرْجِعُ قُلُوبُهُمْ إِلَى مَا كَانَتْ عَلَيْهِ "

979. Ahmad ibn Ibrāhīm Ad-Dawraqī narrated to me (and said): Sa'īd ibn 'Āmir narrated to us, from Sallām (i.e. ibn Abī Mutī') who said: I was walking with Ayyūb at a funeral and in front of us were three persons who used to be with 'Amr ibn 'Ubayd in i'tizāl[77]. Then they left his opinion and they separated themselves from him. Then Ayyub said to me without I asked him: *"Their hearts will not return to what they were upon (of truth)."*

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[76] *Nabīdh* is a drink traditionally made from raisins, grapes or dates steeped in water. *Nabīdh* is non-intoxicating, but if left to steep over 96 hours, it can turn mildly intoxicating, or heavily intoxicating depending on the level of fermentation.

[77] *I'tizāl* means retiring or withdrawing. And some scholars mentioned that the Mu'tazilah were given their name due to the fact that 'Amr ibn 'Ubayd and Wāsil ibn 'Atā withdrew from the study circle of Al-Hasan Al-Basrī when they said that the Muslim who commits a major sin is neither a believer nor a disbeliever; the socalled *manzilah bayna al-manzilatayn* (position between the two positions).

980 – حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، نا أَبُو دَاوُدَ، عَنْ حَمَّادٍ، قَالَ: سَمِعْتُ أَيُّوبَ، يَقُولُ: «مَا كَانَ بِهَذَا الْفَتَى بَأْسًا حَتَّى أَفْسَدَهُ عَمْرُو بْنُ عُبَيْدٍ، يَعْنِي ابْنَ أَبِي نَجِيحٍ»

980. Ahmad ibn Ibrāhīm Ad-Dawraqī narrated to me (and said): Abū Dāwūd narrated to us, from Hammād who said: I heard Ayyūb say: *"There was no harm in this boy (i.e. Ibn Abī Najīh) until 'Amr ibn 'Ubayd destroyed him."*

981 – حَدَّثَنِي أَحْمَدُ الدَّوْرَقِيُّ، نا أَبُو دَاوُدَ، عَنْ حَمَّادِ بْنِ زَيْدٍ، قَالَ: "كُنَّا نَذْكُرُ عَمْرًا عِنْدَ أَيُّوبَ وَمَا يَرْوِي عَنِ الْحَسَنِ فَيَقُولُ: كَذَب

981. Ahmad Ad-Dawraqī narrated to me (and said): Abū Dāwūd narrated to us, from Hammād ibn Zayd who said: We used to mention 'Amr in front of Ayyūb and what he narrated from Al-Hasan, so he would say: *"He has lied.'"*

982 – حَدَّثَنِي أَحْمَدُ، حَدَّثَنِي أَبُو دَاوُدَ، نا عَبْدُ اللَّهِ بْنُ بَكْرِ بْنِ عَبْدِ اللَّهِ الْمُزَنِيُّ، وَكَانَ عِنْدَنَا مِنْ خِيَارِ النَّاسِ، قَالَ: " مَا كَانَ أَحَدٌ أَحَبَّ إِلَيَّ مِنْ عَمْرٍو، وَكُنَّا نُحِبُّ أَنْ نَتَشَبَّهَ بِهِ فِي حَيَاةِ الْحَسَنِ، قَالَ: فَإِنِّي لَأَذْكُرُ أَوَّلَ يَوْمٍ تَكَلَّمَ فِيهِ فَتَفَرَّقْنَا عَنْهُ، قَالَ: فَمَا كُنْتُ أُحِبُّ أَنْ أُكَلِّمَهُ، قَالَ: فَلَقِيَنِي يَوْمًا فِي زُقَاقٍ، فَلَمْ أَقْدِرْ أَنْ أَتَوَارَى مِنْهُ، قَالَ: فَقُمْتُ، فَلَمَّا نَظَرَ إِلَيَّ قَالَ: لَا تَخَفْ لَيْسَ هَاهُنَا أَيُّوبُ وَلَا يُونُسُ "

982. Ahmad narrated to me (and said): Abū Dāwūd narrated to me (and said): 'Abdullāh ibn Bakr ibn 'Abdillāh Al-Muzanī – and for us he was from the best of people – narrated to us and said: No-one was more beloved to me than 'Amr, and we used to love following his example in the lifetime of Al-Hasan. He said: And I verily remember the first day he spoke about it (i.e. innovation), then we separated ourselves from him. He said: So I did not like to speak to him. He said: Then he met me one day in an alley, and I was not able to hide myself from him. He said: So I got up. Then when he looked at me, he said: *"Don't be afraid. Neither Ayyūb nor Yūnus are here."*

983 – حَدَّثَنِي أَبُو يَحْيَى الْبَصْرِيُّ، عَنْ عَدِيِّ بْنِ الْفَضْلِ، قَالَ: كَلَّمْتُ يُونُسَ بْنَ عُبَيْدٍ فِي عَبْدِ الْوَارِثِ، فَقَالَ: «رَأَيْتُهُ عَلَى بَابِ عَمْرِو بْنِ عُبَيْدٍ جَالِسًا، لَا تَذْكُرْهُ لِي»

983. Abū Yahyā Al-Basrī narrated to me, from 'Adī ibn Al-Fadl who said: I spoke with Yūnus ibn 'Ubayd regarding 'Abdul-Wārith so he said to me: *"I saw him sitting in front of the door of 'Amr ibn 'Ubayd. Do not mention him to me.'"*

984 – حَدَّثَنِي مُحَمَّدُ بْنُ عَبَّادٍ، نا سُفْيَانُ بْنُ عُيَيْنَةَ، قَالَ: قَالَ لِي سُفْيَانُ الثَّوْرِيُّ: «اذْهَبْ بِي إِلَى عَمْرِو بْنِ عُبَيْدٍ» ، وَذَلِكَ قَبْلَ أَنْ يَعْرِفَهُ، فَذَهَبْتُ بِهِ إِلَيْهِ فَكَلَّمَهُ أَوْ جَعَلَ يَسْأَلُهُ، فَكَأَنَّ عَمْرًا اتَّقَاهُ، فَلَمَّا كَانَ بَعْدُ، قَالَ لِي: مَنْ ذَاكِ الَّذِي جِئْتَنِي بِهِ؟ فَقُلْتُ: سُفْيَانُ الثَّوْرِيُّ، قَالَ: لَوْ عَلِمْتُ لَأَخَذْتُهُ، إِنَّمَا ظَنَنْتُ أَنَّهُ مِنْ أَهْلِ الْمَدِينَةِ الَّذِينَ يَأْخُذُونَ النَّاسَ مِنْ فَوْقٍ

984. Muhammad ibn ʼAbbād narrated to me (and said): Sufyān ibn ʻUyaynah narrated to us and said: Sufyān Ath-Thawrī said to me: *"Take me to ʻAmr ibn ʻUbayd."* And this was before he knew him. So I took him to him and he spoke with him, or he began to ask him. Then it was as if ʻAmr was afraid of him. Then after that he said to me: *"Who was that whom you brought to me?"* So I said: *"Sufyān Ath-Thawrī."* He said: *"If I knew that, I would have taken him. I verily thought that he was from the people of Madīnah; those who take the people from above."*

985 – حَدَّثَنِي مُحَمَّدُ بْنُ صَالِحٍ مَوْلَى بَنِي هَاشِمٍ الْبَصْرِيُّ، نا إِسْمَاعِيلُ بْنُ جَعْفَرٍ الْهَاشِمِيُّ، نا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ عَبَّادِ بْنِ مَنْصُورٍ، قَالَ: " سَمِعْتُ أَنَا وَعَمْرُو بْنُ عُبَيْدٍ، مِنَ الْحَسَنِ تَفْسِيرَ هُودٍ وَالرَّعْدِ، فَلَمَّا كَانَ بَعْدَ ذَلِكَ، فَإِذَا هُوَ قَدْ أَخْرَجَهَا أَكْثَرَ مِمَّا سَمِعْنَا، فَقُلْتُ لَهُ: يَا أَبَا عُثْمَانَ سَمِعْتُ أَنَا وَأَنْتَ مِنَ الْحَسَنِ فَمَا هَذِهِ الزِّيَادَةُ؟ قَالَ: هَذَا كَلَامٌ قَدْ زِدْتُهُ أُرَقِّقُ بِهِ قُلُوبَهُمْ "

985. Muhammad ibn Sālih – the *mawlā* of Banū Hāshim – Al-Basrī narrated to me (and said): Ismāʼīl ibn Jaʼfar Al-Hāshimī narrated to us (and said): Hammād ibn Zayd narrated to us, from Ayyūb, from ʻAbbād ibn Mansūr who said: Me and ʻAmr ibn ʻUbayd heard from Al-Hasan the tafsīr of (Sūrah) Hūd and Ar-Raʼd. Then after that he verily narrated it as more than what we had heard. So I said to him: *"Both you and I heard from Al-Hasan, so what is this extra?"* He said: *"These are some words which I have added with which I soften up their hearts."*

986 – حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ حَمَّادِ بْنِ زَيْدٍ، قَالَ: سَمِعْنَا أَيُّوبَ، يَقُولُ: «مَا عَدَدْتُ عَمْرَو بْنَ عُبَيْدٍ عَاقِلًا قَطُّ»

986. ʼUthmān ibn Abī Shaybah narrated to me (and said): Abū Usāmah narrated to us, from Hammād ibn Zayd who said: We heard Ayyūb say: *"I have never considered ʻAmr ibn ʻUbayd to be sane."*

987 – حَدَّثَنِي أَبُو عَمْرٍو مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رِزْمَةَ، أَنَا زَيْدُ بْنُ الْحُبَابِ، حَدَّثَنِي يَحْيَى بْنُ زَكَرِيَّا الْبَاهِلِيُّ، قَالَ: رَأَيْتُ عَبْدَ اللَّهِ بْنَ الْحَسَنِ بِمَكَّةَ وَابْنَيْهِ مُحَمَّدًا وَإِبْرَاهِيمَ: أَحَدُهُمَا عَنْ يَمِينِهِ، وَالْآخَرُ عَنْ يَسَارِهِ وَالشَّيْخُ يَخْفِقُ، فَقُلْتُ: الْوُضُوءَ أَيُّهَا الشَّيْخُ، فَقَالَ: عَنْ مَنْ؟ قُلْتَ: أَخْبَرَنِي عَمْرُو بْنُ عُبَيْدٍ عَنِ الْحَسَنِ أَنَّهُ قَالَ: إِذَا نَامَ وَهُوَ جَالِسٌ يَتَوَضَّأُ، فَقَالَ ابْنُهُ: أَحَالَكَ عَلَى نَبِيلٍ، فَقَالَ: وَاللَّهِ مَا أَنْتَ نَبِيلٌ وَلَا عَمْرُو بْنُ عُبَيْدٍ نَبِيلٌ «أَخْبَرَتْنِي أُمِّي أَنَّهَا» رَأَتِ الْحَسَنَ بْنَ عَلِيِّ بْنِ أَبِي طَالِبٍ وَأُسَامَةَ بْنَ زَيْدٍ حِبَّ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَنَامَانِ وَهُمَا جَالِسَانِ ثُمَّ يَقُومَانِ فَيُصَلِّيَانِ وَلَا يَتَوَضَّآنِ "

987. Abū ʼAmr Muhammad ibn ʼAbdil-ʼAzīz ibn Abī Rizmah narrated to me (and said) Zayd ibn Al-Hubāb narrated to us (and said): Yahyā ibn Zakariyyā Al-Bāhilī narrated to me and said: I saw ʻAbdullāh ibn Al-Hasan in Makkah, and his two sons Muhammad and Ibrāhīm: One of them on his right and the other one on his left. And the *shaykh* (elderly man) was sleeping. So I said: *"The ablution, O shaykh."* So he said: *"From whom (did you get this from)?"* I said: *"ʻAmr ibn ʻUbayd narrated to*

me, from Al-Hasan that he said: If he sleeps while he is sitting then he should perform ablution." So his son said: *"He has referred you to an honorable man."* So he said: *"By Allāh, you (i.e. Yahyā) are not honorable, nor is 'Amr ibn 'Ubayd honorable. My mother narrated to me that she saw Al-Hasan ibn 'Alī ibn Abī Tālib and Usāmah bin Zayd the beloved of the Messenger of Allāh (sallAllāhu alayhi wa sallam) both sleeping while they were sitting, then they would get up and pray and they would not perform ablution."*

988 – حَدَّثَنِي هَارُونُ بْنُ سُفْيَانَ، حَدَّثَنِي إِبْرَاهِيمُ بْنُ حَبِيبِ بْنِ الشَّهِيدِ، قَالَ: قَالَ لِي أَبِي: «يَا بُنَيَّ لَا تَسْمَعْ مِنْ عَمْرِو بْنِ عُبَيْدٍ، وَاسْمَعْ مِنْ عَمْرِو بْنِ فَهْرَمَانَ آلِ الزُّبَيْرِ»

988. Hārūn ibn Sufyān narrated to me (and said): Ibrāhīm ibn Habīb ibn Ash-Shahīd narrated to me and said: My father said to me: *"O my son, do not listen to 'Amr ibn 'Ubayd, and listen to 'Amr ibn Qahramān Ālu Az-Zubayr."*

989 – حَدَّثَنِي مُحَمَّدُ بْنُ عَلِيٍّ الْوَرَّاقُ، نا خَالِدُ بْنُ خِدَاشٍ، نا بَكْرُ بْنُ حُمْرَانَ، قَالَ: "كُنَّا عِنْدَ ابْنِ عَوْنٍ فَقَالَ لَهُ رَجُلٌ مَا تَقُولُ فِي كَذَا وَكَذَا؟ قَالَ: لَا أَدْرِي قَالَ: كَانَ عَمْرُو بْنُ عُبَيْدٍ يَقُولُ عَنِ الْحَسَنِ كَذَا وَكَذَا، قَالَ: مَا لَنَا وَلِعَمْرٍو عَمْرٌو يَكْذِبُ عَلَى الْحَسَنِ "

989. Muhammad ibn 'Alī Al-Warrāq narrated to me (and said): Khālid ibn Khidāsh narrated to us (and said): Bakr ibn Humrān narrated to us and said: We were with Ibn 'Awn when a man said to him: *"What do you say about this and this?"* So he said: *"I don't know."* He said: *"'Amr ibn 'Ubayd used to say this and this from Al-Hasan."* He said: *"What do we have to do with 'Amr. 'Amr lies about Al-Hasan"*

990 – حَدَّثَنِي أَبُو عَبْدِ اللَّهِ الْبَصْرِيُّ الْكَرِيزِيُّ، حَدَّثَنِي أَبُو يَعْقُوبَ الْمَدِينِيُّ، مَوْلَى عَبْدِ الرَّحِيمِ بْنِ جَعْفَرٍ الْهَاشِمِيِّ، نا عُثْمَانُ بْنُ عُثْمَانَ، قَالَ: "كُنَّا عِنْدَ مُعَاذِ بْنِ مُعَاذٍ فَذُكِرَ عَمْرُو بْنُ عُبَيْدٍ، قَالَ: ذُكِرَ حَدِيثُ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ عِنْدَ عَمْرِو بْنِ عُبَيْدٍ فَقَالَ: لَوْ سَمِعْتُهُ مِنْ أَبِي بَكْرٍ مَا صَدَّقْتُهُ، وَلَوْ سَمِعْتُهُ مِنَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَا اجْتَبَيْتُهُ، وَإِذَا لَقِيتُ اللَّهَ قُلْتُ عَلَى ذَا فَطَرْتَنَا؟ "

990. Abū 'Abdullāh Al-Basrī Al-Karīzī narrated to me (and said): Abū Ya'qūb Al-Madanī – the *mawlā* of 'Abdur-Rahīm ibn Ja'far Al-Hāshimī – narrated to me (and said): 'Uthmān ibn 'Uthmān narrated to us and said: We were with Mu'ādh ibn Mu'ādh when 'Amr ibn 'Ubayd was mentioned, so he said: The hadīth of Abū Bakr As-Siddīq (*radiAllāhu 'anhu*) was mentioned in front of 'Amr ibn 'Ubayd, so he said: *"If I heard it from Abū Bakr I would not have believed it, and if I heard it from the Prophet ﷺ I would not have chosen it, and when I would meet Allāh I would say: Have You created us upon this?"*

991 – حَدَّثَنِي هَارُونُ بْنُ سُفْيَانَ، حَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ قُرَيْبٍ الْأَصْمَعِيُّ، نا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ يَحْيَى الْبَكَّاءِ، قَالَ: «كَانَتْ رِقَاعٌ تَأْتِي الْحَسَنَ مِنْ قِبَلِ عَمْرِو بْنِ عُبَيْدٍ فِيهَا مَسَائِلُ، فَإِذَا عَلِمَ أَنَّهَا مِنْ قِبَلِهِ لَمْ يُجِبْ فِيهَا»

991. Harun ibn Sufyān narrated to me (and said): ‘Abdul-Malik ibn Qurayb Al-Asma’ī narrated to me (and said): Sulaymān ibn Al-Mughīrah narrated to us, from Yahyā Al-Bakkā who said: *“Patches would come to Al-Hasan from ‘Amr ibn ‘Ubayd with questions on them. Then when he knew it had come from him, he would not answer them.”*

انْقَضَى ذِكْرُ عَمْرِو بْنِ عُبَيْدٍ

The end of the mentioning of ‘Amr ibn ‘Ubayd.

992 – حَدَّثَنِي أَبُو عَبْدِ اللَّهِ السُّلَمِيُّ، قَالَ: سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ رَضِيَ اللَّهُ عَنْهُ وَهُوَ فِي السِّجْنِ فِي دَارِ عُمَارَةَ بْنِ حَمْزَةَ، وَأَخْرَجُوا الْقَيْدَ مِنْ رِجْلِهِ، وَكَانَ حَلَقُ الْقَيْدِ وَاسِعًا: لَوْ تَرَكُونَا بِلَا قِيدٍ مَا خَرَجْنَا إِلَّا بِأَمْرِهِمْ، وَكَانُوا شُفِّعُوا لَهُ فِي تِلْكَ اللَّيْلَةِ أَنْ يُخْرَجَ الْقَيْدُ مِنْ رِجْلِهِ، فَأَرَادُوا أَنْ يَأْتُوهُ بِحَدَّادٍ، فَأَخْرَجُوا رِجْلَيْهِ مِنَ الْقَيْدِ بِغَيْرِ حَدَّادٍ وَذَاكَ مِنْ سَعَةِ الْحَلَقِ "

992. Abū ‘Abdillāh As-Sulamī narrated to me and said: I heard Ahmad ibn Hanbal (*radiAllāhu ‘anhu*) say, when he was imprisoned in the house of ‘Umārah ibn Hamzah and they had taken off the chains from his feet, and the ring of the chains were wide: *“If they left us without chains we would not have gone out (of the house) except with their permission.”* And that night they had interceded for him in order for the chains to be taken off his feet, and they wanted to come to him with a blacksmith. Then he took out his feet from the chains without a blacksmith, and that was (possible) due to the wideness of the chains.

993 – حَدَّثَنِي أَبُو عَبْدِ اللَّهِ، قَالَ: قُلْتُ لِعَلِيِّ بْنِ الْجَعْدِ فِي حَدِيثِ أَبِي رَيْحَانَةَ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ» فَأَبَى أَنْ يَقُولَ: اللَّهُ جَمِيلٌ، وَقَالَ: إِنَّهُ يُحِبُّ الْجَمَالَ، قُلْتُ لَهُ: إِنِّي أَفْزَعُ أَنْ أَضْرِبَ عَلَى أَنَّ اللَّهَ عَزَّ وَجَلَّ جَمِيلٌ، قَالَ: اسْكُتْ فَرَدَدْتُ عَلَيْهِ مِرَارًا فَأَبَى أَنْ يَقُولَهُ وَكَانَ يُحَدِّثُ بِهِ عَنْ عَبْدِ الْحَمِيدِ بْنِ بَهْرَامَ "

993. Abū ’Abdillāh narrated to me and said: I said (something) to ‘Alī ibn Al-Ja’d regarding the *hadīth* of Abū Rayhānah from the Prophet ﷺ: ***“Verily Allāh is Jamīl (Beautiful) and He loves beauty.”*** Then he rejected to say: Allāh is Jamīl. And he said: *“He verily loves beauty.”* So I said to him: *“I am scared to negate that Allāh ‘azza wa jalla is Jamīl.”* He said: *“Be quiet.”* So I repeated what I said to him many times, but he refused to say it. And he used to narrate this from ‘Abdul-Hamīd ibn Bahrām.

994 – حَدَّثَنِي أَبُو عَبْدِ اللَّهِ، نا بَقِيَّةُ، عَنْ صَفْوَانَ بْنِ عَمْرٍو، عَنْ شُرَيْحِ بْنِ عُبَيْدٍ، عَنْ كَعْبٍ أَنَّهُ «كَانَ يَكْرَهُ أَنْ يُجَامِعَ الرَّجُلُ جَارِيَتَهُ أَوْ زَوْجَتَهُ فِي السَّفِينَةِ، وَيَقُولُ إِنَّهَا تَجْرِي عَلَى كَفِّ الرَّحْمَنِ عَزَّ وَجَلَّ»

994. Abū ’Abdillāh narrated to me (and said): Baqiyyah narrated to us, from Safwān ibn ‘Amr, from Shurayh ibn ‘Ubayd, from Ka’b that he used to hate that a

man had intercourse with his slave-girl or his wife on a ship, and he would say: *"It is sailing on the Kaf*[78] *of Ar-Rahmān 'azza wa jalla."*

[78] Hand, or Palm of the Hand.

مَا وَرَدَ فِي ذِكْرِ الدَّجَّالِ وَصِفَتِهِ

(Chapter 15) What has been narrated regarding the mentioning of Ad-Dajjāl and his description

995 – حَدَّثَنِي أَبِي، نا مُحَمَّدُ بْنُ جَعْفَرٍ، نا شُعْبَةُ، عَنْ قَتَادَةَ، قَالَ: سَمِعْتُ أَبَا الطُّفَيْلِ، ح قَالَ أَبِي وَحَجَّاجٌ: ثنا شُعْبَةُ، عَنْ قَتَادَةَ، سَمِعْتُ أَبَا الطُّفَيْلِ، قَالَ: مَرَرْتُ عَلَى حُذَيْفَةَ بْنِ أَسِيدٍ، فَقُلْتُ: مَا يُقْعِدُكَ وَقَدْ خَرَجَ الدَّجَّالُ؟ قَالَ: أَقْعُدُ فَذَكَرَ الْحَدِيثَ، قَالَ: وَفِيهِ ثَلَاثُ عَلَامَاتٍ أَعْوَرُ وَرَبُّكُمْ لَيْسَ بِأَعْوَرَ، وَلَا يُسَخَّرُ لَهُ مِنَ الدَّوَابِّ إِلَّا حِمَارٌ رِجْسٌ عَلَى رِجْسٍ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ يَقْرَأُهُ كُلُّ مُؤْمِنٍ كَاتِبٌ أَوْ غَيْرُ كَاتِبٍ "

995. My father narrated to me (and said): Muhammad ibn Ja'far narrated to us (and said): Shu'bah narrated to us, from Qatādah who said: I heard Abū At-Tufayl (say). (And the same was narrated with the following chain of narration) My father and Hajjāj said: Shu'bah narrated to us, from Qatādah (who said): I heard Abū At-Tufayl say: I passed by Hudhayfah ibn Asīd, so I said: *"What makes you sit down when the Dajjāl verily has emerged?"* He said: *"I sit…"* And he mentioned the *hadīth*. He said: *"And in it (i.e. the hadīth) are three signs; (He (i.e. the Dajjāl) is) One-eyed and your Lord is not one-eyed. The animals will not be subdued to him, except a donkey; filthiness upon filthiness. And between his eyes 'kāfir' is written, which every believer will be able to read, whether he is literate or not."*

996 – حَدَّثَنَا أَبُو خَالِدٍ هُدْبَةُ بْنُ خَالِدٍ الْأَزْدِيُّ، نا أَبَانُ بْنُ يَزِيدَ يَعْنِي الْعَطَّارَ، نا يَحْيَى بْنُ أَبِي كَثِيرٍ، أَنَّ الْحَضْرَمِيَّ بْنَ لَاحِقٍ، حَدَّثَهُ أَنَّ أَبَا صَالِحٍ السَّمَّانَ حَدَّثَهُ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ نَبِيَّ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَيْهَا وَهِيَ تَبْكِي، فَقَالَ: «مَا يُبْكِيكِ؟» قَالَتْ: ذَكَرْتُ الدَّجَّالَ فَبَكَيْتُ، قَالَ: «فَلَا تَبْكِي فَإِنَّهُ إِنْ يَخْرُجْ وَأَنَا حَيٌّ أَكْفِيكُمُوهُ، وَإِنْ مُتُّ فَإِنَّ رَبِّي لَيْسَ بِأَعْوَرَ»

996. Abū Khālid Hudbah ibn Khālid Al-Azdī narrated to us (and said): Abān ibn Yazīd (i.e. Al-'Attār) narrated to us (and said): Yahyā ibn Abī Kathīr narrated to us that Al-Hadramī ibn Lāhiq narrated to him that Abū Sālih As-Sammān narrated to him from 'Āishah (*radiAllāhu 'anhā*) that the Prophet of Allāh ﷺ entered upon her when she was crying, and then he said: ***"What makes you cry?"*** So she said: *"I remembered the Dajjāl and then I cried."* He said: ***"Do not cry. Because verily if he emerges whilst I am among you, I will be sufficient for you regarding him. And If I die, then my Lord is verily not one-eyed."***

997 – حَدَّثَنِي أَبِي، نا يَزِيدُ بْنُ هَارُونَ، أَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ دَاوُدَ بْنِ عَامِرِ بْنِ سَعْدِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لَأُصِفَنَّ الدَّجَّالَ صِفَةً لَمْ يَصِفْهَا مَنْ كَانَ قَبْلِي إِنَّهُ أَعْوَرُ وَلَيْسَ اللَّهُ عَزَّ وَجَلَّ بِأَعْوَرَ»

997. My father narrated to me (and said): Yazīd ibn Hārūn narrated to us (and said): Muhammad ibn Ishāq narrated to us, from Dāwūd ibn ‘Āmir ibn Sa’d ibn Mālik, from his father, from his grandfather (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh ﷺ said: ***“I will verily describe the Dajjāl with a description that no-one before me has described him with. He is verily one-eyed and Allāh – ‘azza wa jalla – is not one-eyed.”***

998 – حَدَّثَنِي مَنْ، سَمِعَ أَبَا أُمَيَّةَ بْنَ يَعْلَى، حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «أَلَا إِنَّ اللَّهَ لَيْسَ بِأَعْوَرَ، إِنَّ الْمَسِيحَ الدَّجَّالَ أَعْوَرُ، عَيْنُهُ الْيُمْنَى كَأَنَّهَا عِنَبَةٌ طَافِيَةٌ»

998. Those who heard Abū Umayyah ibn Ya’lā narrated to me (that he said): Nāfi’ narrated to me, from Ibn ‘Umar (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh ﷺ said: ***“Verily Allāh is not one-eyed. Verily the Masīh Ad-Dajjāl is one-eyed. His right eye is like a floating grape.”***

999 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَامَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي النَّاسِ فَأَثْنَى عَلَى اللَّهِ عَزَّ وَجَلَّ بِمَا هُوَ أَهْلُهُ، ثُمَّ ذَكَرَ الدَّجَّالَ، فَقَالَ: «إِنِّي لَأُنْذِرُكُمُوهُ وَمَا مِنْ نَبِيٍّ إِلَّا قَدْ أَنْذَرَ قَوْمَهُ، لَقَدْ أَنْذَرَ نُوحٌ عَلَيْهِ السَّلَامُ قَوْمَهُ، وَلَكِنْ سَأَقُولُ لَكُمْ فِيهِ قَوْلًا لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ، تَعْلَمُونَ أَنَّهُ أَعْوَرُ وَأَنَّ اللَّهَ عَزَّ وَجَلَّ لَيْسَ بِأَعْوَرَ»

999. My father narrated to me (and said): ‘Abdur-Razzāq narrated to us (and said): Ma’mar narrated to us, from Az-Zuhrī, from Sālim, from Ibn ‘Umar (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh ﷺ got up between the people and praised Allāh – *‘azza wa jalla* – with what He deserves, and then he mentioned the Dajjāl, and said: ***“I verily warn you against him, and there were not a prophet except that he warned his people. Verily did Nūh (‘alayhi as-salām) warn his people. But I will tell you something about him that no prophet has told his people. You should know that he is one-eyed and that Allāh – ‘azza wa jalla – is not one-eyed.”***

1000 – حَدَّثَنِي أَبِي، حَدَّثَنَا حَمَّادُ بْنُ أُسَامَةَ أَبُو أُسَامَةَ، قَالَ عُبَيْدُ اللَّهِ يَعْنِي ابْنَ عُمَرَ، قَالَ أَبِي، وَمُحَمَّدُ بْنُ بِشْرٍ: نا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ذَكَرَ الْمَسِيحَ الدَّجَّالَ، وَقَالَ ابْنُ بِشْرٍ: ذَكَرَ الدَّجَّالَ بَيْنَ ظَهْرَانِي النَّاسِ، فَقَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ لَيْسَ بِأَعْوَرَ أَلَا وَإِنَّ الْمَسِيحَ الدَّجَّالَ أَعْوَرُ عَيْنِ الْيُمْنَى، كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ»

1000. My father narrated to me (and said): Hammād ibn Usāmah Abū Usamah narrated to us (and said): ‘Ubayd-Allāh (i.e. Ibn ‘Umar), said: My father said. And Muhammad ibn Bishr (also narrated): ‘Ubayd-Allāh narrated to us, from Nāfi’, from Ibn ‘Umar, that the Messenger of Allāh ﷺ mentioned the Masīh Ad-Dajjāl. And Ibn Bishr said: He mentioned the Dajjāl in the midst of the people and then he said: ***“Verily Allāh – ‘azza wa jalla – is not one-eyed. Verily the Masih Ad-Dajjāl is one-eyed, on the right eye. His eye is like a floating grape.”***

1001 – حَدَّثَنِي أَبِي وَأَبُو خَيْثَمَةَ قَالَا: نا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عُبَيْدٍ يَعْنِي ابْنَ عُمَيْرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ الدَّجَّالَ أَعْوَرُ وَإِنَّ اللَّهَ لَيْسَ بِأَعْوَرَ، مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ يَقْرَأُهُ كُلُّ مُؤْمِنٍ كَاتِبٌ وَغَيْرُ كَاتِبٍ»

1001. My father and Abū Khaythamah both narrated to me and said: Sufyān ibn ‘Uyaynah narrated to us, from ‘Amr ibn Dīnār, from ‘Ubayd, (Ibn ‘Umayr) who said: The Messenger of Allāh ﷺ said: ***“Verily the Dajjāl is one-eyed and verily Allāh is not one-eyed. Between his eyes ‘kāfir’ is written, which every literate and illiterate believer can read.”***

1002 – حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْمُخَرِّمِيُّ، نا يُونُسُ بْنُ مُحَمَّدٍ، نا حَمَّادُ بْنُ سَلَمَةَ، عَنْ حُمَيْدٍ، وَشُعَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الدَّجَّالُ أَعْوَرُ وَإِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ، مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ يَقْرَأُهُ كُلُّ مُؤْمِنٍ كَاتِبٌ وَغَيْرُ كَاتِبٍ»

1002. Muhammad ibn ’Abdillāh Al-Mukharrimī narrated to me (and said): Yūnus ibn Muhammad narrated to us (and said): Hammād ibn Salamah narrated to us, from Humayd, from Shu’ayb, from Anas ibn Mālik (*radiAllāhu ‘anhu*) that the Messenger of Allāh ﷺ said: ***”The Dajjāl is one-eyed and your Lord is verily not one-eyed. Between his eyes ‘kāfir’ is written, which every literate and illiterate believer can read.”***

1003 – حَدَّثَنِي أَبِي، نا مُحَمَّدُ بْنُ جَعْفَرٍ، نا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الدَّجَّالُ أَعْوَرُ هِجَانٌ أَزْهَرُ كَأَنَّ رَأْسَهُ أَصْلَةٌ، أَشْبَهُ النَّاسِ بِعَبْدِ الْعُزَّى بْنِ قَطَنٍ رَجُلٌ مِنْ خُزَاعَةَ، فَأَمَّا هَلَكَ الْهُلَّكُ فَإِنَّ رَبَّكُمْ عَزَّ وَجَلَّ لَيْسَ بِأَعْوَرَ» قَالَ شُعْبَةُ: فَحَدَّثْتُ بِهِ قَتَادَةَ فَحَدَّثَنِي بِنَحْوٍ مِنْ هَذَا

1003. My father narrated to me (and said): Muhammad ibn Ja’far narrated to us (and said): Shu’bah narrated to us, from Simāk ibn Harb, from ‘Ikrimah, from Ibn ‘Abbās (*radiAllāhu ‘anhu*), from the Prophet ﷺ who said: ***“The Dajjāl is one-eyed, white and light-skinned and his head is like a snake. He looks the most like ‘Abdul-‘Uzzā ibn Qatan; a man from Khuzā’ah. Then even if some will be destroyed (by him, due to their ignorance, then know) that your Lord – ‘azza wa jalla – verily is not one-eyed.”*** Shu’bah said: I narrated this to Qatādah, then he narrated something similar to it to me.

1004 – حَدَّثَنِي أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ بَكَّارٍ، نا الْوَلِيدُ بْنُ ثَوْرٍ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الدَّجَّالُ أَجْعَدُ هِجَانٌ أَقْمَرُ كَأَنَّ رَأْسَهُ عِضَةُ شَجَرَةٍ، أَشْبَهُ النَّاسِ بِهِ عَبْدُ الْعُزَّى بْنُ قَطَنٍ رَجُلٌ مِنْ خُزَاعَةَ، فَأُهْلِكَ الْهَالِكُ، إِنَّهُ أَعْوَرُ وَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَيْسَ بِأَعْوَرَ»

1004. Abū ’Abdillāh Muhammad ibn Bakkār narrated to me (and said): Al-Walīd ibn Thawr narrated to us, from Simāk ibn Harb, from ‘Ikrimah, from Ibn ‘Abbās

(*radiAllāhu ‘anhu*), from the Prophet ﷺ who said: ***“The Dajjāl is a man with curly hair, he is white and light-skinned, his head is like the crown of a tree[79]. He looks the most like ‘Abdul-‘Uzzā ibn Qatan; a man from Khuzā’ah. Then (when he emerges) the destroyed one will be destroyed. He is verily one-eyed. And verily Allāh – ‘azza wa jalla – is not one-eyed.”***

1005 – حَدَّثَنِي أَبِي، نا أَبُو عَامِرٍ عَبْدُ الْمَلِكِ بْنُ عَمْرٍو، نا زُهَيْرٌ يَعْنِي ابْنَ مُحَمَّدٍ، عَنْ زَيْدٍ يَعْنِي ابْنَ أَسْلَمَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: أَشْرَفَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى فَلَقٍ مِنْ أَفْلَاقِ الْحَرَّةِ، وَنَحْنُ مَعَهُ فَقَالَ: «نِعْمَتِ الْأَرْضُ الْمَدِينَةُ إِذَا خَرَجَ الدَّجَّالُ» ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَا كَانَتْ فِتْنَةٌ وَلَا تَكُونُ حَتَّى تَقُومَ السَّاعَةُ أَكْبَرَ مِنْ فِتْنَةِ الدَّجَّالِ، وَمَا مِنْ نَبِيٍّ إِلَّا قَدْ حَذَّرَ أُمَّتَهُ، لَأُخْبِرَنَّكُمْ بِشَيْءٍ مَا أَخْبَرَهُ نَبِيٌّ أُمَّتَهُ قَبْلِي» ثُمَّ وَضَعَ يَدَهُ عَلَى عَيْنِهِ، ثُمَّ قَالَ: «أَشْهَدُ أَنَّ اللَّهَ عَزَّ وَجَلَّ لَيْسَ بِأَعْوَرَ»

1005. My father narrated to me (and said): Abū ‘Āmir ‘Abdul-Malik ibn ‘Awn narrated to us (and said): Zuhayr (i.e. Ibn Muhammad) narrated to us, from Zayd (i.e. ibn Aslam), from Jābir ibn ‘Abdillāh who said: The Messenger of Allāh ﷺ looked down upon a road among the roads of Al-Harrah (a place in Madīnah) while we were with him. Then he said: ***“The best place on earth is Madīnah when the Dajjāl emerges.”*** Then the Messenger of Allāh ﷺ said: ***“There is no trial, nor will there be any trial until the Hour is established, which is bigger than the trial of the Dajjāl. And there was no prophet except that he warned his nation against him. I will verily inform you about something which no prophet informed his nation about before me.”*** Then he put his hand on his eye. Then he said: ***“I bear witness that Allāh – ‘azza wa jalla – is not one-eyed.”***

1006 – حَدَّثَنِي إِسْمَاعِيلُ أَبُو مَعْمَرٍ، نا أَبُو أُسَامَةَ، عَنْ مُجَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ذَكَرَ الدَّجَّالَ فَقَالَ: «إِنَّهُ أَعْوَرُ، وَإِنَّ رَبَّكُمْ عَزَّ وَجَلَّ لَيْسَ بِأَعْوَرَ»

1006. Ismā’īl Abū Ma’mar narrated to me (and said): Abū Usāmah narrated to us, from Mujālid, from Ash-Sha’bī, from Jābir, that the Messenger of Allāh ﷺ mentioned the Dajjāl and then he said: ***“He is verily one-eyed. And verily your Lord – ‘azza wa jalla – is not one-eyed.”***

1007 – حَدَّثَنِي أَبِي، نا حَيْوَةُ بْنُ شُرَيْحٍ، وَيَزِيدُ بْنُ عَبْدِ رَبِّهِ، قَالَا: حَدَّثَنَا بَقِيَّةُ ، حَدَّثَنِي بَحِيرُ بْنُ سَعْدٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ عَمْرِو بْنِ الْأَسْوَدِ، عَنْ جُنَادَةَ بْنِ أَبِي أُمَيَّةَ، أَنَّهُ حَدَّثَهُمْ عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنِّي قَدْ حَدَّثْتُكُمْ عَنِ الدَّجَّالِ حَتَّى خَشِيتُ أَنْ لَا تَعْقِلُوا، جَعْدٌ أَعْوَرُ، فَاعْلَمُوا أَنَّ رَبَّكُمْ عَزَّ وَجَلَّ لَيْسَ بِأَعْوَرَ، وَأَنَّكُمْ لَنْ تَرَوْا رَبَّكُمْ حَتَّى تَمُوتُوا»

[79] That he has a lot of hair which is standing and diffused.

1007. My father narrated to me (and said): Haywah ibn Shurayh and Yazīd ibn ‘Abdi-Rabbihi (both) narrated to us and said: Baqiyyah narrated to us (and said): Bahīr ibn Sa’d narrated to me, from Khālid ibn Ma’dān, from ‘Amr ibn Al-Aswad, from Junādah ibn Abū Umayyah, that he narrated to them from ‘Ubādah ibn As-Sāmit (*radiAllāhu ‘anhu*) that he said: Verily the Messenger of Allāh ﷺ said: ***“I have narrated to you so much about the Dajjāl that I fear that you will not be able to understand it. He has curly hair and he is one-eyed. So know that your Lord – ‘azza wa jalla – is not one-eyed, and that you will not see your Lord until you die.”***

1008 – حَدَّثَنَا أَبُو هَمَّامٍ السَّكُونِيُّ الْوَلِيدُ بْنُ شُجَاعِ بْنِ الْوَلِيدِ بْنِ قَيْسٍ، نا ضَمْرَةُ بْنُ رَبِيعَةَ، قَالَ: سَمِعْتُ السَّيْبَانِيَّ، يُحَدِّثُ عَنْ عَمْرِو بْنِ عَبْدِ اللَّهِ الْحَضْرَمِيِّ، عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَطَبَنَا رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَكَانَ أَكْثَرُ خُطْبَتِهِ مَا يُحَذِّرُنَا الدَّجَّالَ، قَالَ: إِنَّهُ يَبْدَأُ فَيَقُولُ: أَنَا نَبِيٌّ، ثُمَّ يُثَنِّي فَيَقُولُ: أَنَا رَبُّكُمْ، وَلَنْ تَرَوْا رَبَّكُمْ عَزَّ وَجَلَّ حَتَّى تَمُوتُوا، وَإِنَّهُ أَعْوَرُ وَإِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ، مَنْ لَقِيَهُ فَلْيَتْفُلْ فِي وَجْهِهِ "

1008. Abū Hammām As-Sakūnī Al-Walīd ibn Shujā’ ibn Al-Walīd ibn Qays narrated to us (and said): Damrah ibn Rabī’ah narrated to us and said: I heard As-Saybānī narrated from ‘Amr ibn ‘Abdillāh Al-Hadramī, from Abū Umāmah Al-Bāhilī (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh ﷺ held a sermon for us and the most of his sermon was him warning us against the Dajjāl. He said: ***“He will start out saying: ‘I am a prophet’. Then he will change that and say: ‘I am your Lord.’ And you will not see your Lord – ‘azza wa jalla – until you die. And he is verily one-eyed. And your Lord is verily not one-eyed. Whoever meets him, then let him spit in his face.”***

1009 – حَدَّثَنِي أَبِي، نا مُحَمَّدُ بْنُ جَعْفَرٍ، نا شُعْبَةُ، وَحَجَّاجٌ، حَدَّثَنِي شُعْبَةُ، عَنْ قَتَادَةَ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يُحَدِّثُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَا مِنْ نَبِيٍّ إِلَّا وَقَدْ أَنْذَرَ أُمَّتَهُ الْأَعْوَرَ الْكَذَّابَ، أَلَا إِنَّهُ أَعْوَرُ وَإِنَّ رَبَّكُمْ عَزَّ وَجَلَّ لَيْسَ بِأَعْوَرَ، مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ»

1009. My father narrated to me (and said): Muhammad ibn Ja’far narrated to us (and said): Shu’bah narrated to us. And Hajjāj (also narrated to us and said): Shu’bah narrated to me, from Qatādah who said: I heard Anas ibn Mālik narrate and say: The Messenger of Allāh ﷺ said: ***“There was not a prophet except that he verily warned his nation about the one-eyed liar. He is verily one-eyed and verily your Lord – ‘azza wa jalla – is not one-eyed. Between his eyes ‘kafir’ is written.”***

1010 – حَدَّثَنِي أَبِي، نا هَاشِمُ بْنُ الْقَاسِمِ، نا عَبْدُ الْحَمِيدِ بْنُ بَهْرَامَ، نا شَهْرُ بْنُ حَوْشَبٍ، قَالَ: حَدَّثَتْنِي أَسْمَاءُ بِنْتُ يَزِيدَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ جَلَسَ مَجْلِسًا مَرَّةً يُحَدِّثُهُمْ عَنِ الْأَعْوَرِ الدَّجَّالِ، فَقَالَ: «وَاعْلَمُوا أَنَّ اللَّهَ عَزَّ وَجَلَّ صَحِيحٌ لَيْسَ بِأَعْوَرَ وَأَنَّ الدَّجَّالَ أَعْوَرُ مَمْسُوحُ الْعَيْنِ، بَيْنَ عَيْنَيْهِ مَكْتُوبٌ كَافِرٌ يَقْرَأُهُ كُلُّ مُؤْمِنٍ كَاتِبٌ وَغَيْرُ كَاتِبٍ»

1010. My father narrated to me (and said): Hishām ibn Al-Qāsim narrated to us (and said): 'Abdul-Hamīd ibn Bahrām narrated to us (and said): Shahr ibn Hawshab narrated to us and said: Asmā bint Yazīd narrated to me that the Messenger of Allāh ﷺ one time sat in a gathering informing them about the one-eyed Dajjāl. And he said: ***"And know that Allāh – 'azza wa jalla – free of imperfections and not one-eyed. And (know) that the Dajjāl is one-eyed, his eye is mamsūh (wiped, smooth or abraded, i.e. he will be blind or defective in one eye). Between his eyes 'kāfir' is written, which every believer will be able to read, whether he is literate or not."***

1011 – حَدَّثَنِي أَبِي، نا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنِي أَبِي، عَنْ صَالِحٍ يَعْنِي ابْنَ كَيْسَانَ، نا نَافِعٌ، أَنَّ عَبْدَ اللَّهِ يَعْنِي ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَامَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ الْمَسِيحَ الدَّجَّالَ فَقَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ لَيْسَ بِأَعْوَرَ، أَلَا إِنَّ الْمَسِيحَ الدَّجَّالَ أَعْوَرُ عَيْنِ الْيُمْنَى، كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ»

1011. My father narrated to me (and said): Ya'qūb ibn Ibrāhīm ibn Sa'd narrated to us (and said): My father narrated to me, from Sālih (i.e. ibn Kaysān) (who said): Nāfi' narrated to us that 'Abdullāh (i.e. Ibn 'Umar) (*radiAllāhu 'anhu*) said: The Messenger of Allāh ﷺ got up and he mentioned the Masīh Ad-Dajjāl, and said: ***"Verily Allāh – 'azza wa jalla – is not one-eyed. Verily the Masih Ad-Dajjāl is one-eyed on the right eye. His (defect) eye is like a floating grape."***

1012 – حَدَّثَنِي أَبِي، نا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، نا عَاصِمُ بْنُ مُحَمَّدٍ، عَنْ أَخِيهِ، عُمَرَ بْنِ مُحَمَّدٍ يَعْنِي ابْنَ زَيْدٍ، أَنَّ أَبَا عُمَرَ بْنَ مُحَمَّدٍ، قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُ: كُنَّا نُحَدِّثُ بِحَجَّةِ الْوَدَاعِ وَلَا نَدْرِي أَنَّهُ الْوَدَاعَ مِنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَلَمَّا كَانَ فِي حَجَّةِ الْوَدَاعِ خَطَبَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ الْمَسِيحَ الدَّجَّالَ، فَأَطْنَبَ فِي ذِكْرِهِ، ثُمَّ قَالَ «مَا بَعَثَ اللَّهُ عَزَّ وَجَلَّ مِنْ نَبِيٍّ إِلَّا وَقَدْ أَنْذَرَهُ أُمَّتَهُ، لَقَدْ أَنْذَرَهُ نُوحٌ وَالنَّبِيُّونَ مِنْ بَعْدِهِ إِلَّا مَا خَفِيَ عَلَيْكُمْ مِنْ شَأْنِهِ، فَلَا يَخْفَيَنَّ عَلَيْكُمْ، إِنَّ رَبَّكُمْ عَزَّ وَجَلَّ لَيْسَ بِأَعْوَرَ إِلَّا مَا خَفِيَ عَلَيْكُمْ»

1012. My father narrated to me (and said): Ya'qūb ibn Ibrāhīm narrated to us (and said): 'Āsim ibn Muhammad narrated to us, from his brother 'Umar ibn Muhammad (i.e. Ibn Zayd) that Abū 'Umar ibn Muhammad said: 'Abdullāh ibn 'Umar (*radiAllāhu 'anhu*) said: We used to narrate the farewell-sermon (of the Messenger of Allāh) while we did not know that it was a farewell from the Messenger of Allāh ﷺ. Then when it was the farewell pilgrimage the Messenger of Allāh ﷺ held a sermon in which he mentioned the Dajjāl and he exaggerated in his mentioning, then he said: ***"Allāh did not send a prophet except that he warned his nation against him. Verily did Nūh and the prophets after him warn against him, except that of his affairs which is hidden for you. So do not let it be hidden for you. Verily your Lord – 'azza wa jalla – is not one-eyed. Except that which is hidden for you."***

1013 – حَدَّثَنِي أَبِي، نا وَهْبُ بْنُ جَرِيرٍ، نا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: ذَكَرَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الدَّجَّالَ، فَقَالَ: «أَعْوَرُ هِجَانٌ كَأَنَّ رَأْسَهُ أَصَلَةٌ، أَشْبَهُ رِجَالِكُمْ بِهِ عَبْدُ الْعُزَّى بْنُ قَطَنٍ، فَأَمَّا هَلَكَ الْهُلَّكُ فَإِنَّ رَبَّكُمْ عَزَّ وَجَلَّ لَيْسَ بِأَعْوَرَ»

1013. My father narrated to me (and said): Wahb ibn Jarīr narrated to us (and said): Shu'bah narrated to us, from Simāk ibn Harb, from 'Ikrimah, from Ibn 'Abbās (*radiAllāhu 'anhumā*) who said: The Prophet ﷺ mentioned the Dajjāl and said: ***"He is one-eyed, light skinned and his head is like a snake. Among your men he looks the most like 'Abdul-'Uzzā ibn Qatan. Then even if some will be destroyed (by him, due to their ignorance, then know) that your Lord – 'azza wa jalla – verily is not one-eyed."***

1014 – حَدَّثَنِي أَبِي، نا يَزِيدُ بْنُ هَارُونَ، أَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لَمْ يَكُنْ نَبِيٌّ قَبْلِي إِلَّا وَصَفَهُ لِأُمَّتِهِ، يَعْنِي الدَّجَّالَ وَلَأَصِفَنَّهُ صِفَةً صِفَةً لَمْ يَصِفْهَا مَنْ كَانَ قَبْلِي إِنَّهُ أَعْوَرُ، وَاللَّهُ عَزَّ وَجَلَّ لَيْسَ بِأَعْوَرَ، عَيْنَهُ الْيُمْنَى كَأَنَّهَا عِنَبَةٌ طَافِيَةٌ»

1014. My father narrated to me (and said): Yazīd ibn Hārūn narrated to us (and said): Muhammad ibn Ishāq narrated to us, from Nāfi', from Ibn 'Umar (*radiAllāhu 'anhumā*) who said: The Messenger of Allāh ﷺ said: ***"There was not a prophet before me except that he described him (i.e. the Dajjāl) for his nation. And I will verily describe him with a description that no-one before me has described him with. He is verily one-eyed. And Allāh – 'azza wa jalla – is not one-eyed. His right eye is like a floating grape."***

1015 – حَدَّثَنِي أَبِي، نا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، أَنَا ابْنُ عَوْنٍ، عَنْ مُجَاهِدٍ، قَالَ: كَانَ جُنَادَةُ بْنُ أَبِي أُمَيَّةَ أَمِيرًا عَلَيْنَا فِي الْبَحْرِ سَنَةَ سِتِّينَ، فَخَطَبَنَا ذَاتَ يَوْمٍ فَقَالَ: دَخَلْنَا عَلَى رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقُلْنَا: حَدِّثْنَا مَا سَمِعْتَ مِنَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: قَامَ فِينَا رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «أُنْذِرُكُمُ الْمَسِيحَ أُنْذِرُكُمُ الْمَسِيحَ، هُوَ رَجُلٌ مَمْسُوحٌ، فَاعْلَمُوا أَنَّ اللَّهَ عَزَّ وَجَلَّ لَيْسَ بِأَعْوَرَ، لَيْسَ اللَّهُ عَزَّ وَجَلَّ بِأَعْوَرَ، لَيْسَ اللَّهُ بِأَعْوَرَ»

1015. My father narrated to me (and said): Ismā'īl ibn Ibrāhīm narrated to us (and said): Ibn 'Awn narrated to us, from Mujāhid who said: Junādah ibn Abū Umayyah was *amīr* over us in the ocean in year sixty (after *hijrah*). One day he held a sermon for us and said: We entered upon a man from the companions of the Prophet ﷺ and we said: *"Narrate to us what you have heard from the Messenger of Allāh ﷺ."* So he said: The Messenger of Allāh ﷺ got up among us and said: ***"I warn you against the Masīh, I warn you against the Masīh. He is a man with a mamsūh (eye). So know that Allāh – 'azza wa jalla – is not one-eyed. Allāh – 'azza wa jalla – is not one-eyed. Allāh is not one-eyed."***

1016 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّزَّاقِ، أَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، وَمَنْصُورٌ، عَنْ مُجَاهِدٍ، عَنْ جُنَادَةَ بْنِ أَبِي أُمَيَّةَ الْأَزْدِيِّ، قَالَ: ذَهَبْتُ أَنَا وَرَجُلٌ، مِنَ الْأَنْصَارِ إِلَى رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقُلْنَا: حَدِّثْنَا مَا سَمِعْتَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَذْكُرُ فِي الدَّجَّالِ، وَلَا تُحَدِّثْنَا عَنْ غَيْرِهِ، وَإِنْ كَانَ عِنْدَكَ مُصَدَّقًا، قَالَ: خَطَبَنَا النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: " أُنْذِرُكُمُ الدَّجَّالَ – ثَلَاثًا – فَإِنَّهُ لَمْ يَكُنْ نَبِيٌّ قَبْلِي إِلَّا قَدْ أَنْذَرَ أُمَّتَهُ، وَإِنَّهُ فِيكُمْ أَيَّتُهَا الْأُمَّةُ، وَإِنَّهُ جَعْدٌ آدَمُ مَمْسُوحُ الْعَيْنِ الْيُسْرَى، مَعَهُ جَنَّةٌ وَنَارٌ فَنَارُهُ جَنَّةٌ وَجَنَّتُهُ نَارٌ، وَمَعَهُ جَبَلٌ مِنْ خُبْزٍ وَنَهَرٌ مِنْ مَاءٍ، وَإِنَّهُ يُمْطِرُ الْمَطَرَ وَلَا يُنْبِتُ الشَّجَرَ، وَإِنَّهُ يُسَلَّطُ عَلَى نَفْسٍ فَيُتْلِفُهَا لَا يُسَلَّطُ عَلَى غَيْرِهَا، وَإِنَّهُ يَمْكُثُ فِي الْأَرْضِ أَرْبَعِينَ صَبَاحًا يَبْلُغُ فِيهَا كُلَّ مَنْهَلٍ وَلَا يَقْرَبُ أَرْبَعَةَ مَسَاجِدَ: مَسْجِدَ الْحَرَامِ، وَمَسْجِدَ الْمَدِينَةِ، وَمَسْجِدَ الطُّورِ، وَالْمَسْجِدَ الْأَقْصَى، وَمَا يُشَبَّهُ عَلَيْكُمْ، فَإِنَّ رَبُّكُمْ لَيْسَ بِأَعْوَرَ "

1016. My father narrated to me (and said): ‘Abdur-Razzāq narrated to us (and said): Sufyān narrated to us, from Al-A’mash and Mansūr, from Mujāhid, from Junādah ibn Abī Umayyah Al-Azdī who said: Me and a man from the *Ansār* went to a man from the companions of the Prophet of Allāh ﷺ and we said: *“Narrate to us what you have heard from the Prophet (sallAllāhu alayhi wa sallam) where he mentioned the Dajjāl, and do not narrate to us about anything else even if it is something authentic.”* He said: The Messenger of Allāh ﷺ held a sermon for us in which he said: ***“I warn you against the Dajjāl – three times – and verily there was no prophet before me except that he warned his nation. And he is verily among you, O nation. And he is curly haired man, whose left eye is mamsūh. He will have with him a paradise and a fire. His fire is a paradise, and his paradise is a fire. And he has a mountain of bread and a river of water with him. And he will verily make it rain, but he will not make the plants grow. He will be given authority over a person and he will destroy him, but he will not be given authority over others than him. And he will verily stay on earth for forty days in which he will reach every fountain (i.e. everywhere). And he will not come near four masājid: Masjid Al-Harām, Masjid Al-Madīnah, Masjid At-Tūr and Masjid Al-Aqsā. So if you become confused regarding him, then (know that) your Lord is verily not one-eyed.”***

1017 – حَدَّثَنِي أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَزَّازُ نا إِسْمَاعِيلُ يَعْنِي ابْنَ زَكَرِيَّا، عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ، قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُحَذِّرُ أَصْحَابَهُ الدَّجَّالَ، فَقَالَ: " أُحَذِّرُكُمُ الْمَسِيحَ الدَّجَّالَ، وَأَنَّهُ كُلُّ نَبِيٍّ قَدْ أَنْذَرَ قَوْمَهُ، وَهُوَ فِيكُمْ أَيَّتُهَا الْأُمَّةُ، وَسَأَحْكِي لَكُمْ مِنْ نَعْتِهِ مَا لَمْ تَحْكِ الْأَنْبِيَاءُ قَبْلِي لِقَوْمِهِمْ، يَكُونُ قَبْلَ خُرُوجِهِ سِنِينَ جَدْبٍ حَتَّى يَهْلِكَ كُلُّ ذِي حَافِرٍ، فَنَادَاهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ بِمَ يَعِيشُ الْمُؤْمِنُونَ؟ قَالَ: «بِمَّا يَعِيشُ بِهِ الْمَلَائِكَةُ، ثُمَّ يَخْرُجُ وَهُوَ أَعْوَرُ، وَلَيْسَ اللَّهُ عَزَّ وَجَلَّ بِأَعْوَرَ، بَيْنَ عَيْنَيْهِ مَكْتُوبٌ كَافِرٌ يَقْرَأُهُ كُلُّ مُؤْمِنٍ أُمِّيٍّ وَكَاتِبٌ، أَكْثَرُ مَنْ يَتْبَعُهُ الْيَهُودُ وَالنِّسَاءُ وَالْأَعْرَابُ، يَرَوْنَ السَّمَاءَ تُمْطِرُ وَهِيَ لَا تُمْطِرُ، وَالْأَرْضَ تَنْبُتُ وَهِيَ لَا تُنْبِتُ» فَذَكَرَ الْحَدِيثَ بِطُولِهِ إِلَى آخِرِهِ

1017. Abū Ja’far Muhammad ibn As-Sabbāh Al-Bazzār narrated to me (and said): Ismā’īl (ibn Zakariyyā) narrated to us, from ‘Abdullāh ibn ‘Uthmān ibn Khuthaym, from Shahr ibn Hawshab, from Asmā bint Yazīd who said: I heard the

Messenger of Allāh ﷺ warn his Companions against the Dajjāl. He said: ***"I warn you against the Masīh Ad-Dajjāl, and verily did every prophet warn his people. And he is among you, O nation. And I will tell you something of his description which the prophets before me did not tell their people. Before his emergence, there will be years of drought until everything with hooves will die."*** Then a man called him and said: *"O Messenger of Allāh, from what will the believers live?"* He said: ***"From that which the angels live. Then he will emerge and he is one-eyed. And Allāh – 'azza wa jalla – is not one-eyed. Between his eyes 'kāfir' is written which every believer can read whether illiterate or literate. Most of those who follow him are the Jews and the women of the Bedouins. They see rain falling from the sky while it (in reality) is not raining, and the earth giving its produce while it is not giving anything."*** And he mentioned the *hadīth* in its full length until its end.

1018 – حَدَّثَنِي إِبْرَاهِيمُ بْنُ إِسْمَاعِيلَ بْنِ يَحْيَى بْنِ سَلَمَةَ بْنِ كُهَيْلِ بْنِ حُصَيْنِ بْنِ تَمَارَحَ، نا أَبِي، عَنْ أَبِيهِ، عَنْ سَلَمَةَ، عَنْ عَامِرٍ الشَّعْبِيِّ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَعِدَ الْمِنْبَرَ عِنْدَ الظُّهْرِ، فَحَمِدَ اللَّهَ عَزَّ وَجَلَّ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: " إِنَّ تَمِيمًا الدَّارِيَّ جَاءَنِي فَحَدَّثَنِي أَنَّ قَوْمًا رَكِبُوا فِي الْبَحْرِ فَعَصَفَتْ بِهِمُ الرِّيحُ فَأَلْقَتْهُمْ إِلَى جَزِيرَةٍ فِي الْبَحْرِ، فَخَرَجُوا إِلَيْهَا، فَإِذَا هُمْ بِدَابَّةٍ أَشْعَرَ، فَقَالُوا لَهَا: مَا أَنْتِ؟ فَقَالَتْ: أَنَا الْجَسَّاسَةُ «، وَذَكَرَ الْحَدِيثَ،» ثُمَّ قَالَتْ لَهُمْ: لَوْ خَرَجْتُ مَا تَرَكْتُ أَرْضًا إِلَّا وَطَأَتْهَا رِجْلَيَّ غَيْرَ طَيْبَةَ «، فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِلْمَدِينَةِ» هَذِهِ طَيْبَةُ، وَإِنَّهُ خَارِجٌ فِيكُمْ فَمَا شُبِّهَ عَلَيْكُمْ، فَاعْلَمُوا أَنَّ رَبَّكُمْ عَزَّ وَجَلَّ لَيْسَ بِأَعْوَرَ "

1018. Ibrāhīm ibn Ismā'īl ibn Yahyā ibn Salamah ibn Kuhayl ibn Husayn ibn Tamārah narrated to me (and said): My father narrated to us, from his father, from Salamah, from 'Āmir Ash-Sha'bi, from Fatimah bint Qays that the Prophet ﷺ ascended the pulpit at the time of *dhuhr*. Then he gave thanks to Allāh – *'azza wa jalla* – and praised Him. Then he said: ***"Verily Tamīm Ad-Dārī came to me and narrated to me that a people embarked on a ship in the ocean, then the wind carried them and brought them to an island in the ocean. So they went out on it, and (in front of) them were a hairy animal. So they said to it: 'What are you?' Then it said: 'I am Al-Hassāsah.'"*** And he mentioned the *hadīth*. ***"Then he (i.e. the Dajjāl) said to them: 'When I emerge I will not leave any land except that my two feet will reach it, except Taybah.'"*** Then the Prophet ﷺ said: ***"This (i.e. Al-Madinah) is Taybah. And he will verily emerge among you. So if you become confused regarding him, then know that your Lord – 'azza wa jalla – is not one-eyed."***

الرَّدُّ عَلَى الْجَهْمِيَّةِ

(Chapter 16) The refutation of the Jahmiyyah

1019 – حَدَّثَنِي أَبِي وَعَبْدُ الْأَعْلَى بْنُ حَمَّادٍ النَّرْسِيُّ، قَالَا: ثنا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، نا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ خَلِيفَةَ، عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: «إِذَا جَلَسَ تَبَارَكَ وَتَعَالَى عَلَى الْكُرْسِيِّ سُمِعَ لَهُ أَطِيطٌ كَأَطِيطِ الرَّحْلِ الْجَدِيدِ»

1019. My father and ‘Abdul-A’lā ibn Hammād An-Narsī (both) narrated to me and said: ‘Abdur-Rahmān ibn Mahdī narrated to us (and said): Sufyān narrated to us, from Abū Ishāq, from ’Abdullāh ibn Khalīfah, from ’Umar (*radiAllāhu ‘anhu*) who said: *“When He – tabāraka wa ta’ālā – sits upon the Kursī (Footstool), then a creak will be heard like the creak of a new saddle (when it is lifting something heavy).”*

1020 – حَدَّثَنِي أَبِي، نا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ عَمَّارٍ الدُّهْنِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: «الْكُرْسِيُّ مَوْضِعُ الْقَدَمَيْنِ وَالْعَرْشُ لَا يَقْدُرُ أَحَدٌ قَدْرَهُ»

1020. My father narrated to me (and said): Ibn Mahdī narrated to us (and said): Sufyān narrated to us, from ‘Ammār Ad-Duhnī, from Sa’īd ibn Jubayr, from Ibn ‘Abbās (radiAllāhu ‘anhumā) who said: *“The Kursī is the place of the two Feet, and no-one can estimate the size of the ‘Arsh (Throne).”*

1021 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَمَّارٍ الدُّهْنِيِّ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: «الْكُرْسِيُّ مَوْضِعُ قَدَمَيْهِ، وَالْعَرْشُ لَا يَقْدُرُ أَحَدٌ قَدْرَهُ»

1021. My father narrated to me (and said): Wakī’ narrated to us (and said): Sufyān narrated to us, from ‘Ammār Ad-Duhnī, from Muslim Al-Batīn, from Sa’īd ibn Jubayr, from Ibn ‘Abbās (radiAllāhu ‘anhumā) who said: *“The Kursī is the place of His two Feet, and no-one can estimate the size of the ‘Arsh (Throne).”*

1022 – حَدَّثَنِي أَبِي، نا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، حَدَّثَنِي أَبِي، نا مُحَمَّدُ بْنُ جُحَادَةَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، قَالَ: «الْكُرْسِيُّ مَوْضِعُ الْقَدَمَيْنِ وَلَهُ أَطِيطٌ كَأَطِيطِ الرَّحْلِ»

1022. My father narrated to me (and said): ‘Abdus-Samad ibn ‘Abdil-Wārith narrated to us (and said): My father narrated to us (and said): Muhammad ibn Juhādah narrated to us, from Salamah ibn Kuhayl, from ‘Umārah ibn ‘Umayr, from Abū Mūsā Al-Ash’arī who said: *“The Kursī is the place of the two Feet, and it has a sound like the creak of a saddle.”*

1023 – حَدَّثَنِي أَبِي، نا رَجُلٌ، نا إِسْرَائِيلُ، عَنِ السُّدِّيِّ، عَنْ أَبِي مَالِكٍ، فِي قَوْلِهِ، عَزَّ وَجَلَّ: {وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ} قَالَ: " إِنَّ الصَّخْرَةَ الَّتِي تَحْتَ الْأَرْضِ السَّابِعَةِ وَمُنْتَهَى الْخَلْقِ عَلَى أَرْجَائِهَا أَرْبَعَةٌ مِنَ الْمَلَائِكَةِ، لِكُلِّ مَلَكٍ مِنْهُمْ

أَرْبَعَةٌ وُجُوهٍ، وَجْهُ رَجُلٍ، وَوَجْهُ أَسَدٍ ، وَوَجْهُ نَسْرٍ، وَوَجْهُ ثَوْرٍ، فَهُمْ قِيَامٌ عَلَيْهَا قَدْ أَحَاطُوا بِالْأَرْضِ وَالسَّمَاوَاتِ وَرُءُوسُهُمْ تَحْتَ الْكُرْسِيِّ، وَالْكُرْسِيُّ عِنْدَ الْعَرْشِ، قَالَ: وَهُوَ وَاضِعٌ رِجْلَيْهِ عَلَى الْكُرْسِيِّ "

1023. My father narrated to me (and said): A man narrated to us (and said): Isrāīl narrated to us, from As-Suddī, from Abū Mālik regarding His – *'azza wa jalla* – Words:

﴿ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ﴾

"His *Kursī* extends over the heavens and the earth." (Al-Baqarah 2:255)

He said: *"Verily the rock which is under the seventh earth and the endpoint of the creation; upon its surface are four angels. Every angel has four faces; the face of a human, the face of a lion, the face of an eagle and the face of a bull. They are standing upon it and they surround the earth and the heavens, and their heads are under the Kursī, while the Kursī is under the Throne."* He said: *"And He has put His two Feet upon the Kursī."*

1024 – حَدَّثَنِي أَبُو خَيْثَمَةَ، نا يَحْيَى بْنُ سَعِيدٍ، نا ابْنُ عَجْلَانَ، نا سَعِيدٌ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: " إِذَا ضَرَبَ أَحَدُكُمْ فَلْيَجْتَنِبِ الْوَجْهَ، وَلَا يَقُولُ: قَبَّحَ اللَّهُ وَجْهَكَ وَوَجْهَ مَنْ أَشْبَهَ وَجْهَكَ "

1024. Abū Khaythamah narrated to me (and said): Yahyā ibn Sa'īd narrated to us (and said): Ibn 'Ajlān narrated to us (and said): Sa'īd narrated to us, from Abū Hurayrah (*radiAllāhu 'anhu*), from the Prophet ﷺ who said: ***"If any of you hits (anyone), then let him avoid the face. And he should not say: May Allāh make your face ugly and the face of the one who looks like your face."***

1025 – حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، نا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ عَطِيَّةَ بْنِ سَعْدٍ، عَنْ أَبِي سَعِيدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِذَا قَاتَلَ أَحَدُكُمْ أَخَاهُ فَلْيَتَّقِ الْوَجْهَ»

1025. Zuhayr ibn Harb narrated to me (and said): Jarīr narrated to us, from Al-A'mash, from 'Atiyyah ibn Sa'd, from Abū Sa'īd who said: The Messenger of Allāh ﷺ said: ***"If any of you fights his brother, then let him avoid the face."***

1026 – حَدَّثَنِي أَبِي، نا أَبُو الْمُغِيرَةِ، حَدَّثَتْنَا عَبْدَةُ بِنْتُ خَالِدِ بْنِ مَعْدَانَ، عَنْ أَبِيهَا خَالِدِ بْنِ مَعْدَانَ أَنَّهُ كَانَ يَقُولُ: «إِنَّ الرَّحْمَنَ سُبْحَانَهُ وَتَعَالَى لَيُثَقَّلُ عَلَى حَمَلَةِ الْعَرْشِ مِنْ أَوَّلِ النَّهَارِ إِذَا قَامَ الْمُشْرِكُونَ حَتَّى إِذَا قَامَ الْمُسَبِّحُونَ خَفَّفَ عَنْ حَمَلَةِ الْعَرْشِ»

1026. My father narrated to me (and said): Abū Al-Mughīrah narrated to us (and said): 'Abdah bint Khālid ibn Ma'dān narrated to us, from her father Khālid ibn Ma'dān that he used to say: *"Verily Ar-Rahmān – subhānahu wa ta'ālā – becomes Heavy for those who hold the Throne in the beginning of the Day when the mushrikūn*

wake up, until those who praise Allāh get up, then it is made easier for those who hold the Throne."[80]

1027 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّزَّاقِ، نا مَعْمَرٌ، عَنْ قَتَادَةَ، وَالْحَسَنِ، فِي قَوْلِهِ، عَزَّ وَجَلَّ: {لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ} [البقرة: 255] قَالَ: «السِّنَةُ النَّعْسَةُ»

1027. My father narrated to me (and said): 'Abdur-Razzāq narrated to us (and said): Ma'mar narrated to us, from Qatādah and Al-Hasan regarding His – *'azza wa jalla* – Words:

﴿ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ ﴾

"Neither *sinah* (slumber), nor sleep overtake Him." (Al-Baqarah 2:255)

He (i.e. they both) said: *"Sinah is a short moment of sleep."*

1028 – حَدَّثَنِي أَبِي، نا يَحْيَى بْنُ يَمَانٍ، نا أَشْعَثُ، عَنْ جَعْفَرٍ يَعْنِي ابْنَ الْمُغِيرَةِ، عَنْ سَعِيدٍ يَعْنِي ابْنَ جُبَيْرٍ، قَالَ: قَالَتْ: بَنُو إِسْرَائِيلَ لِمُوسَى عَلَيْهِ السَّلَامُ: أَيَنَامُ رَبُّكَ؟ قَالَ: فَقَالَ يَا مُوسَى خُذْ قَدَحَيْنِ زُجَاجَتَيْنِ فَامْلَأْهُمَا مَاءً فَصَلِّ، وَهُمَا فِي يَدَيْكَ فَانْظُرْ هَلْ يَثْبُتَانِ، فَقَامَ يُصَلِّي فَنَعَسَ فَانْكَسَرَتَا، فَقَالَ: يَا مُوسَى لَوْ نِمْتُ لَضَاعَتِ السَّمَاوَاتُ وَالْأَرْضُ "

1028. My father narrated to me (and said): Yahyā ibn Yamān narrated to us (and said): Ash'ab narrated to us, from Ja'far (i.e. ibn Al-Mughīrah), from Sa'īd (i.e. ibn Jubayr) who said: Banū Isrāīl said to Mūsā (*'alayhi as-salām*): *"Does your Lord sleep*?" He (i.e. the narrator) said: So He (i.e. Allāh) said: *"O Mūsā, take two drinking glasses and fill them up with water, and then pray while they are in your hands, and then see if they will remain firm."* So he got up to pray, then he became tired and the two glasses (fell from his hands and) broke. So He said: *"O Mūsā, if I would sleep, then the heavens and the earth would be lost."*

1029 – حَدَّثَنِي أَبِي، نا هُشَيْمٌ، أَنَا إِسْمَاعِيلُ بْنُ سَالِمٍ، عَنْ أَبِي صَالِحٍ، فِي قَوْلِهِ، عَزَّ وَجَلَّ: {وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ إِلَى رَبِّهَا نَاظِرَةٌ} [القيامة: 23] قَالَ: " نَاضِرَةٌ: بَهِجَةٌ بِمَا هِيَ فِيهِ مِنَ النِّعْمَةِ إِلَى رَبِّهَا نَاظِرَةٌ "

1029. My father narrated to me (and said): Hushaym narrated to us (and said): Ismā'īl ibn Sālim narrated to us, from Abū Sālih regarding His – *'azza wa jalla* – Words:

[80] This narration points to the ascribing weight to Allāh the Exalted. And verily do many narrations testify to this from the *Sahābah* (*radiAllāhu 'anhum*) and the *tābi'ūn*, such as Ibn Mas'ūd, Ibn 'Abbās, Ka'b Al-Ahbār, Al-Hasan Al-Basrī, Mujāhid and 'Ikrimah. They mentioned this in the *tafsīr* of *sūrah* Maryam ayah 90, in which Allāh says: **"The heavens are almost torn apart due to it."**

﴿ وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ ۝ إِلَى رَبِّهَا نَاظِرَةٌ ﴾

"Some faces that Day will be radiant, looking at their Lord."
(Al-Qiyāmah 75:22-23)

He said: *"(They will be) lit up with happiness due to what they are in of blessing (whilst) looking at their Lord."*

1030 – حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي بَكْرِ بْنِ عَلِيٍّ الْمُقَدَّمِيُّ الْأَكْبَرُ، نا سَلَّامُ بْنُ أَبِي مُطِيعٍ، قَالَ: سَمِعْتُ قَتَادَةَ، فِي قَوْلِ اللَّهِ، عَزَّ وَجَلَّ: {لَا تَأْخُذُهُ سِنَةٌ} [البقرة: 255] قَالَ: «نُعَاسٌ»

1030. 'Abdullāh ibn Abī Bakr ibn 'Ali Al-Muqaddamī Al-Akbar narrated to me (and said): Salām ibn Abī Mutī' narrated to us and said: I heard Qatādah (say) regarding His – *'azza wa jalla* – Words:

﴿ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ ﴾

"Neither *sinah* (slumber)**, nor sleep overtake Him."** (Al-Baqarah 2:255)

He said: *"(Sinah is) sleepiness."*

1031 – حَدَّثَنِي أَبِي، نا أَبُو مُعَاوِيَةَ، نا إِسْمَاعِيلُ، عَنْ أَبِي صَالِحٍ، فِي قَوْلِهِ، عَزَّ وَجَلَّ: {وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ إِلَى رَبِّهَا نَاظِرَةٌ} [القيامة: 23] قَالَ: «نَاضِرَةٌ أَيْ حَسَنَةٌ إِلَى رَبِّهَا نَاظِرَةٌ»

1031. My father narrated to me (and said): Abū Mu'āwiyah narrated to us (and said): Ismā'īl narrated to us, from Abū Sālih regarding His – *'azza wa jalla* – Words:

﴿ وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ ۝ إِلَى رَبِّهَا نَاظِرَةٌ ﴾

"Some faces that Day will be radiant, looking at their Lord."
(Al-Qiyāmah 75:22-23)

He said: *"Looking, meaning: (They will be) beautiful, looking at their Lord."*

1032 – حَدَّثَنِي أَبِي، نا خَلَفُ بْنُ الْوَلِيدِ، نا الْمُبَارَكُ، عَنِ الْحَسَنِ، فِي قَوْلِهِ، عَزَّ وَجَلَّ: {وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ إِلَى رَبِّهَا نَاظِرَةٌ} [القيامة: 23] قَالَ: «النَّاضِرَةُ الْحَسَنَةُ حَسَّنَهَا اللَّهُ عَزَّ وَجَلَّ بِالنَّظَرِ إِلَى رَبِّهَا عَزَّ وَجَلَّ وَحَقَّ لَهَا أَنْ تُنَضَّرَ وَهِيَ تَنْظُرُ إِلَى رَبِّهَا وَمَوْلَاهَا»

1032. My father narrated to me (and said): Khalaf ibn Al-Walīd narrated to us (and said) Ibn Al-Mubārak narrated to us, from Al-Hasan regarding His – *'azza wa jalla* – Words:

﴿ وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ ۝ إِلَى رَبِّهَا نَاظِرَةٌ ﴾

"Some faces that Day will be radiant, looking at their Lord."
(Al-Qiyāmah 75:22-23)

He said: *"The radiant and the beautiful (means): that Allāh made them beautiful by looking their Lord 'azza wa jalla. And it is verily with right that they become radiant when they are looking at their Lord and Master."*

1033 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، نا سُفْيَانُ، عَنْ جَابِرٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا {السَّمَاءُ مُنْفَطِرٌ بِهِ} [المزمل: 18] قَالَ: «مُمْتَلِئٌ بِهِ»

1033. My father narrated to me (and said): Wakī' narrated to us (and said): Sufyān narrated to us, from Jābir, from 'Abdullāh ibn Yahyā, from 'Ikrimah, from Ibn 'Abbās (*radiAllāhu 'anhumā*) (regarding His words):

﴿ السَّمَاءُ مُنْفَطِرٌ بِهِ ﴾

"The heaven will break apart therefrom." (Al-Muzzammil 73:18)

He said: *"Filled up with Him."*

1034a – حَدَّثَنِي أَبُو مَعْمَرٍ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ بْنِ مَعْمَرٍ، نا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ خُصَيْفٍ، عَنْ عِكْرِمَةَ، {السَّمَاءُ مُنْفَطِرٌ بِهِ} [المزمل: 18] قَالَ: «مُثَقَّلَةٌ بِهِ»

1034a. Abū Ma'mar Ismā'īl ibn Ibrāhīm ibn Ma'mar narrated to me (and said): Wakī' narrated to us, from Sufyān, from Khusayf, from 'Ikrimah (regarding His Words):

﴿ السَّمَاءُ مُنْفَطِرٌ بِهِ ﴾

"The heaven will break apart therefrom." (Al-Muzzammil 73:18)

He said: *"Made heavy due to Him."*

1034b – حَدَّثَنِي أَبِي قَالَ،: أَمْلَى عَلَيْنَا وَكِيعٌ بِبَغْدَادَ عَنْ سُفْيَانَ، عَنْ عِكْرِمَةَ، {السَّمَاءُ مُنْفَطِرٌ بِهِ} [المزمل: 18] قَالَ: «مُمْتَلِئٌ بِهِ»

1034b. My father narrated to me and said: Wakī' dictated for us in Baghdad from Sufyān, from 'Ikrimah (regarding His Words):

﴿ السَّمَاءُ مُنْفَطِرٌ بِهِ ﴾

"The heaven will break apart therefrom." (Al-Muzzammil 73:18)

He said: *"Filled up with Him."*

1035 – حَدَّثَنِي أَبِي، نا عَبْدُ الْوَهَّابِ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، {السَّمَاءُ مُنْفَطِرٌ بِهِ} [المزمل: 18] قَالَ: «مُثْقَلٌ بِهِ»

1035. My father narrated to me (and said): 'Abdul-Wahhāb narrated to us, from Sa'īd, from Qatādah (regarding His Words):

﴿ السَّمَاءُ مُنْفَطِرٌ بِهِ ﴾

"The heaven will break apart therefrom." (Al-Muzzammil 73:18)

He said: *"Made heavy due to him."*

1036 – حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، نا يَزِيدُ بْنُ زُرَيْعٍ، نا أَبُو رَجَاءٍ، قَالَ: سَمِعْتُ الْحَسَنَ، {السَّمَاءُ مُنْفَطِرٌ بِهِ} [المزمل: 18] قَالَ: «مُثَقَّلَةٌ بِهِ مُوَقَّرَةٌ»

1036. 'Ubayd-Allāh ibn 'Umar Al-Qawārīrī narrated to me (and said) Yazīd ibn Zuray' narrated to us (and said): Abū Rajā narrated to us and said: I heard Al-Hasan (say regarding His Words):

﴿ السَّمَاءُ مُنْفَطِرٌ بِهِ ﴾

"The heaven will break apart therefrom." (Al-Muzzammil 73:18)

He said: *"Made heavy due to Him, and majestic."*

1037 – حَدَّثَنِي أَبِي، نا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، نا أَبُو رَجَاءٍ، عَنِ الْحَسَنِ، فِي قَوْلِهِ، عَزَّ وَجَلَّ {السَّمَاءُ مُنْفَطِرٌ بِهِ} [المزمل: 18] قَالَ: «مُثَقَّلَةٌ بِهِ مُوَقَّرَةٌ»

1037. My father narrated to us (and said): Ismā'īl ibn Ibrāhīm narrated to us (and said): Abū Rajā narrated to us, from Al-Hasan regarding His – *'azza wa jalla* – Words:

﴿ السَّمَاءُ مُنْفَطِرٌ بِهِ ﴾

"The heaven will break apart therefrom." (Al-Muzzammil 73:18)

He said: *"Made heavy due to Him, and majestic."*

1038 – حَدَّثَنِي أَبِي، نا مُحَمَّدُ بْنُ جَعْفَرٍ، نا شُعْبَةُ، قَالَ: سَمِعْتُ أَبَا رَجَاءٍ، يُحَدِّثُ عَنِ الْحَسَنِ، {السَّمَاءُ مُنْفَطِرٌ بِهِ} [المزمل: 18] قَالَ: «مُثْقَلٌ بِهِ»

1038. My father narrated to me (and said): Muhammad ibn Ja'far narrated to us (and said): Shu'bah narrated to us and said: I heard Abū Rajā narrated from Al-Hasan (regarding His Words):

﴿ السَّمَاءُ مُنْفَطِرٌ بِهِ ﴾

"The heaven will break apart therefrom." (Al-Muzzammil 73:18)

He said: *"Made heavy due to Him."*

1039 – حَدَّثَنَا شَيْبَانُ أَبُو مُحَمَّدٍ الْأُبُلِّيُّ، نا حَمَّادُ بْنُ سَلَمَةَ، نا أَبُو جَمْرَةَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ بْنِ قَيْسٍ، عَنِ ابْنِ مَسْعُودٍ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: " أُتِيتُ بِالْبُرَاقِ فَرَكِبْتُ خَلْفَ جِبْرِيلَ عَلَيْهِ السَّلَامُ، فَسَارَ بِنَا فَأَتَيْتُ عَلَى رَجُلٍ قَائِمٍ يُصَلِّي، فَقَالَ مَنْ هَذَا يَا جِبْرِيلُ؟ قَالَ: هَذَا أَخُوكَ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَرَحَّبَ بِي وَدَعَا لِي بِالْبَرَكَةِ، فَقَالَ: سَلْ لِأُمَّتِكَ الْيُسْرَ، فَقُلْتُ: مَنْ هَذَا يَا جِبْرِيلُ؟ قَالَ: هَذَا أَخُوكَ عِيسَى عَلَيْهِ السَّلَامُ، قَالَ: ثُمَّ سِرْنَا فَسَمِعْتُ صَوْتًا " وَقُرِئَ عَلَى شَيْبَانَ قَالَ: وَتَذَمُّرًا؟ قَالَ: نَعَمْ إِلَى هَا هُنَا قُرِئَ عَلَى شَيْبَانَ،

1039. Shaybān Abū Muhammad Al-Ubulī narrated to us (and said): Hammād ibn Salamah narrated to us (and said): Abū Jamrah narrated to us, from Ibrāhīm, from ʻAlqamah ibn Qays, from Ibn Masʻūd that the Prophet ﷺ said: ***"Al-Burāq was brought to me and I mounted (it) behind Jibrīl (ʻalayhi as-salām). Then it went ahead with us and I came to a man who stood in prayer. He then said: 'Who is this, O Jibrīl?" He said: 'This is your brother Muhammad ﷺ. So he welcomed me and invoked for me with blessing. Then he said: 'Ask for easiness for your nation.' So I said: 'Who is this, O Jibrīl?' He said: 'This is your brother ʻĪsā (ʻalayhi as-salam).'"*** He said: ***"Then we left and I heard a sound."*** And (the narration) was read for Shaybān. He said: ***"And a complaining?"*** He said: Yes. Until here it was read for Shaybān.

ثُمَّ حَدَّثَنَا شَيْبَانُ بِبَقِيَّةِ الْحَدِيثِ قَالَ: " فَأَتَيْتُ عَلَى رَجُلٍ، قَالَ: مَنْ هَذَا مَعَكَ يَا جِبْرِيلُ؟ قَالَ: هَذَا أَخُوكَ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: فَرَحَّبَ بِي وَدَعَا لِي بِالْبَرَكَةِ، وَقَالَ سَلْ لِأُمَّتِكَ الْيُسْرَ، فَقُلْتُ: مَنْ هَذَا يَا جِبْرِيلُ؟ فَقَالَ: هَذَا أَخُوكَ مُوسَى عَلَيْهِ السَّلَامُ " ثُمَّ قُرِئَ عَلَى شَيْبَانَ فَقُلْتُ: عَلَى مَنْ كَانَ صَوْتُهُ وَتَذَمُّرُهُ؟ فَقَالَ: عَلَى رَبِّهِ عَزَّ وَجَلَّ يَتَذَمَّرُ؟ قَالَ: نَعَمْ، إِنَّهُ يُعْرَفُ ذَلِكَ مِنْهُ، إِلَى هُنَا قُرِئَ عَلَى شَيْبَانَ، وَقَالَ شَيْبَانُ: كَذَا سَمِعْتُهُ

Then Shaybān narrated the rest of the *hadīth* to us. He said: "***So I came to a man who said: 'Who is this that is with you, O Jibrīl?' He said: 'This is your brother Muhammad ﷺ.'"*** He said: "***So he welcomed me and invoked for me with blessing. And he said: 'Ask for easiness for your nation.' So I said: 'Who is this, O Jibrīl?' He said: 'That is your brother Mūsā (ʻalayhi as-salām).'"*** Then it was read for Shaybān: So I said: ***"'To whom was his voice and his complaining?' Then he said: 'Was he complaining to his Lord 'azza wa jalla?' He said: 'Yes, this is verily known from him.'"*** Until here it was read for Shaybān. And Shaybān said: This is what I heard.

1040 – حَدَّثَنَا الْهَيْثَمُ بْنُ خَارِجَةَ أَبُو أَحْمَدَ، نا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِأَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: «ثَلَاثٌ أَعْلَمُ أَنَّهُنَّ حَقٌّ مَا عَفَا امْرُؤٌ عَنْ مَظْلَمَةٍ يَبْتَغِي بِهَا وَجْهَ اللَّهِ تَعَالَى إِلَّا زَادَهُ اللَّهُ عَزَّ وَجَلَّ بِهَا عِزًّا، وَلَا يَفْتَحُ رَجُلٌ عَلَى نَفْسِهِ بَابَ مَسْأَلَةٍ إِلَّا زَادَهُ اللَّهُ بِهَا فَقْرًا، وَلَا يَفْتَحُ رَجُلٌ عَلَى نَفْسِهِ بَابَ صَدَقَةٍ يَلْتَمِسُ بِهَا كَثْرَةً إِلَّا زَادَهُ اللَّهُ بِهَا كَثْرَةً»

1040. Al-Haytham ibn Khārijah Abū Ahmad narrated to us (and said): Al-Walīd ibn Muslim narrated to us, from Muhammad ibn ʻAjlān, from Al-Maqburīi, from Abū Hurayrah (*radiAllāhu ʻanhu*) who said: The Messenger of Allāh ﷺ said to Abū Bakr (*radiAllāhu ʻanhu*): ***"Three things I know are true. A person does not forgive an injustice with which he seeks the Face of Allāh, except that Allāh – ʻazza wa jalla – increases him in honor. A person does not open the door of asking (or begging) for himself, except that Allāh increases him in poverty. And a person does not open the door of giving charity for himself with which he is seeking abundance (in provision), except that Allāh increases him in abundance by it."***

1041 – حَدَّثَنَا أَبُو إِسْحَاقَ إِبْرَاهِيمُ بْنُ زِيَادٍ سَبَلَانَ، حَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ، نا يَزِيدُ بْنُ حَازِمٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: «الْخُلَّةُ لِإِبْرَاهِيمَ، وَالْكَلَامُ لِمُوسَى، وَالرُّؤْيَةُ لِمُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ»

1041. Abū Ishāq Ibrāhīm ibn Ziyād Sabalān narrated to us (and said): ʻAbbād ibn ʻAbbād narrated to us (and said): Yazīd ibn Hāzim narrated to us, from ʻIkrimah, from Ibn ʻAbbās (*radiAllāhu ʻanhumā*) who said: *"The friendship for Ibrāhīm, the speech for Mūsā, and the ruyah (i.e. seeing Allāh) for Muhammad ﷺ."*

1042 – حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ الْوَرْكَانِيُّ، وَحَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارٍ، مَوْلَى بَنِي هَاشِمٍ، قَالَا: نا إِسْمَاعِيلُ بْنُ زَكَرِيَّا، عَنْ عَاصِمٍ الْأَحْوَلِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ اصْطَفَى إِبْرَاهِيمَ بِالْخُلَّةِ، وَاصْطَفَى مُوسَى بِالْكَلَامِ، وَاصْطَفَى مُحَمَّدًا صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِالرُّؤْيَةِ "

1042. Muhammad ibn Jaʼfar Al-Warkānī narrated to us, and Muhammad ibn Bakkār – the *mawlā* of Banū Hāshim – (also) narrated (the same) to us, and they both said: Ismāʻīl ibn Zakariyyā narrated to us, from ʻĀsim Al-Ahwal, from ʻIkrimah, from Ibn ʻAbbās (*radiAllāhu ʻanhu*) who said: *"Verily Allāh – ʻazza wa jalla – chose Ibrāhīm with the friendship, and He chose Mūsā with the speech and He chose Muhammad ﷺ with the ruyah."*

1043 – حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، نا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: «أَتَعْجَبُونَ أَنْ تَكُونَ الْخُلَّةُ لِإِبْرَاهِيمَ، وَالْكَلَامُ لِمُوسَى، وَالرُّؤْيَةُ لِمُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ»

1043. ʻUbayd-Allāh ibn ʻUmar Al-Qawārīrī narrated to me (and said): Muʻādh ibn Hishām narrated to us (and said): My father narrated to me, from Qatādah, from

‘Ikrimah, from Ibn ‘Abbās (*radiAllāhu ‘anhumā*) who said: *“Are you surprised that the friendship is for Ibrāhīm, the speech for Mūsā and the ruyah for Muhammad ﷺ?”*

1044 – حَدَّثَنِي مُحَمَّدُ بْنُ بَكَّارٍ، نا إِسْمَاعِيلُ بْنُ زَكَرِيَّا، عَنْ عَاصِمٍ الْأَحْوَلِ، عَنِ الشَّعْبِيِّ، وَعِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: «رَأَى مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَبَّهُ، عَزَّ وَجَلَّ»

1044. Muhammad ibn Bakkār narrated to me (and said): Ismā’īl ibn Zakariyyā narrated to us, from ‘Āsim Al-Ahwal, from Ash-Sha’bī, from ‘Ikrimah, from Ibn ‘Abbās (*radiAllāhu ‘anhumā*) who said: *“Muhammad ﷺ saw his Lord.”*

1045 – حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ الْوَرْكَانِيُّ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: «رَأَى مُحَمَّدٌ رَبَّهُ»

1045. Muhammad ibn Ja’far Al-Warkānī narrated to me (and said): Ismā’īl narrated to us, from ‘Āsim, from Ash-Sha’bī, from Ibn ‘Abbās who said: *“Muhammad saw his Lord.”*

1046 – حَدَّثَنِي أَبِي، نا يَزِيدُ بْنُ هَارُونَ، نا الْجُرَيْرِيُّ، عَنْ أَبِي عَطَّافٍ، قَالَ: «كَتَبَ اللَّهُ عَزَّ وَجَلَّ التَّوْرَاةَ لِمُوسَى بِيَدِهِ وَهُوَ مُسْنِدٌ ظَهْرَهُ إِلَى الصَّخْرَةِ، فِي أَلْوَاحٍ مِنْ دُرٍّ يَسْمَعُ صَرِيفَ الْقَلَمِ، لَيْسَ بَيْنَهُ وَبَيْنَهُ إِلَّا الْحِجَابُ»

1046. My father narrated to me (and said): Yazīd ibn Hārūn narrated to us (and said): Al-Jurayrī narrated to us, from Abū ‘Attāf who said: *“Allāh wrote the Tawrāh for Mūsā (‘alayhi as-salām) – while he was leaning his back against the rock – in tablets of pearls. So he heard the creaking of the pen, and there was nothing between Him and him except the veil.”*

1047 – حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ الْمُقْرِئُ الْبَصْرِيُّ، نا أَبُو عَوَانَةَ، عَنْ عَطَاءٍ يَعْنِي ابْنَ السَّائِبِ، عَنِ الْأَغَرِّ أَبِي مُسْلِمٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: «الْكِبْرِيَاءُ رِدَائِي، وَالْعَظَمَةُ إِزَارِي، فَمَنْ نَازَعَنِي وَاحِدًا مِنْهُمَا أَلْقَيْتُهُ فِي النَّارِ»

1047. Ibrāhīm ibn Al-Hasan Al-Muqrī Al-Basrī narrated to me (and said): Abū ’Awānah narrated to us, from ‘Atā (i.e. ibn As-Sāib), from Al-Aghar Abū Muslim, from Abū Hurayrah (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh ﷺ said: ***“Verily Allāh – ‘azza wa jalla - says: ‘Pride is My cloak and greatness My robe. So whoever competes with Me in either of them, then I will throw him in Hellfire.’”***

1048 – حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ أَبُو خَيْثَمَةَ، نا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ ، عَنْ أَبِي عُبَيْدَةَ، عَنْ أَبِي مُوسَى، قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِأَرْبَعِ كَلِمَاتٍ، قَالَ: «إِنَّ اللَّهَ لَا يَنَامُ وَلَا يَنْبَغِي لَهُ أَنْ يَنَامَ، يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ، يُرْفَعُ إِلَيْهِ عَمَلُ النَّهَارِ قَبْلَ اللَّيْلِ، وَعَمَلُ اللَّيْلِ قَبْلَ النَّهَارِ، حِجَابُهُ النَّارُ لَوْ كَشَفَهُ لَأَحْرَقَتْ سُبُحَاتُ وَجْهِهِ كُلَّ شَيْءٍ أَدْرَكَهُ بَصَرُهُ»

1048. Zuhayr ibn Harb Abū Khaythamah narrated to me (and said): Jarīr narrated to us, from Al-A'mash, from 'Amr ibn Murrah, from Abū 'Ubaydah, from Abū Mūsā who said: The Messenger of Allāh ﷺ got up among us and said four things. He said: ***"Verily Allāh does not sleep, nor is it suitable for Him to sleep. He lowers the Qist and raises it[81]. The deeds of the day are elevated to Him before the night (comes), and the deeds of the night before the day (comes). His cover is fire (or light). If He uncovered (Himself) then the Lights of His Face would burn everything which His Sight reaches."***

1049 – حَدَّثَنِي أَبُو الْجَهْمِ الْأَزْرَقُ بْنُ عَلِيٍّ، نا حَسَّانُ يَعْنِي ابْنَ إِبْرَاهِيمَ الْكَرْمَانِيَّ، نا مُحَمَّدُ بْنُ سَلَمَةَ يَعْنِي ابْنَ كُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي يَحْيَى، أَنَّ مُحَدِّثًا، حَدَّثَهُ عَنْ عَمْرٍو الْجَمَلِيِّ ، بِأَثَرِهِ عَنْ مُرَّةَ الْهَمْدَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ قَيْسٍ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: «إِنَّ اللَّهَ لَا يَنَامُ وَلَا يَنْبَغِي لَهُ، يُرْفَعُ إِلَيْهِ عَمَلُ اللَّيْلِ بِالنَّهَارِ، وَيُرْفَعُ إِلَيْهِ عَمَلُ النَّهَارِ بِاللَّيْلِ، حِجَابُهُ النَّارُ، بِيَدِهِ الْقِسْطُ يَخْفِضُهُ وَيَرْفَعُهُ، لَوْ كُشِفَ الْحِجَابُ أَحْرَقَتْ سُبْحَةُ وَجْهِهِ مَا أَدْرَكَ بَصَرُهُ»

1049. Abū Al-Jahm Al-Azraq ibn 'Alī narrated to me (and said): Hassān (i.e. ibn Ibrāhīm Al-Karmānī) narrated to us (and said): Muhammad ibn Salamah (i.e. ibn Kuhayl) narrated to us, from his father, from Abū Yahyā that a narrator narrated to him from 'Amr Al-Jamalī with his narration from Murrah Al-Hamadānī, from 'Abdullāh ibn Qays Al-Ash'arī (*radiAllāhu 'anhu*) who said: *"Verily Allāh does not sleep and it is not befitting for Him (to do so). The deeds of the night are lifted to Him in the day, and the deeds of the day are lifted to Him in the night. His veil is fire. The Qist is in His Hand; He lowers a person and raises him. If the veil is removed the Light of His Face would burn everything which His Sight reached."*

1050 – حَدَّثَنِي أَبِي، نا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَبْلُغُ بِهِ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: " إِنَّ اللَّهَ عَزَّ وَجَلَّ لَيَضْحَكُ مِنَ الرَّجُلَيْنِ قَتَلَ أَحَدُهُمَا الْآخَرَ فَدَخَلَا الْجَنَّةَ جَمِيعًا، يَقُولُ: كَانَ كَافِرًا فَقَتَلَ مُسْلِمًا، ثُمَّ إِنَّ الْكَافِرَ أَسْلَمَ قَبْلَ أَنْ يَمُوتَ فَأَدْخَلَهُمَا اللَّهُ الْجَنَّةَ "

1050. My father narrated to me (and said): Sufyān ibn 'Uyaynah narrated to us, from Abū Az-Zannād, from Al-A'raj, from Abū Hurayrah (*radiAllāhu 'anhu*) who ascribed it to the Prophet ﷺ: ***"Verily Allāh – 'azza wa jalla - laughs at two men where one of them killed the other one, but they both enter Paradise. He says: He was a disbeliever and he killed a Muslim. Then the disbeliever verily became a Muslim before he died, so Allāh entered them both into Paradise."***

[81] This means that the scale of justice and the provisions belongs to Allāh. So He constricts and expands the situation of His slaves (i.e. make things easier or more difficult for them), due to a wisdom which is with Him the Exalted.

1051 – حَدَّثَنِي إِسْمَاعِيلُ أَبُو مَعْمَرٍ، نا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، قَالَ سُفْيَانُ: قَالَ: أَبُو الزِّنَادِ: «ضَحِكَ رَبُّنَا عَزَّ وَجَلَّ مِنْ رَجُلَيْنِ يَقْتُلُ أَحَدُهُمَا صَاحِبَهُ ثُمَّ يَصِيرَانِ إِلَى الْجَنَّةِ»

1051. Ismā'īl Abū Ma'mar narrated to me (and said): Sufyān narrated to us, from Abū Az-Zannād, from Al-A'raj, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said. Sufyān said: Abū Az-Zannād said: ***"Our Lord laughs at two men where one of them kills his companions and then they both end up in Paradise."***

1052 – حَدَّثَنِي أَبِي، نا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا ضَرَبَ أَحَدُكُمْ فَلْيَجْتَنِبِ الْوَجْهَ، فَإِنَّ اللَّهَ خَلَقَ آدَمَ عَلَى صُورَتِهِ»

1052. My father narrated to me (and said): Sufyān narrated to us, from Abū Az-Zannād, from Al-A'raj, from Abū Hurayrah (*radiAllāhu 'anhu*), from the Prophet ﷺ who said: ***"If any of you hits (anyone) then let him avoid the face, for verily Allāh created Ādam in His Image."***

1053 – حَدَّثَنِي أَبِي قَالَ: سَمِعْتُ الْحُمَيْدِيَّ، وَحَدَّثَنَا سُفْيَانُ بِهَذَا الْحَدِيثِ يَقُولُ: هَذَا الْحَقُّ وَهَذَا الْحَقُّ وَيَتَكَلَّمُ بِهِ وَابْنُ عُيَيْنَةَ سَاكِتٌ، قَالَ أَبِي: مَا يُنْكِرُ قَوْلَهُ كَأَنَّهُ أَعْجَبَهُ "

1053. My father narrated to me and said: I heard Al-Humaydī – when Sufyān narrated this (i.e. the previous) *hadīth* to us – say: *"This is the truth, and this is the truth."* And he would say this while Ibn 'Uyaynah was quiet. My father said: *"He did not reject his words, as if they pleased him."*

1054 – حَدَّثَنَا أَبُو أَحْمَدَ الْهَيْثَمُ بْنُ خَارِجَةَ، نا عُثْمَانُ بْنُ حِصْنِ بْنِ عَلَّاقٍ الْقُرَشِيُّ، قَالَ: سَمِعْتُ عُرْوَةَ بْنَ رُوَيْمٍ، يَقُولُ: إِنَّ رَجُلًا لَقِيَ كَعْبَ الْأَحْبَارِ فَسَلَّمَ عَلَيْهِ وَحَيَّاهُ، وَدَعَا لَهُ حَتَّى أَرْضَاهُ، فَسَأَلَهُ كَعْبٌ «مِمَّنْ هُوَ؟» قَالَ: رَجُلٌ مِنْ أَهْلِ الشَّامِ، قَالَ: «فَلَعَلَّكَ مِنَ الْجُنْدِ الَّذِينَ يَدْخُلُ الْجَنَّةَ مِنْهُمْ سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ وَلَا عَذَابٍ» ، قَالَ: قُلْتُ: مَنْ هُمْ؟ قَالَ: «أَهْلُ حِمْصَ،» قَالَ: لَسْتُ مِنْهُمْ، قَالَ: «فَلَعَلَّكَ مِنَ الْجُنْدِ الَّذِينَ يُعْرَفُونَ فِي الْجَنَّةِ بِثِيَابٍ حُضْرٍ» ، قَالَ: قُلْتُ: مَنْ هُمْ؟ قَالَ: " أَهْلُ دِمَشْقَ، قَالَ: قُلْتُ لَسْتُ مِنْهُمْ، قَالَ: «فَلَعَلَّكَ مِنَ الْجُنْدِ الَّذِينَ هُمْ فِي ظِلِّ عَرْشِ الرَّحْمَنِ جَلَّ وَعَزَّ» ، قَالَ: قُلْتُ: مَنْ هُمْ؟ قَالَ: «هُمْ أَهْلُ الْأُرْدُنِّ» ، قَالَ: قُلْتُ: لَسْتُ مِنْهُمْ، قَالَ: «فَلَعَلَّكَ مِنَ الْجُنْدِ الَّذِينَ يَنْظُرُ اللَّهُ إِلَيْهِمْ عَزَّ وَجَلَّ فِي كُلِّ يَوْمٍ مَرَّتَيْنِ» ، قَالَ: قُلْتُ: مَنْ هُمْ؟ قَالَ: «أَهْلُ فِلَسْطِينَ» ، قَالَ: قُلْتُ: نَعَمْ، أَنَا مِنْهُمْ

1054. Abū Ahmad Al-Haytham ibn Khārijah narrated to us (and said): 'Uthmān ibn Hisn ibn 'Allāq Al-Qurashī narrated to us and said: I heard 'Urwah ibn Ruwaym say: A man met Ka'b Al-Ahbār and greeted him, saluted him and invoked for him until he was pleased. Then Ka'b asked: *"From where is he?"* He said: *"(I am) a man from the people of Shām."* He said: *"Then perhaps you are from the*

army from whom seventy thousand will enter Paradise without any reckoning." He said: I said: *"Who are they?"* He said: *"The people of Hims."* He said: *"I am not from them."* He said: *"Then perhaps you are from the army who will be recognized in Paradise by (their) green clothes."* He said: I said: *"Who are they?"* He said: *"The people of Damascus."* He said: I said: *"I am not from them."* He said: *"Then perhaps you are from the army who will be in the shade of the Throne of Ar-Rahmān 'azza wa jalla."* He said: I said: *"Who are they?"* He said: *"They are the people of Jordan."* He said: I said: *"I am not from them."* He said: *"Then perhaps you are from the army whom Allāh – 'azza wa jalla – looks at two times every day."* He said: I said: *"Who are they?"* He said: *"The people of Palestine."* He said: I said: *"Yes, I am from them."*

1055 – حَدَّثَنِي أَبِي، نا يَزِيدُ بْنُ هَارُونَ، أَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ إِسْحَاقَ بْنِ رَاشِدٍ، عَنِ امْرَأَةٍ مِنَ الْأَنْصَارِ يُقَالُ لَهَا أَسْمَاءُ بِنْتُ يَزِيدَ بْنِ سَكَنٍ، قَالَتْ: لَمَّا تُوُفِّيَ سَعْدُ بْنُ مُعَاذٍ صَاحَتْ أُمُّهُ، فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِأُمِّ سَعْدِ بْنِ مُعَاذٍ: «لِيَرْقَا دَمْعُكِ، وَيَذْهَبُ حُزْنُكِ فَإِنَّ ابْنَكِ أَوَّلُ مَنْ ضَحِكَ اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ وَاهْتَزَّ لَهُ الْعَرْشُ»

1055. My father narrated to me (and said): Yazīd ibn Hārūn narrated to us (and said): Ismā'īl ibn Abī Khālid narrated to us, from Ishāq ibn Rāshid, from a woman from the Ansār who was called Asmā bint Yazīd ibn Sakan who said: When Sa'd ibn Mu'ādh died his mother screamed. So the Prophet ﷺ said to the mother of Sa'd ibn Mu'ādh: ***"(Let me inform you) in order for your tears to stop and your sorrow to go away, that your son is the first one whom Allāh – 'azza wa jalla – laughed to, and for whom the Throne shook."***

1056 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّزَّاقِ، قَالَ: سَمِعْتُ جَعْفَرَ بْنَ سُلَيْمَانَ، يُحَدِّثُ عَنْ أَبِي عِمْرَانَ، قَالَ: سَمِعْتُهُ يَقُولُ: " مَا نَظَرَ اللَّهُ إِلَى شَيْءٍ إِلَّا رَحِمَهُ، قَالَ: وَكَانَ يَحْلِفُ يَقُولُ: وَاللَّهِ لَوْ نَظَرَ اللَّهُ إِلَى أَهْلِ النَّارِ لَرَحِمَهُمْ، وَلَكِنَّهُ قَضَى أَنَّهُ لَا يَنْظُرُ إِلَيْهِمْ "

1056. My father narrated to me (and said): 'Abdur-Razzāq narrated to us and said: I heard Ja'far ibn Sulaymān narrate from Abū 'Imrān. He said: I heard him (i.e. Abū 'Imrān) say: *"Allāh does not look at anything except that He shows it mercy."* He said: And he used to swear saying: *"By Allāh, if Allāh would look at the people of Hellfire He would verily have shown them mercy. But He has decided that He will not look at them."*

1057 – حَدَّثَنِي أَبِي، نا أُمَيَّةُ بْنُ خَالِدٍ، نا سُفْيَانُ بْنُ سَعِيدٍ الثَّوْرِيُّ، عَنْ طَلْحَةَ بْنِ يَحْيَى، عَنْ أَبِي بُرْدَةَ، أَنَّ أَبَا مُوسَى، وَجَدَ كِتَابًا فَقَالَ: «لَوْلَا أَنِّي أَخْشَى أَنْ يَكُونَ فِيهِ شَيْءٌ مِنْ كِتَابِ اللَّهِ لَأَحْرَقْتُهُ»

1057. My father narrated to me (and said): Umayyah ibn Khālid narrated to us (and said): Sufyān ibn Sa'īd Ath-Thawrī narrated to us, from Talhah ibn Yahyā, from Abū Burdah that Abū Mūsā found a book, so he said: *"If it was not that I feared that there was something from the Book of Allāh in it, then I would have burned it."*

1058 – حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، نا مُعْتَمِرٌ، عَنْ أَبِيهِ، عَنِ الْحَسَنِ، قَالَ: " لَقَدِ اهْتَزَّ عَرْشُ الرَّحْمَنِ جَلَّ وَعَزَّ بِجَنَازَةِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ فَفَسَّرَهُ الْحَسَنُ: فَرَحًا بِرُوحِهِ "

1058. Muhammad ibn Abī Bakr Al-Muqaddamī narrated to me (and said): Mu'tamir narrated to us, from his father, from Al-Hasan who said: *"Verily did the Throne of Ar-Rahmān – 'azza wa jalla – shake at the funeral of Sa'd (radiAllāhu 'anhu)."* Then Al-Hasan interpreted it (saying): *"Due to happiness for (the arrival of) his soul."*

1059 – حَدَّثَنِي أَبُو أَحْمَدَ الْهَيْثَمُ بْنُ خَارِجَةَ، أَنَا أَبُو الرَّبِيعِ يَعْنِي سُلَيْمَانَ بْنَ عُتْبَةَ السُّلَمِيَّ، عَنْ يُونُسَ بْنِ مَيْسَرَةَ بْنِ حَلْبَسٍ، عَنْ أَبِي إِدْرِيسَ، عَنْ أَبِي الدَّرْدَاءِ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: " خَلَقَ اللَّهُ عَزَّ وَجَلَّ آدَمَ عَلَيْهِ السَّلَامُ حِينَ خَلَقَهُ فَضَرَبَ كَتِفَهُ الْيُمْنَى، فَأَخْرَجَ ذُرِّيَّتَهُ سَوْدَاءَ كَأَنَّهُمُ الْحُمَمُ، فَقَالَ لِلَّذِي فِي يَمِينِهِ: إِلَى الْجَنَّةِ وَلَا أُبَالِي، وَقَالَ لِلَّذِي فِي يَسَارِهِ: إِلَى النَّارِ وَلَا أُبَالِي "

1059. Abū Ahmad Al-Haytham ibn Khārijah narrated to me (and said): Abū Ar-Rabī' (i.e. Sulaymān ibn 'Utbah As-Sulamī) narrated to us, from Yūnus ibn Maysarah ibn Halbas, from Abū Idrīs, from Abū Ad-Dardā, from the Prophet ﷺ who said: ***"Allāh – 'azza wa jalla – created Ādam ('alayhi as-salām) when He created him, then He struck his right shoulder and He brought out his offspring (in a) black color as if they were lava (after it becomes cold and solid). Then He said to those in His Right (Hand): 'To Paradise, and I do not care.' And He said to those in His Left (Hand): 'To Hellfire, and I do not care.'"***

1060 – حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرِ بْنِ عَلِيٍّ الْمُقَدَّمِيُّ، وَسُوَيْدُ بْنُ سَعِيدٍ الْهَرَوِيُّ، قَالَا: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، {وَلِتُصْنَعَ عَلَى عَيْنِي} [طه: 39] قَالَ: «يُرَبَّى بِعَيْنِ اللَّهِ»

1060. Muhammad ibn Abī Bakr ibn 'Alī Al-Muqaddamī and Suwayd ibn Sa'īd Al-Harawī (both) narrated to me and said: Mu'tamir ibn Sulaymān narrated to us, from his father, from Abū 'Imrān Al-Jawnī (regarding His Words):

﴿ وَلِتُصْنَعَ عَلَى عَيْنِي ﴾

"For you to be made under My Eye." (Tā-Hā 20:39)

He said: *"For him to be brought up under the Eye of Allāh."*

1061 – حَدَّثَنِي أَبِي، نا أَبُو الْمُغِيرَةِ الْخَوْلَانِيُّ، نا صَفْوَانُ، سَمِعْتُ أَيْفَعَ بْنَ عَبْدٍ الْكَلَاعِيَّ، وَهُوَ يَعِظُ النَّاسَ، وَيَقُولُ: " إِنَّ الرَّحِمَ رِدْفُ الرَّبِّ عَزَّ وَجَلَّ مُتَدَلِّيَةٌ إِلَى الْهَوَاءِ فِي جَهَنَّمَ، تَقُولُ: اللَّهُمَّ مَنْ وَصَلَنِي فَصِلْهُ وَمَنْ قَطَعَنِي فَاقْطَعْهُ "

1061. My father narrated to me (and said): Abū Al-Mughīrah Al-Khawlānī narrated to us (and said): Safwān narrated to us (and said): I heard Ayfa'a ibn 'Abd Al-Kalā'i while he was preaching for the people saying: *"Verily the family kinship is close behind the Lord – 'azza wa jalla – dangling in the air of Jahannam, and it says: 'O*

Allāh, whoever maintains me then maintain him, and whoever cuts me off then cut him off.'"[82]

1062 – حَدَّثَنِي إِبْرَاهِيمُ بْنُ دِينَارٍ الْكَرْخِيُّ، نا عُبَيْدُ اللَّهِ بْنُ مُوسَى، نا إِسْرَائِيلُ، عَنْ السُّدِّيِّ، عَنْ أَبِي صَالِحٍ، {مَا كَذَبَ الْفُؤَادُ مَا رَأَى} [النجم: 11] قَالَ: «رَآهُ بِفُؤَادِهِ مَرَّتَيْنِ»

1062. Ibrāhīm ibn Dīnār Al-Karkhī narrated to me (and said): 'Ubayd-Allāh ibn Mūsā narrated to us (and said): Isrāīl narrated to us, from As-Suddī, from Abū Sālih (regarding His Words):

﴿ مَا كَذَبَ الْفُؤَادُ مَا رَأَى ﴾

"The heard did not lie regarding what it saw." (An-Najm 53:11)

He said: *"He saw Him with his heart two times."*

1063 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، عَنِ ابْنِ عَجْلَانَ، قَالَ: سَمِعْتُ أَبِي، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: " ثَلَاثَةٌ لَا يَنْظُرُ اللَّهُ عَزَّ وَجَلَّ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ: الْإِمَامُ الْكَذَّابُ، وَالشَّيْخُ الزَّانِي، وَالْعَائِلُ الْمَزْهُوُّ

1063. My father – *rahimahullāh* – narrated to me (and said): Yahyā ibn Sa'īd Al-Qattān narrated to us, from Ibn 'Ajlān who said: I heard my father (narrate), from Abū Hurayrah (*radiAllāhu 'anhu*) who said: I heard the Prophet ﷺ say: ***"Allāh – 'azza wa jalla – will not look at three (types of people) on the Day of Resurrection: The leader who lies, the old man who fornicates and the poor person who is arrogant."***

1064 – كَتَبَ إِلَيَّ قُتَيْبَةُ بْنُ سَعِيدٍ، كَتَبْتُ إِلَيْكَ بِخَطِّ يَدِي وَخَتَمْتُ الْكِتَابَ بِخَاتَمِي، وَنَقْشُهُ اللَّهُ وَلِيُّ سَعِيدٍ وَهُوَ خَاتَمُ أَبِي رَحِمَهُ اللَّهُ، فَذَكَرَ أَنَّ اللَّيْثَ بْنَ سَعْدٍ حَدَّثَهُمْ عَنْ أَبِي الْهَادِ عَنِ الْحَارِثِ الزُّرَقِيِّ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا يَنْظُرُ اللَّهُ عَزَّ وَجَلَّ إِلَى رَجُلٍ يَأْتِي امْرَأَتَهُ فِي دُبُرِهَا»

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[82] It is narrated both in Sahīh Al-Bukhārī and Sahīh Muslim, from Abū Hurayrah (*radiAllāhu 'anhu*) that the Prophet ﷺ said:

خَلَقَ اللَّهُ الخَلْقَ، فَلَمَّا فَرَغَ منه قامَتِ الرَّحِمُ، فأخَذَتْ بحَقْوِ الرَّحْمَنِ، فقالَ له: مَهْ، قالَتْ: هذا مَقامُ العائِذِ بكَ مِنَ القَطِيعَةِ، قالَ: ألا تَرْضَيْنَ أنْ أصِلَ مَن وصَلَكِ، وأَقْطَعَ مَن قَطَعَكِ، قالَتْ: بَلَى يا رَبِّ، قالَ: فَذاكِ

"Allāh created the creation. Then, when He finished, the family kinship got up and took hold in the haqw (flank or side) of Ar-Rahmān. So He said to it: 'What is wrong?' It said: 'This is the position of the one who seeks refuge with You from cutting off (the ties of kinship).' He said: 'Are you not pleased with that I maintain whoever maintains you (i.e. the ties of kinship) and that I cut off those who cut you off?' It said: 'Yes, verily, O Lord.' He said: 'Then that (is for you).'"

1064. Qutaybah ibn Sa'īd wrote to me (saying): *"I wrote to you with the writing of my own hand, and I sealed the letter with my seal and its engraving is: 'Allāh is the walī of Sa'īd', and that is the seal of my father rahimahullāh."* And he mentioned (in his letter) that Al-Layth ibn Sa'd narrated to them, from Abū Al-Hād, from Al-Hārith Az-Zuraqī, from Abū Hurayrah, that the Prophet ﷺ said: ***"Allāh – 'azza wa jalla – will not look at a man who comes to his woman in her back passage (i.e. her anus)."***

1065 – حَدَّثَنَا الْهَيْثَمُ بْنُ خَارِجَةَ، نا عُثْمَانُ بْنُ عَلَّاقٍ وَهُوَ عُثْمَانُ بْنُ حِصْنِ بْنِ عَلَّاقٍ، قَالَ: سَمِعْتُ عُرْوَةَ بْنَ رُوَيْمٍ يَقُولُ: أَخْبَرَنِي الْأَنْصَارِيُّ، عَنْ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ " أَنَّ الْمَلَائِكَةَ قَالُوا: رَبَّنَا خَلَقْتَنَا وَخَلَقْتَ بَنِي آدَمَ فَجَعَلْتَهُمْ يَأْكُلُونَ الطَّعَامَ وَيَشْرَبُونَ الشَّرَابَ وَيَلْبَسُونَ الثِّيَابَ وَيَأْتُونَ النِّسَاءَ وَيَرْكَبُونَ الدَّوَابَّ وَيَنَامُونَ وَيَسْتَرِيحُونَ، وَلَمْ تَجْعَلْ لَنَا مِنْ ذَلِكَ شَيْئًا، فَاجْعَلْ لَهُمُ الدُّنْيَا، وَاجْعَلْ لَنَا الْآخِرَةَ، فَقَالَ اللَّهُ، عَزَّ وَجَلَّ: لَا، فَأَعَادُوا الْقَوْلَ ثَلَاثَ مَرَّاتٍ كُلُّ ذَلِكَ يَقُولُ: لَا أَجْعَلُ صَالِحَ ذُرِّيَّةِ مَنْ خَلَقْتُ بِيَدَيَّ وَنَفَخْتُ فِيهِ مِنْ رُوحِي كَمَنْ قُلْتُ لَهُ كُنْ فَكَانَ "

1065. Al-Haytham ibn Al-Khārijah narrated to us (and said): 'Uthmān ibn 'Allāq – and he is 'Uthmān ibn Hisn ibn 'Allāq – narrated to us and said: I heard 'Urwah ibn Ruwaym say: Al-Ansārī informed me, from the Prophet ﷺ: ***"That the angels said: 'Our Lord, You have created us and You have created the son of Ādam. Then You made them eat food, drink (different) drinks, wear clothes, come to their women (i.e. intercourse), ride animals, sleep and rest, and You did not make any of this for us. So let the dunyā be for them and let the ākhirah be for us.' So Allāh – 'azza wa jalla – said: 'No.' So they repeated their words three times and every time He would say: 'I will not make the righteous offspring of the one whom I have created with My Hands and I breathed into him My soul[83], like the one to whom I said: 'Be' and then he was.'"***

1066 – حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، نا مُعْتَمِرٌ، عَنْ أَبِيهِ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ نَوْفٍ، قَالَ: " أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى الْجِبَالِ أَنِّي نَازِلٌ عَلَى جَبَلٍ مِنْكِ، قَالَ: فَتَطَاوَلَتِ الْجِبَالُ وَتَوَاضَعَ طُورُ سَيْنَاءَ، وَقَالَ: إِنْ قُدِّرَ لِي شَيْءٌ فَسَيَأْتِينِي، فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ أَنِّي نَازِلٌ عَلَيْكَ لِتَوَاضُعِكَ وَرِضَاكَ بِقَدَرِي "

1066. Muhammad ibn Abū Bakr Al-Muqaddamī narrated to me (and said): Mu'tamir narrated to us, from his father, from Abū 'Imrān Al-Jawnī, from Nawf who said: *"Allāh – 'azza wa jalla – revealed to the mountains: 'That I will verily descend upon a mountain among you.' So the mountains became arrogant while the mountain of Sinai became humble and said: 'If something was decided for me, then it will befall me.' So Allāh – 'azza wa jalla – revealed to it: 'I will verily descend upon you due to your humbleness and your satisfaction with My Qadar.'"*

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[83] This means that Allāh breathed the soul of Ādam which He created into Ādam (*'alayhi as-salām*), and not that Allāh breathed something of Himself into Ādam (*'alayhi as-salām*).

1067 – حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ نَوْفٍ، بِمِثْلِهِ

1067. Muhammad ibn Abī Bakr narrated to me (and said): Mu'ādh ibn Hishām narrated to us (and said): My father narrated to me, from Abū 'Imrān Al-Jawnī, from Nawf with the same (narration).

1068 – كَتَبَ إِلَيَّ قُتَيْبَةُ بْنُ سَعِيدٍ يَذْكُرُ أَنَّ اللَّيْثَ حَدَّثَهُمْ عَنِ ابْنِ عَجْلَانَ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا يَقُولَنَّ أَحَدُكُمْ قَبَّحَ اللَّهُ وَجْهَكَ وَوَجْهَ مَنْ أَشْبَهَ وَجْهَكَ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ آدَمَ صَلَوَاتُ اللَّهِ عَلَيْهِ عَلَى صُورَتِهِ»

1068. Qutaybah ibn Sa'īd wrote to me mentioning that Al-Layth narrated to them from Ibn 'Ajlān, from Sa'īd Al-Maqburī, from Abū Hurayrah (*radiAllāhu 'anhu*) that the Prophet ﷺ said: ***"None of you should say: May Allāh make your face ugly and the face of the one who looks like your face. For verily did Allāh – 'azza jalla – create Ādam (salawāt Allāhi 'alayhi) in His Image."***

1069 – حَدَّثَنِي أَبِي، نا أَبُو الْمُغِيرَةِ الْخَوْلَانِيُّ، نا الْأَوْزَاعِيُّ، نا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ عِكْرِمَةَ، قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا أَرَادَ أَنْ يُخَوِّفَ عِبَادَهُ أَبْدَى عَنْ بَعْضِهِ إِلَى الْأَرْضِ، فَعِنْدَ ذَلِكَ تُزَلْزَلُ، وَإِذَا أَرَادَ أَنْ تُدْمَدَمَ عَلَى قَوْمٍ تَجَلَّى لَهَا»

1069. My father narrated to me (and said): Abū Al-Mughīrah Al-Khawlānī narrated to us (and said): Al-Awzā'ī narrated to us (and said): Yahyā ibn Abī Kathīr narrated to us, from 'Ikrimah who said: *"Verily Allāh – 'azza wa jalla – if He wants to frighten His slaves, He reveals some of Himself to the earth and then earthquakes occur. And if He wants to destroy a people, He appears to them."*

1070 – حَدَّثَنِي سُرَيْجُ بْنُ يُونُسَ، وَأَحْمَدُ بْنُ مَنِيعٍ، قَالَا: حَدَّثَنَا هُشَيْمٌ، قَالَ سُرَيْجٌ فِي حَدِيثِهِ: أَنَا مُجَالِدُ بْنُ سَعِيدٍ، عَنْ أَبِي الْوَدَّاكِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، يَرْفَعُ الْحَدِيثَ، قَالَ: " ثَلَاثٌ يَضْحَكُ اللَّهُ تَعَالَى إِلَيْهِمْ: الرَّجُلُ إِذَا قَامَ مِنَ اللَّيْلِ يُصَلِّي، وَالْقَوْمُ إِذَا صَفُّوا فِي الصَّلَاةِ، وَالْقَوْمُ إِذَا صَفُّوا لِقِتَالِ الْعَدُوِّ "

1070. Surayj ibn Yūnus and Ahmad ibn Manī' (both) narrated to me and said: Hushaym narrated to us (and said) – Surayj said in his *hadīth*: Mujālid ibn Sa'īd narrated to us, from Abū A-Waddak, from Abū Sa'īd Al-Khudrī – and he ascribed the *hadīth* to the Prophet ﷺ – who said: ***"Three (types of people) Allāh will laugh towards: A man who gets up a part of the night and prays, a group of people when they stand in a row in the prayer, and a people who stand in a row to fight against the enemy."***

1071 – حَدَّثَنِي أَبِي، نا يَحْيَى بْنُ سَعِيدٍ، نا ابْنُ عَجْلَانَ، حَدَّثَنِي سَعِيدٌ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: " إِذَا ضَرَبَ أَحَدُكُمْ فَلْيَجْتَنِبِ الْوَجْهَ، وَلَا يَقُلْ: قَبَّحَ اللَّهُ وَجْهَكَ وَوَجْهَ مَنْ أَشْبَهَ وَجْهَكَ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ آدَمَ عَلَى صُورَتِهِ "

1071. My father narrated to me (and said): Yahyā ibn Sa'īd narrated to us (and said): Ibn 'Ajlān narrated to us (and said): Sa'īd narrated to me, from Abū Hurayrah who said: The Messenger of Allāh ﷺ said: *"If any of you hits (anyone) then let him avoid the face. And he should not say: May Allāh make your face ugly and the face of the one who looks like your face. For verily Allāh – 'azza wa jalla – created Ādam in His Image."*

1072 – حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، نا مُضَرٌ الْقَارِئُ، نا عَبْدُ الْوَاحِدِ بْنُ زَيْدٍ، قَالَ: سَمِعْتُ الْحَسَنَ، يَقُولُ: «لَوْ عَلِمَ الْعَابِدُونَ فِي الدُّنْيَا أَنَّهُمْ لَا يَرَوْنَ رَبَّهُمْ جَلَّ وَعَزَّ فِي الْآخِرَةِ لَذَابَتْ أَنْفُسُهُمْ فِي الدُّنْيَا»

1072. 'Ubayd-Allāh ibn 'Umar Al-Qawārīrī narrated to me (and said): Mudar Al-Qārī narrated to us (and said): 'Abdul-Wāhid ibn Zayd narrated to us and said: I heard Al-Hasan say: *"If the worshippers in the dunyā knew that they would not see their Lord – jalla wa 'azza – in the ākhirah, their souls would melt in the dunyā."*

1073 – حَدَّثَنِي سُرَيْجُ بْنُ يُونُسَ، نا أَبُو عَبْدِ الصَّمَدِ يَعْنِي الْعَمِّيَّ، نا أَبُو عِمْرَانَ الْجَوْنِيُّ عَبْدُ الْمَلِكِ بْنُ حَبِيبٍ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ الْأَنْصَارِيِّ، عَنْ كَعْبٍ، قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يَنْزِلُ كُلَّ عَشِيَّةٍ مَا بَيْنَ صَلَاةِ الْعَصْرِ إِلَى صَلَاةِ الْمَغْرِبِ يَنْظُرُ إِلَى أَعْمَالِ بَنِي آدَمَ»

1073. Surayj ibn Yūnus narrated to me (and said): Abū 'Abdis-Samad (i.e. Al-'Ammī) narrated to us (and said): Abū 'Imrān Al-Jawnī 'Abdul-Malik ibn Habīb narrated to us, from 'Abdullāh ibn Rabāh Al-Ansārī, from Ka'b who said: *"Verily Allāh – 'azza wa jalla – comes down every evening between the 'Asr prayer until the Maghrib prayer, and looks at the deeds of Banū Ādam."*

1074 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، عَنْ شَرِيكٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي الضُّحَى، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا {الر} [القدر: 4] : أَنَا اللَّهُ أَرَى

1074. My father narrated to me (and said): Wakī' narrated to us, from Sharīk, from 'Atā ibn As-Sāib, from Abū Ad-Duhā, from Ibn 'Abbās (*radiAllāhu 'anhumā*) (regarding His Words):

﴿الر﴾

"Alif-Lām-Rā."

(He said): *"(This means:) I am Allāh, (and) I see.*

1075 – حَدَّثَنِي أَبِي، حَدَّثَنَا أَبُو دَاوُدَ، نا شُعْبَةُ، عَنِ الْحَكَمِ، قَالَ: فِي قِرَاءَةِ ابْنِ مَسْعُودٍ «بَلْ يَدَاهُ بِسْطَانِ»

1075. My father narrated to me (and said): Abū Dāwūd narrated to us (and said): Shu'bah narrated to us, from Al-Hakam who said: Regarding the reciting of Ibn

Mas'ūd (*radiAllāhu 'anhu*): *"Rather, His Two Hands are Bustān (or Basatān) (in stead of Mabsūtatān as in sūrah Māidah)."*

1076 – حَدَّثَنِي أَبُو مَعْمَرٍ، نا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لَا تُقَبِّحُوا الْوَجْهَ فَإِنَّ اللَّهَ تَعَالَى خَلَقَ آدَمَ عَلَى صُورَةِ الرَّحْمَنِ تَبَارَكَ وَتَعَالَى»

1076. Abū Ma'mar narrated to me (and said): Jarīr narrated to us, from Al-A'mash, from Habīb ibn Abī Thābit, from 'Atā, from Ibn 'Umar (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"Do not make the face ugly. Because verily Allāh – the Exalted – created Ādam in the Image of Ar-Rahmān tabāraka wa ta'ālā."***

1077 – حَدَّثَنِي أَبِي، نا عَبْدُ الصَّمَدِ، نا شُعْبَةُ، عَنْ سُلَيْمَانَ يَعْنِي الْأَعْمَشَ، عَنْ شِمْرِ بْنِ عَطِيَّةَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: «يُجَاءُ بِالنَّاسِ يَوْمَ الْقِيَامَةِ إِلَى الْمِيزَانِ فَيُجَادِلُونَ عِنْدَهُ أَشَدَّ الْجِدَالِ»

1077. My father narrated to me (and said): 'Abdus-Samad narrated to us (and said): Shu'bah narrated to us, from Sulaymān (i.e. Al-A'mash), from Shimr ibn 'Atiyyah, from Abū Al-Ahwas, from 'Abdullāh (*radiAllāhu 'anhu*) who said: *"On the Day of Resurrection the people will be brought to the Mīzān (scale) and by it they will argue with the severest arguing."*

1078 – حَدَّثَنِي إِسْمَاعِيلُ أَبُو مَعْمَرٍ، نا الْمُفَضَّلُ بْنُ عُبَيْدِ اللَّهِ، نا عُمَرُ بْنُ عَامِرٍ ، عَنْ قَتَادَةَ، عَنْ أَبِي قِلَابَةَ، عَنْ قَبِيصَةَ الْهِلَالِيِّ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَكِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا تَجَلَّى لِشَيْءٍ مِنْ خَلْقِهِ خَشَعَ لَهُ، فَإِذَا رَأَيْتُمْ شَيْئًا مِنْ ذَلِكَ فَصَلُّوا رَكْعَتَيْنِ»

1078. Ismā'īl Abū Ma'mar narrated to me (and said): Al-Mufaddal ibn 'Ubayd-Allāh narrated to us (and said): 'Umar ibn 'Āmir narrated to us, from Qatādah, from Abū Qilābah, from Qabīdah Al-Hilālī, that the Messenger of Allāh ﷺ said: ***"Verily the sun and the moon do not eclipse due to the death of someone, rather when Allāh – 'azza wa jalla – appears to something of His creation it humbles itself for Him. So if you see anything of this, then pray two rak'ah."***

1079 – حَدَّثَنِي أَبِي، حَدَّثَنَا عَمَّارُ بْنُ مُحَمَّدِ ابْنِ أُخْتِ سُفْيَانَ الثَّوْرِيِّ عَنْ عَطَاءٍ يَعْنِي ابْنَ السَّائِبِ، عَنِ الْأَغَرِّ أَبِي مُسْلِمٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: يَقُولُ اللَّهُ عَزَّ وَجَلَّ: «الْكِبْرِيَاءُ رِدَائِي وَالْعَظَمَةُ إِزَارِي فَمَنْ نَازَعَنِي شَيْئًا مِنْهُمَا أَلْقَيْتُهُ فِي جَهَنَّمَ»

1079. My father narrated to me (and said): 'Ammar ibn Muhammad the son of the sister of Sufyān Ath-Thawrī narrated to us, from 'Atā (i.e. ibn As-Sāib), from Al-Agharr ibn Muslim, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"Verily Allāh – 'azza wa jalla - says: 'Pride is My cloak and greatness My robe. So whoever competes with Me in either of them, then I will throw him in Hellfire.'"***

1080 – حَدَّثَنِي أَبِي، نا أَبُو الْمُغِيرَةِ، حَدَّثَتْنَا عَبْدَةُ، عَنْ أَبِيهَا خَالِدٍ يَعْنِي ابْنَ مَعْدَانَ، قَالَ: «عَيْنُ اللَّهِ تَعَالَى فَوْقَ سَبْعِ سَمَاوَاتٍ، وَفَوْقَ سَبْعِ أَرَضِينَ وَالْأُخْرَى فَضْلٌ عَنْ كُلِّ شَيْءٍ»

1080. My father narrated to me (and said): Abū Al-Mughīrah narrated to us (and said): ‘Abdah narrated to us, from her father Khālid (i.e. ibn Ma’dān) who said: *“The Eye of Allāh is above seven heavens and above seven earths, and the Other is fadl ‘an kulli shay.”*

1081 – حَدَّثَنِي أَبِي، نا مُعَاذُ بْنُ هِشَامٍ، بِمَكَّةَ، حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ كَثِيرِ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي عِيَاضٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ قَالَ: «إِنَّ الْعَرْشَ لَمُطَوَّقٌ بِحَيَّةٍ، وَإِنَّ الْوَحْيَ لَيَنْزِلُ فِي السَّلَاسِلِ»

1081. My father narrated to me (and said): Mu’ādh ibn Hishām narrated to us in Makkah (and said): My father narrated to me, from Qatādah, from Kathīr ibn Abī Kathīr, from Abū ‘Iyyād, from ‘Abdullāh ibn ‘Amr (*radiAllāhu ‘anhu*) who said: *“Verily the Throne is encircled by a snake, and verily does the revelation come down in chains.”*

1082 – حَدَّثَنِي أَبِي نا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبِي صَفْوَانَ مُجَاهِدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: «مَا الْتَقَى صَفَّانِ إِلَّا وَبَيْنَهُمَا يَدُ اللَّهِ عَزَّ وَجَلَّ فَإِذَا أَمَالَهَا عَلَى هَؤُلَاءِ انْهَزَمُوا، وَإِذَا أَمَالَهَا عَلَى هَؤُلَاءِ انْهَزَمُوا» قَالَ أَبِي: سَمِعْتُهُ مِنْ مُعَاذٍ بِالْيَمَنِ فِي قَرْيَةٍ يُقَالُ لَهَا: الْكَدْرَاءُ

1082. My father narrated to me (and said): Mu’ādh ibn Hishām narrated to us (and said): My father narrated to me, from ‘Alī ibn Al-Hakam, from Abū Safwān Mujāhid, from ‘Abdullāh ibn ‘Amr who said: *“No two rows meet except that the Hand of Allāh – ‘azza wa jalla – is between them. Then if He tips it towards those, then they are defeated, and if He tips it towards those (i.e. the others), then they are defeated.”* My father said: I heard it from Mu’ādh in Yemen in a village which is called: Al-Kadrā.

1083 – حَدَّثَنِي أَبِي، نا يَحْيَى بْنُ آدَمَ، نا ابْنُ الْمُبَارَكِ، عَنْ إِسْمَاعِيلَ، عَنْ أَبِي صَالِحٍ، عَنْ عِكْرِمَةَ، قَالَ: «خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورِ الْعِزَّةِ، وَخُلِقَ إِبْلِيسُ مِنْ نَارِ الْعِزَّةِ»

1083. My father narrated to me (and said): Yahyā ibn Ādam narrated to us (and said): Ibn Al-Mubārak narrated to us, from Ismā’īl, from Abū Sālih, from ‘Ikrimah who said: *“The angels were created from the light of honor and Iblīs was created from the fire of honor.”*

1084 – حَدَّثَنِي أَبِي، نا أَبُو أُسَامَةَ، نا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ قَالَ: «خَلَقَ اللَّهُ عَزَّ وَجَلَّ الْمَلَائِكَةَ مِنْ نُورِ الذِّرَاعَيْنِ وَالصَّدْرِ»

1084. My father narrated to me (and said): Abū Usāmah narrated to us (and said): Hishām ibn ‘Urwah narrated to us, from his father, from ‘Abdullāh ibn ‘Amr

(*radiAllāhu ‘anhu*) who said: *“Allāh – azza wa jalla – created the angels from the light of the two Arms and the Chest.”*[84]

1085 – حَدَّثَنِي أَبُو مَعْمَرٍ، نا سُفْيَانُ، عَنْ حُمَيْدٍ يَعْنِي الْأَعْرَجَ، عَنْ مُجَاهِدٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، {وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَى} [ص: 25] قَالَ: «يَقُولُ أُدْنُهْ أُدْنُهْ إِلَى مَوْضِعِ اللَّهُ أَعْلَمُ بِهِ»

1085. Abū Ma’mar narrated to me (and said): Sufyān narrated to us, from Humayd (i.e. Al-A’raj), from Mujāhid, from ‘Ubayd ibn ‘Umayr (regarding His Words):

﴿ وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَى ﴾

“And verily for him (i.e. Dāwūd) **is nearness with Us.”** (Sād 38:25)

He said: *“He will say: ‘Come close, come close.’ Until a place (of nearness) Allāh knows best of.”*

1086 – حَدَّثَنِي أَبُو مَعْمَرٍ، نا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، قَالَ: «حَتَّى يَضَعَ بَعْضَهُ عَلَيْهِ»

1086. Abū Ma’mar narrated to me (and said): Wakī’ narrated to us, from Sufyān, from Mansūr, from Mujāhid, from ‘Ubayd ibn ‘Umayr who said: *“Until he (i.e. Dāwūd) puts some of himself on Him.”*

1087 – حَدَّثَنَا أَبُو مَعْمَرٍ، نا ابْنُ إِدْرِيسَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: «حَتَّى يَأْخُذَ بِقَدَمِهِ»

1087. Abū Ma’mar narrated to us (and said): Ibn Idrīs narrated to us, from Layth, from Mujāhid who said: *“Until he (i.e. Dāwūd) grabs hold of His Foot.”*

1088 – كَتَبَ إِلَيَّ عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ كَتَبْتُ إِلَيْكَ بِخَطِّي، حَدَّثَنِي زَيْدُ بْنُ الْمُبَارَكِ الصَّنْعَانِيُّ، وَنِعْمَ الزَّيْدُ، مَا عَلِمْتُ كَانَ، حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ مِقْسَمٍ عَنْ عَطَاءِ بْنِ مُسْلِمٍ عَنْ وَهْبِ بْنِ مُنَبِّهٍ قَالَ: «كَلَّمَ اللَّهُ عَزَّ وَجَلَّ مُوسَى عَلَيْهِ السَّلَامُ فِي أَلْفِ مَقَامٍ وَكَانَ إِذَا كَلَّمَهُ رَبُّهُ عَزَّ وَجَلَّ رُؤِيَ النُّورُ فِي وَجْهِهِ ثَلَاثَةَ أَيَّامٍ وَلَمْ يَكُنْ يَتَعَرَّضُ لِلنِّسَاءِ مُنْذُ كَلَّمَهُ رَبُّهُ، عَزَّ وَجَلَّ»

1088. ‘Abbās ibn ‘Abdil-‘Adhīm Al-‘Anbarī wrote to me: I have written to you with my own handwriting: Zayd ibn Al-Mubārak As-San’ānī – and Zayd according to what I know was a very good man – narrated to me (and said): Muhammad ibn ‘Amr ibn Miqsam narrated to us, from ‘Atā ibn Muslim, from Wahb ibn Munabbih who said: *“Allāh – ‘azza wa jalla – spoke to Mūsā (‘alayhi as-salām) on a thousand*

[84] This narration establishes the Attribute of two Arms and a Chest for Allāh. This does not mean that the angels are created from something of Allāh’s uncreated Light. Rather, just like whatever Allāh has created with His two Hands does not consist of anything from Allāh, then whatever Allāh created with His Light also do not consist of this Light nor anything else from Allāh.

occasions and when He spoke to him, a light was seen on his face for three days, and he did not apply himself to women ever since His Lord – 'azza wa jalla – spoke to him."

1089 – حَدَّثَنِي حَجَّاجُ بْنُ يُوسُفَ، نا أَبُو أَحْمَدَ الزُّبَيْرِيُّ، نا إِسْرَائِيلُ، عَنْ ثُوَيْرٍ، عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُقَالُ لَهُ أَبُو الْخَطَّابِ أَنَّهُ سَأَلَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنِ الْوِتْرِ فَقَالَ: " أُحِبُّ أَنْ أُوْتِرَ نِصْفَ اللَّيْلِ، إِنَّ اللَّهَ عَزَّ وَجَلَّ يَهْبِطُ مِنَ السَّمَاءِ الْعُلْيَا إِلَى السَّمَاءِ الدُّنْيَا فَيَقُولُ: هَلْ مِنْ مُذْنِبٍ، هَلْ مِنْ مُسْتَغْفِرٍ، هَلْ مِنْ دَاعٍ، حَتَّى إِذَا طَلَعَ الْفَجْرُ ارْتَفَعَ "

1089. Hajjāj ibn Yūsuf narrated to me (and said): Abū Ahmad Az-Zubayrī narrated to us (and said): Isrāīl narrated to us, from Thuwayr, from a man from the Companions of the Prophet ﷺ who was called Abū Al-Khattāb, that he asked the Prophet ﷺ regarding the *witr*, so he said: ***"I love to pray witr in the middle of the night. Verily Allāh – 'azza wa jalla – descends from the upper heaven to the lower heaven, and says: 'Is there any sinner? Is there anyone asking for forgiveness? Is there anyone invoking? Until the dawn appears, then He ascends."***

1090 – حَدَّثَنِي أَبِي، نا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ عَمْرِو بْنِ مَالِكٍ، عَنْ أَبِي الْجَوْزَاءِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: «مَا السَّمَاوَاتُ السَّبْعُ وَالْأَرَضُونَ السَّبْعُ وَمَا فِيهِمَا فِي يَدِ اللَّهِ عَزَّ وَجَلَّ إِلَّا كَخَرْدَلَةٍ فِي يَدِ أَحَدِكُمْ»

1090. My father narrated to me (and said): Mu'ādh ibn Hishām narrated to us (and said): My father narrated to me, from 'Amr ibn Mālik, from Abū Al-Jawzā, from Ibn 'Abbās (*radiAllāhu 'anhu*) who said: *"The seven heavens and the seven earths and everything in them in the Hand of Allāh – 'azza wa jalla – are like a mustard seed in the hand of any of you."*

1091 – كَتَبَ إِلَيَّ عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ بْنِ إِسْمَاعِيلَ بْنِ تَوْبَةَ الْعَنْبَرِيُّ، كَتَبْتُ إِلَيْكَ بِخَطِّي، حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ أَبُو عُثْمَانَ السَّلُولِيُّ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسُفَ بْنِ أَبِي إِسْحَاقَ، عَنْ أَبِيهِ، عَنْ عَمَّارٍ الدُّهْنِيِّ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: «إِنَّ الْكُرْسِيَّ الَّذِي وَسِعَ السَّمَاوَاتِ وَالْأَرْضَ لَمَوْضِعُ قَدَمَيْهِ، وَمَا يَقْدُرُ قَدْرَ الْعَرْشِ إِلَّا الَّذِي خَلَقَهُ، وَإِنَّ السَّمَاوَاتِ فِي خَلْقِ الرَّحْمَنِ عَزَّ وَجَلَّ مِثْلُ قُبَّةٍ فِي صَحْرَاءَ»

1091. 'Abbās ibn 'Abdil-'Adhīm ibn Ismā'īl ibn Tawbah Al-'Anbarī wrote to me: I have written to you with my own handwriting: Ishāq ibn Mansūr Abū 'Uthmān As-Salūlī narrated to us (and said): Ibrāhīm ibn Yūsuf ibn Abī Ishāq narrated to us, from his father, from 'Ammār Ad-Duhnī, from Muslim Al-Batīn, from Sa'īd ibn Jubayr, from Ibn 'Abbās (radiAllāhu 'anhumā) who said: *"Verily the Kursī which extends over the heavens and the earth is the place of His Two Feet. And no-one can estimate the size of the Throne except the One who created it. And verily the heavens in the creation of Ar-Rahmān – 'azza wa jalla – is like a dome in a desert."*

1092 – كَتَبَ إِلَيَّ عَبَّاسٌ الْعَنْبَرِيُّ، كَتَبْتُ إِلَيْكَ بِخَطِّي، حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ الْكَرِيمِ بْنِ مَعْقِلِ بْنِ مُنَبِّهٍ، حَدَّثَنِي عَبْدُ الصَّمَدِ بْنُ مَعْقِلٍ، قَالَ: سَمِعْتُ وَهْبًا يَقُولُ، وَذَكَرَ مِنْ عَظَمَةِ اللَّهِ عَزَّ وَجَلَّ فَقَالَ: «إِنَّ السَّمَاوَاتِ السَّبْعَ، وَالْبِحَارَ لَفِي الْهَيْكَلِ وَأَنَّ الْهَيْكَلَ لَفِي الْكُرْسِيِّ، وَإِنَّ قَدَمَيْهِ لَعَلَى الْكُرْسِيِّ، وَهُوَ يَحْمِلُ الْكُرْسِيَّ، وَقَدْ عَادَ الْكُرْسِيُّ كَالنَّعْلِ فِي قَدَمَيْهِ»

1092. ‘Abbās Al-‘Anbarī wrote to me: I have written to you with my own handwriting: Ismā’īl ibn ‘Abdil-Karīm ibn Ma’qil ibn Munabbih narrated to us (and said): ‘Abdus-Samad ibn Ma’qil narrated to me and said: I heard Wahb say, when he mentioned some of the greatness of Allāh *‘azza wa jalla*, and then he said: *“Verily the seven heavens and the oceans are within the haykal*[85]*, and the haykal are within (the width of) the Kursī. And verily His Two Feet are upon the Kursī, and He lifts the Kursī, and the Kursī is just like a Shoe for His Two Feet.”*

1093 – وَسُئِلَ وَهْبٌ: مَا الْهَيْكَلُ؟ فَقَالَ: شَيْءٌ مِنْ أَطْرَافِ السَّمَاءِ مُحَدَّقٌ بِالْأَرَضِينَ، وَالْبِحَارُ كَأَطْنَابِ الْفُسْطَاطِ وَسُئِلَ وَهْبٌ عَنِ الْأَرَضِينَ كَيْفَ هِيَ؟ قَالَ: «هِيَ سَبْعُ أَرَضِينَ مُمَهَّدَةٌ بَيْنَ كُلِّ أَرَضِينَ بَحْرٌ وَالْبَحْرُ الْأَخْضَرُ مُحِيطٌ بِذَلِكَ، وَالْهَيْكَلُ مِنْ وَرَاءِ الْبَحْرِ»

1093. And Wahb was asked: *“What is the haykal?”* So he said: *“It is something from the edges of the heaven which is wrapped around the earths. And the oceans are like the ropes of the tent.”* And Wahb was asked about the earths and how they are? He said: *“They are seven earths which are flat (or plane) and between every two earths there is an ocean. And the green ocean is surrounded by that. And the haykal is behind the ocean.”*

1094 – حَدَّثَنِي أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرَّازِيُّ حَدَّثَنَا مُعْتَمِرٌ، قَالَ: سَمِعْتُ أَنَسًا يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، عَنْ رَبِّهِ عَزَّ وَجَلَّ أَنَّهُ قَالَ: «إِذَا تَقَرَّبَ مِنِّي عَبْدِي شِبْرًا تَقَرَّبْتُ مِنْهُ ذِرَاعًا، وَإِذَا تَقَرَّبَ مِنِّي ذِرَاعًا تَقَرَّبْتُ مِنْهُ بُوعًا، وَإِذَا تَقَرَّبَ مِنِّي بُوعًا أَتَيْتُهُ أُهَرْوِلُ»

1094. Abū Ja’far Muhammad ibn ’Abdillāh Ar-Rāzī narrated to me (and said): Mu’tamir narrated to us and said: I heard Anas narrate from Abū Hurayrah (*radiAllāhu ‘anhu*), from the Prophet ﷺ, from his Lord – *‘azza wa jalla* – that He said: ***“If My slave draws near to Me (with the length of) a hands span, I draw near to him (with the length of) an arm. And if he draws near to Me (with the length of) an arm, I draw near to him (with the length of) outstretched arms. And if he draws near to Me (with the length of) outstretched arms, I come to him running (or walking fast).”***

[85] See the next narration for what is intended with the word *“haykal”*.

1095 – حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرَّازِيُّ، نا مُعْتَمِرٌ، حَدَّثَنِي أَبِي، عَنْ أَسْلَمَ الْعِجْلِيِّ، عَنْ أَبِي مِرْيَةَ، عَنْ أَبِي مُوسَى، وَكَانَ يُعَلِّمُهُمْ مِنْ سَنَتِهِمْ، قَالَ: فَبَيْنَا يُحَدِّثُهُمْ إِذْ شَخَصَتْ أَبْصَارُهُمْ، قَالَ: مَا أَشْخَصَ أَبْصَارَكُمْ عَنِّي؟ قَالُوا: الْقَمَرُ، قَالَ: «فَكَيْفَ إِذَا رَأَيْتُمُ اللَّهَ عَزَّ وَجَلَّ جَهْرَةً»

1095. Muhammad ibn ‘Abdillāh Ar-Rāzī narrated to me (and said): Mu’tamir narrated to us (and said): My father narrated to me, from Aslam Al-‘Ijlī, from Abū Miryah, from Abū Mūsā – when he was teaching them some (issues from) their *Sunnah*. He said: When he was narrating to them, their sights turned upwards. He said: *“What has made your sights turn away from me?”* They said: *“The moon.”* He said: *“Then how about when you see Allāh – ‘azza wa jalla – clearly.”*

1096 – حَدَّثَنِي مُحَمَّدُ بْنُ بَكَّارٍ مَوْلَى بَنِي هَاشِمٍ أَبُو عَبْدِ اللَّهِ، نا أَبُو مَعْشَرٍ، عَنْ أَبِي الْحُوَيْرِثِ، قَالَ: «إِنَّمَا كَلَّمَ اللَّهُ عَزَّ وَجَلَّ مُوسَى بِقَدْرِ مَا يُطِيقُ مُوسَى مِنْ كَلَامِهِ، وَلَوْ تَكَلَّمَ بِكَلَامِهِ كُلِّهِ لَمْ يُطِقْهُ شَيْءٌ»

1096. Muhammad ibn Bakkār – the *mawlā* of Banū Hāshim – Abū ‘Abdillāh narrated to me (and said): Abū Ma’shar narrated to us, from Abū Al-Huwayrith who said: *“Verily did Allāh speak to Mūsā in accordance with what Mūsā could bear from His Speech. And if He had spoken to him with His all of His Speech then he would not be able to bear any of it.”*

1097 – حَدَّثَنِي مُحَمَّدُ بْنُ بَكَّارٍ، نا أَبُو مَعْشَرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُعَاوِيَةَ أَبِي الْحُوَيْرِثِ، قَالَ: «مَكَثَ مُوسَى صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَرْبَعِينَ لَيْلَةً لَا يَرَاهُ أَحَدٌ إِلَّا مَاتَ مِنْ نُورِ رَبِّ الْعَالَمِينَ جَلَّ وَعَزَّ»

1097. Muhammad ibn Bakkār narrated to me (and said): Abū Ma’shar narrated to us, from ‘Abdur-Rahmān ibn Mu’āwiyah Abū Al-Huwayrith who said: *“Mūsā ﷺ remained (in a state) for forty days where no-one would see him except that they died due to the light of the Lord of all the worlds jalla wa ‘azza.”*

1098 – حَدَّثَنِي مُحَمَّدُ بْنُ بَكَّارٍ، نا أَبُو مَعْشَرٍ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ، قَالَ: قَالَتْ بَنُو إِسْرَائِيلَ لِمُوسَى صَلَوَاتُ اللَّهِ عَلَيْهِ: بِمَ شَبَّهْتَ صَوْتَ رَبِّكَ حِينَ كَلَّمَكَ مِنْ هَذَا الْخَلْقِ؟ قَالَ: «شَبَّهْتُ صَوْتَهُ بِصَوْتِ الرَّعْدِ حِينَ لَا يَتَرَجَّعُ»

1098. Muhammad ibn Bakkār narrated to me (and said): Abū Ma’shar narrated to us, from Muhammad ibn Ka’b who said: Banū Isrāīl said to Mūsā (*salawāt Allāhi ‘alayhi*): *“With what from this creation do you liken the voice of your Lord when He spoke to you?”* He said: *“I liken His voice with the sound of the thunder when it does not retreat.”*

1099 – حَدَّثَنِي الْحَسَنُ بْنُ حَمَّادٍ سَجَّادَةُ أَبُو عَلِيٍّ ، نا أَبُو مَالِكٍ عَمْرُو بْنُ هَاشِمٍ الْجَنْبِيُّ ، عَنْ جُوَيْبِرٍ ، عَنِ الضَّحَّاكِ ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِنَّ اللَّهَ نَاجَى مُوسَى عَلَيْهِ السَّلَامُ بِمِائَةِ أَلْفٍ وَأَرْبَعِينَ أَلْفَ كَلِمَةٍ فِي ثَلَاثَةِ أَيَّامٍ وَصَايَا كُلُّهَا ، فَلَمَّا سَمِعَ مُوسَى عَلَيْهِ السَّلَامُ كَلَامَ الْآدَمِيِّينَ مَقَتَهُمْ لِمَا وَقَعَ فِي مَسَامِعِهِ مِنْ كَلَامِ رَبِّ

الْعَالَمِينَ عَزَّ وَجَلَّ وَكَانَ فِيمَا نَاجَاهُ أَنْ قَالَ لَهُ : يَا مُوسَى إِنَّهُ لَمْ يَتَصَنَّعْ لِيَ الْمُتَصَنِّعُونَ بِمِثْلِ الزُّهْدِ فِي الدُّنْيَا ، وَلَمْ يَتَقَرَّبْ إِلَيَّ الْمُتَقَرِّبُونَ بِمِثْلِ الْوَرَعِ عَمَّا حَرَّمْتُ عَلَيْهِمْ وَلَمْ يَتَعَبَّدْ لِي الْمُتَعَبِّدُونَ بِمِثْلِ الْبُكَاءِ مِنْ خِيفَتِي ، قَالَ مُوسَى : يَا إِلَهَ الْبَرِيَّةِ كُلِّهَا ، وَيَا مَالِكَ يَوْمِ الدِّينِ وَيَا ذَا الْجَلَالِ وَالْإِكْرَامِ مَاذَا أَعْدَدْتَ لَهُمْ ، وَمَاذَا جِزْيَتَهُمْ ؟ قَالَ : أَمَّا الزَّاهِدُونَ فِي الدُّنْيَا فَأُبِيحُهُمْ جَنَّتِي يَتَبَوَّءُونَ مِنْهَا حَيْثُ شَاءُوا ، وَأَمَّا الْوَرِعُونَ عَمَّا حَرَّمْتُ عَلَيْهِمْ فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ لَمْ يَبْقَ عَبْدٌ إِلَّا نَاقَشْتُهُ الْحِسَابَ وَفَتَّشْتُهُ عَمَّا فِي يَدَيْهِ إِلَّا الْوَرِعِينَ فَإِنِّي أُجِلُّهُمْ وَأُكْرِمُهُمْ وَأُدْخِلُهُمُ الْجَنَّةَ بِغَيْرِ حِسَابٍ ، وَأَمَّا الْبَكَّاءُونَ مِنْ خِيفَتِي فَأُولَئِكَ لَهُمُ الرَّفِيعُ الْأَعْلَى لَا يُشَارَكُونَ فِيهِ

1099. Al-Hasan ibn Hammād Sajjādah Abū ʻAlī narrated to me (and said): Abū Mālik ʻAmr ibn Hishām Al-Janbī narrated to us, from Juwaybir, from Ad-Dahhāk, from Ibn ʻAbbās (*radiAllāhu ʻanhu*) who said: The Messenger of Allāh ﷺ said: ***"Verily Allāh spoke privately with Mūsā (ʻalayhi as-salām), using hundred and forty thousand words in three days; all of it teachins. Then when Mūsā (ʻalayhi as-salām) heard the speech of the people, he hated them due to what had befallen his hearing of the Words of the Lord of all the worlds ʻazza wa jalla. And among that which He said to him in private was that He said to him: 'O Mūsā, verily the people of manner can show no better manners towards Me, than zuhd (asceticism) in dunyā. And those who seek nearness cannot seek nearness to Me with anything resembling (i.e. better than) abstaining from what I have prohibited for them. And the worshippers cannot worship Me with anything resembling crying due to fearing of Me.' Mūsā said: 'O Ilāh of all of the creation, O Owner of the Day of Judgment and O Possesor of Majesty and Honor, what have You prepared for them? And what will You reward them with?' He said: 'As for those practicing zuhd in dunyā, then I will allow for them My Paradise in which they can settle wherever they please. And as for those who abstain from what I have prohibited for them, then on the Day of Resurrection there will be no slave except that I will question him and examine him in the reckoning, except those who abstained. Those I will verily hold at high esteem, honor them and enter them into Paradise without any reckoning. And as for those who cry due to fearing Me, then they will have the highest of positions, and no-one will share it with them.'"***

1100 – حَدَّثَنِي مُحَمَّدُ بْنُ خَالِدِ بْنِ عَبْدِ اللَّهِ الْوَاسِطِيُّ، فِي سَنَةِ إِحْدَى وَثَلَاثِينَ وَمِائَتَيْنِ، مِنْ كِتَابِهِ، نا أَبِي عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ «خَلَقَ اللَّهُ عَزَّ وَجَلَّ آدَمَ عَلَى صُورَتِهِ وَطُولُهُ سِتُّونَ ذِرَاعًا»

1100. Muhammad ibn Khālid ibn ʻAbdillāh Al-Wāsitī narrated to me from his book in the year twohundred and thirty-one (and said): Abū ʻAbdir-Rahmān ibn Ishāq narrated to us, from Abū Az-Zannād, from Al-Aʻraj, from Abū Hurayrah (*radiAllāhu ʻanhu*) who said: The Messenger of Allāh ﷺ said: ***"Allāh – ʻazza wa jalla – created Ādam in His Image, and he was sixty cubits (or armlengths) tall."***

1101 – حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ بْنِ حَبِيبٍ الْأَسَدِيُّ لُوَيْنٌ، نا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: " يَنْزِلُ رَبُّنَا عَزَّ وَجَلَّ فِي كُلِّ لَيْلَةٍ حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرُ فَيَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ؟ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ؟ حَتَّى يَطْلُعَ الْفَجْرُ فَلِذَلِكَ كَانُوا يَسْتَحِبُّونَ آخِرَ اللَّيْلِ عَلَى أَوَّلِهِ "

1101. Muhammad ibn Sulaymān ibn Habīb Al-Asadī Luwayn narrated to us (and said): Ibrāhīm ibn Sa'd narrated to us, from Ibn Shihāb, from Abū Salamah, from Abū Hurayrah (*radiAllāhu 'anhu)*, that the Messenger of Allāh ﷺ said: ***"Our Lord – 'azza wa jalla – descends every night when a third of the night remains, and He says: 'Who invokes Me so I can answer him? Who asks Me for forgiveness so I can forgive him?' Until the dawn appears."*** And due to this they used to prefer the last part of the night over the earlier part.

1102 – حَدَّثَنَا مُصْعَبُ بْنُ عَبْدِ اللَّهِ بْنِ مُصْعَبِ بْنِ ثَابِتٍ الزُّبَيْرِيُّ، حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي عَبْدِ اللَّهِ الْأَغَرِّ، وَعَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: " يَنْزِلُ رَبُّنَا عَزَّ وَجَلَّ كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرُ فَيَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ؟ وَمَنْ يَسْأَلُنِي فَأُعْطِيَهُ؟ وَمَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ "

1102. Mus'ab ibn 'Abdillāh ibn Mus'ab ibn Thābit Az-Zubayrī narrated to us (and said): Mālik ibn Anas narrated to me, from Ibn Shihāb, from Abū 'Abdullāh Al-Agharr and from Abū Salamah, from Abū Hurayrah (*radiAllāhu 'anhu*), that the Messenger of Allāh ﷺ said: ***"Our Lord – 'azza wa jalla – descends every night to the lowest heaven when a third of the night remains, and He says: 'Who invokes Me so I can answer him? And who asks from Me so I can give him? And who asks Me for forgiveness so I can forgive him?'"***

1103 – حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحَسَنِ بْنِ شَقِيقٍ، نا النَّضْرُ بْنُ شُمَيْلٍ، عَنْ صَالِحِ بْنِ أَبِي الْأَخْضَرِ، عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، وَأَبِي عَبْدِ اللَّهِ الْأَغَرِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يَنْزِلُ كُلَّ لَيْلَةٍ إِذَا بَقِيَ ثُلُثُ اللَّيْلِ الْآخِرُ إِلَى سَمَاءِ الدُّنْيَا فَيَقُولُ: «مَنْ يَدْعُونِي فَأَسْتَجِيبَ؟ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ؟»

1103. Muhammad ibn 'Alī ibn Al-Hasan ibn Shaqīq narrated to us (and said): An-Nadr ibn Shumayl narrated to us, from Sālih ibn Abī Al-Akhdar, from Ibn Shihāb, from 'Atā ibn Yazīd Al-Laythī and Abū 'Abdillāh Al-Agharr, from Abū Hurayrah (*radiAllāhu 'anhu*), from the Messenger of Allāh ﷺ who said: ***"Verily Allāh – 'azza wa jalla – decends every night, when the last third of the night remains, to the lowest heaven and says: 'Who invokes Me so I can answer him? Who asks Me for forgivness, so I can forgive him?'"***

1104 – نا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ، قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ حَرْبٍ، يَقُولُ: «الْقُرْآنُ لَيْسَ بِمَخْلُوقٍ» قُلْتُ لَهُ: إِنَّكَ كُنْتَ لَا تَقُولُ هَذَا، فَمَا بَدَا لَكَ؟ قَالَ: " اسْتَخْرَجْتُهُ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ قَالَ اللَّهُ، عَزَّ وَجَلَّ: {وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ} [آل عمران: 77] «فَالْكَلَامُ وَالنَّظَرُ وَاحِدٌ»

1104. Al-'Abbās ibn 'Abdil-'Adhīm Al-'Anbarī narrated to us and said: I heard Sulaymān ibn Harb say: *"The Qurān is not created."* I said to him: *"You did not use to say this, so what happened to you?"* He said: *"I derived it from the Book of Allāh 'azza wa jalla. Allāh – 'azza wa jalla – said:*

﴿ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ ﴾

"And Allāh will not speak to them, nor will He look at them." (Ālu 'Imrān 3:77)

So the speech and the look are equal."

1105 – حَدَّثَنِي أَبِي، حَدَّثَنِي شَاذُّ بْنُ يَحْيَى، سَمِعْتُ يَزِيدَ بْنَ هَارُونَ، يَقُولُ: " مَنْ قَالَ: الْقُرْآنُ مَخْلُوقٌ فَهُوَ وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ زِنْدِيقٌ "

1105. My father narrated to me (and said): Shādh ibn Yahyā narrated to me (and said): I heard Yazīd ibn Hārūn say: *"Whoever says: The Qurān is created, then he, by Allāh besides whom there is no-one worthy of worship, is a zindīq."*

1106 – حَدَّثَنِي عَبَّاسٌ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ حُمَيْدٍ يَعْنِي أَبَا بَكْرٍ الْأَسْوَدَ ، سَمِعْتُ عَبْدَ الرَّحْمَنِ، يَقُولُ لِيَحْيَى بْنِ سَعِيدٍ وَهُوَ عَلَى سَطْحِهِ: «يَا أَبَا سَعِيدٍ لَوْ أَنَّ رَجُلًا جَهْمِيًّا مَاتَ وَأَنَا وَارِثُهُ مَا اسْتَحْلَلْتُ أَنْ آخُذَ مِنْ مِيرَاثِهِ شَيْئًا»

1106. 'Abbās narrated to me (and said): 'Abdullāh ibn Muhammad ibn Humayd (i.e. Abū Bakr Al-Aswad) narrated to me (and said): I heard 'Abdur-Rahmān say to Yahyā ibn Sa'īd while he was upon his roof: *"O Abū Sa'īd, if a jahmī man would die and I was (supposed) to inherit him, then I would consider it allowed for me to take any of his inheritance."*

1107 – حَدَّثَنِي الْعَبَّاسُ الْعَنْبَرِيُّ، حَدَّثَنِي أَبُو الْوَلِيدِ هِشَامٌ وَهُوَ ابْنُ عَبْدِ الْمَلِكِ، قَالَ: قَالَ لِي يَحْيَى بْنُ سَعِيدٍ: كَيْفَ يَصْنَعُونَ بِقُلْ هُوَ اللَّهُ أَحَدٌ كَيْفَ يَصْنَعُونَ بِهَذِهِ الْآيَةِ؟ {إِنِّي أَنَا اللَّهُ} [القصص: 30] يَكُونُ مَخْلُوقًا؟ "

1107. 'Abbās Al-'Anbarī narrated to me (and said): Abū Al-Walīd Hishām ibn 'Abdil-Malik narrated to me and said: Yahyā ibn Sa'īd said to me: *"What will they do with: 'Qul HuwAllāhu Ahad.' (And) what will they do with this verse?*

﴿ إِنِّي أَنَا اللَّهُ ﴾

"Verily I am Allāh." (Al-Qasas 28:30)

Is this created?"

1108 – حَدَّثَنِي عَبَّاسٌ، نا رُوَيْمُ بْنُ يَزِيدَ الْمُقْرِئُ، نا مَعْبَدُ بْنُ رَاشِدٍ الْكُوفِيُّ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ الدُّهْنِيِّ، قَالَ: سُئِلَ جَعْفَرُ بْنُ مُحَمَّدٍ عَنِ الْقُرْآنِ فَقَالَ: لَيْسَ بِخَالِقٍ وَلَا مَخْلُوقٍ، وَلَكِنْ كَلَامُ اللَّهِ عَزَّ وَجَلَّ " قَالَ أَبِي: وَقَدْ رَأَيْتُ مَعْبَدًا هَذَا، وَكَانَ يُفْتِي بِقَوْلِ ابْنِ أَبِي لَيْلَى، وَحَدَّثَنِي عَنْهُ مُوسَى بْنُ دَاوُدَ بِهَذَا الْحَدِيثِ

1108. ‘Abbās narrated to me (and said): Ruwaym ibn Yazīd Al-Muqrī narrated to us (and said): Ma’bad ibn Rāshid Al-Kūfī narrated to us, from Mu’āwiyah ibn ‘Ammār Ad-Duhnī who said: Ja’far ibn Muhammad was asked about the Qurān, so he said: *“It is not a creator, nor is it created. Rather it is the Word of Allāh ‘azza wa jalla.”* My father said: And I saw this (person) Ma’bad. He used to give *fatwā* with the opinion of Ibn Abī Laylā. And Mūsā ibn Dāwūd narrated this *hadīth* to me from him.

1109 – حَدَّثَنِي عَبَّاسٌ قَالَ: سَمِعْتُ أَبَا الْوَلِيدِ، وَإِسْمَاعِيلَ بْنَ عَرْعَرَةَ، وَعَلِيٌّ قَاعِدٌ يَقُولُ: «الْقُرْآنُ كَلَامُ اللَّهِ عَزَّ وَجَلَّ لَيْسَ بِمَخْلُوقٍ» فَقَالَ لَهُ عَلِيٌّ: إِنَّمَا نَتَعَلَّمُ مِنْكَ كَيْفَ نَقُولُ

1109. ‘Abbās narrated to me and said: I heard Abū Al-Walīd – while Ismā’īl ibn ‘Ar’arah and ‘Alī were both sitting there – say: *“The Qurān is the Word of Allāh – ‘azza wa jalla – and it is not created.”* So ‘Alī said to him: *“We verily learn from you how to say.”*

1110 – حَدَّثَنِي عَبَّاسٌ الْعَنْبَرِيُّ، حَدَّثَنَا شَاذُّ بْنُ يَحْيَى، سَمِعْتُ يَزِيدَ بْنِ هَارُونَ، وَقِيلَ، لَهُ: مَنِ الْجَهْمِيَّةُ؟ فَقَالَ: «مَنْ زَعَمَ أَنَّ الرَّحْمَنَ عَلَى الْعَرْشِ اسْتَوَى عَلَى خِلَافِ مَا يَقِرُّ فِي قُلُوبِ الْعَامَّةِ فَهُوَ جَهْمِيٌّ»

1110. ‘Abbās Al-‘Anbarī narrated to me (and said): Shādh ibn Yahyā narrated to us (and said): I heard Yazīd ibn Hārūn when it was said to him: *“Who are the Jahmiyyah?”* So he said: *“Whoever claims that (the understanding of):*

﴿ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴾

“*Ar-Rahmān,* he *istawā* (rose upon) **the Throne.”** (Tā-Hā 20:5)

Is different from what is established in the hearts of the ordinary people, he is a jahmī.”

1111 – حَدَّثَنَا عَبَّاسٌ، قَالَ: سَمِعْتُ عَلِيًّا، يَقُولُ: سَمِعْتُ بِشْرَ بْنَ الْمُفَضَّلِ، وَذُكِرَ ابْنُ خَلْوبَا، فَقَالَ: «هُوَ كَافِرٌ بِاللَّهِ الْعَظِيمِ»

1111. ‘Abbās narrated to us and said: I heard ‘Alī say: I heard Bishr ibn Al-Mufaddal Ibn Khalūbā was mentioned. Then he said: *“He is a disbeliever in Allāh the AlMighty.”*

1112 – حَدَّثَنِي عَبَّاسٌ الْعَنْبَرِيُّ، حَدَّثَنِي أَبُو سَعِيدٍ – صَاحِبٌ لَنَا – عَطَّارُ بْنُ أَخِي حَجَّاجٍ يَعْنِي الْأَنْمَاطِيَّ قَالَ: قُلْتُ لِعَمِّي حَجَّاجٍ: مَا تَقُولُ فِي الْقُرْآنِ؟ قَالَ: «الْقُرْآنُ كَلَامُ اللَّهِ وَلَيْسَ مِنَ اللَّهِ عَزَّ وَجَلَّ شَيْءٌ مَخْلُوقٌ»

1112. ‘Abbās Al-‘Anbarī narrated to me (and said): Abū Sa’īd – a companion of ours – Yahyā the son of the brother of Hajjāj (i.e. Al-Anmātī) narrated to me and said: I said to my uncle Hajjāj: *“What do you say about the Qurān?”* He said: *“The Qurān is the Word of Allāh, and nothing of Allāh – ‘azza wa jalla – is created.”*

1113 – حَدَّثَنِي أَبِي، نا حُسَيْنُ بْنُ حَسَنٍ الْأَشْقَرُ، نا أَبُو كُدَيْنَةَ، عَنْ عَطَاءٍ، عَنْ أَبِي الضُّحَى، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: مَرَّ يَهُودِيٌّ بِرَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهُوَ جَالِسٌ، قَالَ: كَيْفَ تَقُولُ يَا أَبَا الْقَاسِمِ يَوْمَ يَجْعَلُ اللَّهُ عَزَّ وَجَلَّ السَّمَاءَ عَلَى ذِهْ؟ وَأَشَارَ بِالسَّبَّابَةِ، وَالْأَرَضِينَ عَلَى ذِهْ؟ وَالْمَاءَ عَلَى ذِهْ؟ وَالْجِبَالَ عَلَى ذِهْ؟ وَسَائِرَ الْخَلْقِ عَلَى ذِهْ؟ كُلُّ ذَلِكَ يُشِيرُ بِأَصَابِعِهِ، قَالَ: فَأَنْزَلَ اللَّهُ، عَزَّ وَجَلَّ {وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ} [الأنعام: 91] الْآيَةَ

1113. My father narrated to me (and said): Husayn ibn Hasan Al-Ashqar narrated to us (and said): Abū Kudaynah narrated to us, from Atā, from Abū Ad-Duhā, from Ibn ‘Abbās (*radiAllāhu ‘anhumā*) who said: A Jew passed by the Messenger of Allāh ﷺ while he was sitting. (Then) he said: *“How do you say, O Abū Al-Qasaim on a day, where Allāh – ‘azza wa jalla – will put the heaven on this?* – and he pointed with his index finger – *And the earth on this? And the water on this? And the mountains on this? And the rest of the creation on this?”* All the while he was pointing with his fingers. He said: So Allāh revealed:

﴿ وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ﴾

“They did not estimate Allāh His true estimate.” (Al-An’ām 6:91)

Until the end of the verse.

1114 – حَدَّثَنِي أَبِي، نا سُرَيْجُ بْنُ النُّعْمَانِ، نا هُشَيْمٌ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لَيْسَ الْخَبَرُ كَالْمُعَايَنَةِ، إِنَّ اللَّهَ عَزَّ وَجَلَّ أَخْبَرَ مُوسَى بِمَا صَنَعَ قَوْمُهُ فِي الْعِجْلِ فَلَمْ يُلْقِ الْأَلْوَاحَ، فَلَمَّا عَايَنَ مَا صَنَعُوا أَلْقَى الْأَلْوَاحَ، فَانْكَسَرَتْ»

1114. My father narrated to me (and said): Surayj ibn An-Nu’mān narrated to us (and said): Hushaym narrated to us, from Abū Bishr, from Sa’īd ibn Jubayr, from Ibn ‘Abbās (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh ﷺ said: ***“The information is not like seeing. Verily Allāh – ‘azza wa jalla – informed Mūsā about what his people had done with the calf, but he did not throw down the tablets. But when he saw what they had done with his own eyes, he threw down the tablets and they broke.”***

1115 – قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَحَدَّثَنِي سُرَيْجُ بْنُ يُونُسَ، نا هُشَيْمٌ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِنَحْوِهِ

1115. Abū ʻAbdur-Rahmān said: And Surayj ibn Yūnus narrated to me (and said): Hushaym narrated to us, from Abū Bishr, from Sa'īd ibn Jubayr, from Ibn ʻAbbās, from the Prophet ﷺ a similar (*hadīth*) to it.

1116 – حَدَّثَنِي أَبِي، نا أَسْوَدُ بْنُ عَامِرٍ، نا حَمَّادُ بْنُ سَلَمَةَ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «رَأَيْتُ رَبِّي عَزَّ وَجَلَّ»

1116. My father narrated to me (and said): Aswad ibn ʻĀmir narrated to us (and said): Hammād ibn Salamah narrated to us, from Qatādah, from ʻIkrimah, from Ibn ʻAbbās (*radiAllāhu ʻanhu*) who said: The Messenger of Allāh ﷺ said: ***"I saw my Lord ʻazza wa jalla."***

1117 – حَدَّثَنِي أَبِي، نا عَفَّانُ، نا عَبْدُ الصَّمَدِ بْنُ كَيْسَانَ، نا حَمَّادُ بْنُ سَلَمَةَ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «رَأَيْتُ رَبِّي عَزَّ وَجَلَّ»

1117. My father narrated to me (and said): ʻAffān narrated to us (and said): ʻAbdus-Samad ibn Kaysān narrated to us (and said): Hammād ibn Salamah narrated to us, from Qatādah, from ʻIkrimah, from Ibn ʻAbbās (*radiAllāhu ʻanhu*) who said: The Messenger of Allāh ﷺ said: ***"I saw my Lord ʻazza wa jalla."***

1118 – حَدَّثَنِي أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ، نا أَبُو قُتَيْبَةَ، نا حَسَنُ بْنُ أَبِي جَعْفَرٍ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ يُوسُفَ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: " خَلَقَ اللَّهُ عَزَّ وَجَلَّ أَرْبَعَةَ أَشْيَاءَ بِيَدِهِ، وَسَائِرُ ذَلِكَ قَالَ: لَهُ كُنْ فَكَانَ، خَلَقَ الْقَلَمَ بِيَدِهِ، وَآدَمَ بِيَدِهِ، وَالتَّوْرَاةَ كَتَبَهَا بِيَدِهِ، وَجَنَّاتِ عَدْنٍ بِيَدِهِ "

1118. Abū Hafs ʻAmr ibn ʻAlī narrated to me (and said): Abū Qutaybah narrated to us (and said): Hasan ibn Abī Ja'far narrated to us, from ʻAlī ibn Zayd, from Yūsuf ibn Mihrān, from Ibn ʻAbbās (radiAllāhu ʻanhu) who said: *"Allāh – ʻazza wa jalla – created four things with His Hand, and what is besides to it He said: 'Be', and then it was. He created the pen with His Hand, Ādam with His Hand, He wrote the Tawrah with His Hand, and (He created) the Gardens of Eden with His Hand."*

1119 – أُخْبِرْتُ عَنْ عَارِمٍ أَبِي النُّعْمَانِ، قَالَ: سَمِعْتُ حَمَّادَ بْنَ زَيْدٍ، يَقُولُ: «الْقُرْآنُ كَلَامُ اللَّهِ عَزَّ وَجَلَّ نَزَلَ بِهِ جِبْرِيلُ عَلَيْهِ السَّلَامُ مِنْ عِنْدِ رَبِّ الْعَالَمِينَ جَلَّ وَعَزَّ»

1119. I was informed from ʻĀrim Abū An-Nu'mān who said: I heard Hammād ibn Zayd say: *"The Qurān is the Word of Allāh ʻazza wa jalla. Jibrīl (ʻalayhi as-salām) came down with it from the Lord of all the worlds ʻazza wa jalla."*

1120 – كَتَبَ إِلَيَّ إِبْرَاهِيمُ بْنُ حَمْزَةَ الزُّبَيْرِيُّ، كَتَبْتُ إِلَيْكَ بِهَذَا الْحَدِيثِ وَقَدْ عَرَفْتُهُ وَسَمِعْتُهُ عَلَى مَا كَتَبْتُ بِهِ إِلَيْكَ، فَحَدِّثْ بِذَلِكَ عَنِّي، حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ الْمُغِيرَةِ الْحِزَامِيُّ، حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَيَّاشٍ السَّمَعِيُّ الْأَنْصَارِيُّ الْقُبَائِيُّ مِنْ بَنِي عَمْرِو بْنِ عَوْفٍ، عَنْ دَلْهَمِ بْنِ الْأَسْوَدِ بْنِ عَبْدِ اللَّهِ بْنِ حَاجِبِ بْنِ عَامِرِ بْنِ الْمُنْتَفِقِ الْعُقَيْلِيِّ، عَنْ أَبِيهِ عَنْ عَمِّهِ لَقِيطِ بْنِ عَامِرٍ قَالَ

دَلْهَمٌ: وَحَدَّثَنِيهِ ابْنُ أَبِي الْأَسْوَدِ عَنْ عَاصِمِ بْنِ لَقِيطٍ، أَنَّ لَقِيطًا خَرَجَ وَافِدًا إِلَى رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَمَعَهُ صَاحِبٌ لَهُ يُقَالُ لَهُ نُهَيْلُ بْنُ عَاصِمِ بْنِ مَالِكِ بْنِ الْمُنْتَفِقِ

1120. Ibrāhīm ibn Hamzah Az-Zubayrī wrote to me: I have written this *hadīth* to you. And I verily know it and have heard it as I have written it to you, so narrate this from me. ‘Abdur-Rahmān ibn Al-Mughīrah Al-Hizāmī narrated to me (and said): ‘Abdur-Rahmān ibn ‘Ayyāsh As-Sama’ī Al-Ansārī Al-Qubāī from Banū ‘Amr ibn ‘Awf, from Dalham ibn Al-Aswad ibn ‘Abdillāh ibn Hājib ibn ‘Āmir ibn Al-Muntafiq Al-‘Uqaylī, from his father, from his uncle Laqīt bn ‘Āmir. Dalham said: And Ibn Abī Al-Aswad narrated it to me, from ‘Āsim ibn Laqīt that Laqīt went out in a delegation towards the Messenger of Allāh (*sallAllāhu alayhi wa sallam*), and with him was one of his companions who was called Nuhayl ibn ‘Āsim ibn Mālik ibn Al-Muntafiq.

قَالَ لَقِيطٌ: فَخَرَجْتُ وَصَاحِبِي حَتَّى قَدِمْنَا عَلَى رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ انْسِلَاخَ رَجَبٍ، فَأَتَيْنَا رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حِينَ انْصَرَفَ مِنْ صَلَاةِ الْغَدَاةِ، فَقَامَ فِي النَّاسِ خَطِيبًا، فَقَالَ: " أَيُّهَا النَّاسُ أَلَا إِنِّي قَدْ خَبَّأْتُ لَكُمْ صَوْتِي مُنْذُ أَرْبَعَةِ أَيَّامٍ، أَلَا لِأُسْمِعَكُمْ أَلَا فَهَلْ مِنِ امْرِئٍ بَعَثَهُ قَوْمُهُ فَقَالُوا: اعْلَمْ لَنَا مَا يَقُولُ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، أَلَا ثُمَّ لَعَلَّهُ أَنْ يُلْهِيَهُ حَدِيثُ نَفْسِهِ أَوْ حَدِيثُ صَاحِبِهِ أَوْ يُلْهِيَهُ الضُّلَّالُ، «أَلَا إِنِّي مَسْئُولٌ هَلْ بَلَّغْتُ، أَلَا اسْمَعُوا تَعِيشُوا، أَلَا اجْلِسُوا أَلَا اجْلِسُوا» قَالَ: فَجَلَسَ النَّاسُ وَقُمْتُ أَنَا وَصَاحِبِي حَتَّى إِذَا فَرَغَ لَنَا فُؤَادُهُ وَبَصَرُهُ ،

Laqīt said: So my companions and I went out until we reached the Messenger of Allāh ﷺ in Al-Madīnah in the end of Rajab. And we arrived at the Messenger of Allāh ﷺ when he was leaving from the dawn prayer. Then he got up among the people and held a sermon. He said: ***“O people. I have verily hidden my voice from you for forty days. Verily, in order to let you hear. So is there a man who was sent by his people and they said: ‘Learn for us what the Messenger of Allāh ﷺ says.’ Verily, and then his own self will distract him or the speech of his companion, or the misguided will distract him. Verily, I will be asked I, so have I conveyed (the message)? Verily, listen and you will live. Verily sit down. Verily sit down.”*** He said: So the people sat down, and I and my companions stood up until his heart and sight was only focused on us.

قُلْتُ: يَا رَسُولَ اللَّهِ مَا عِنْدَكَ مِنْ عِلْمِ الْغَيْبِ؟ فَضَحِكَ لَعَمْرُ اللَّهِ وَهَزَّ رَأْسَهُ، وَعَلِمَ أَنِّي أَبْتَغِي لِسَقَطِهِ، فَقَالَ: «ضَنَّ رَبُّكَ عَزَّ وَجَلَّ بِمَفَاتِيحَ خَمْسٍ مِنَ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا اللَّهُ، عَزَّ وَجَلَّ» وَأَشَارَ بِيَدِهِ، فَقُلْتُ: وَمَا هُنَّ؟ قَالَ: «عِلْمُ الْمَنِيَّةِ قَدْ عَلِمَ مَتَى مَنِيَّةُ أَحَدِكُمْ وَلَا تَعْلَمُونَهُ، وَعِلْمُ مَا فِي غَدٍ قَدْ عَلِمَ مَا أَنْتَ طَاعِمٌ غَدًا وَلَا تَعْلَمُهُ، وَعِلْمُ يَوْمِ الْغَيْثِ يُشْرِفُ عَلَيْكُمْ آزِلِينَ مُشْفِقِينَ فَيَظَلُّ يَضْحَكُ قَدْ عَلِمَ أَنَّ غَيْرَكُمْ يَكوتُ إِلَى قَرِيبٍ» قَالَ لَقِيطٌ: قُلْتُ: لَنْ نَعْدَمَ مِنْ رَبٍّ يَضْحَكُ خَيْرًا، «وَعِلْمُ يَوْمِ السَّاعَةِ»

I said: *"O Messenger of Allāh, what do you possess of the knowledge of the unseen?"* Then, by Allāh, he laughed and shook his head, and he knew that I was looking for him to make a mistake (or say bad words). So he said: ***"Your Lord – 'azza wa jalla – has withheld the keys to five of the unseen (matters) which no-one knows about except Allāh 'azza wa jalla."*** And he pointed with his hand. So I said: *"And what are they?"* He said: ***"The knowledge of the semen; He verily knows when the semen of any of you (brings a child) and you do not know it. And the knowledge of what tomorrow brings; He verily knows what you will eat tomorrow, while you do not know it. And he knows which day it will rain, which will come down over you (while you are) starving and in a famine. So He laughs due to knowing that your situation will change soon."*** Laqīt said: *"We will never be deprived of good by a Lord who laughs."* ***"And the knowledge of the Day of Resurrection."***

قُلْتُ: يَا رَسُولَ اللَّهِ عَلِّمْنَا مَا تُعَلِّمُ النَّاسَ وَمَا تَعْلَمُ، فَأَنَا مِنْ قَبِيلٍ لَا يُصَدِّقُونَ تَصْدِيقَنَا أَحَدٌ مِنْ مَذْحِجٍ الَّتِي تَرْبُو عَلَيْنَا، وَخَثْعَمٍ الَّتِي تُوَالِينَا، وَعَشِيرَتِنَا الَّتِي نَحْنُ مِنْهَا، قَالَ: تَلْبَثُونَ فِيهَا مَا لَبِثْتُمْ ثُمَّ يُتَوَفَّى نَبِيُّكُمْ، ثُمَّ تَلْبَثُونَ مَا لَبِثْتُمْ، ثُمَّ تُبْعَثُ الصَّيْحَةُ فَلَعَمْرُ إِلَهِكَ مَا تَدَعُ عَلَى ظَهْرِهَا مِنْ شَيْءٍ إِلَّا مَاتَ، وَالْمَلَائِكَةُ الَّذِينَ مَعَ رَبِّكَ عَزَّ وَجَلَّ فَأَصْبَحَ رَبُّكَ يَطُوفُ فِي الْأَرْضِ وَخَلَتْ عَلَيْهِ الْبِلَادُ، فَأَرْسَلَ رَبُّكَ عَزَّ وَجَلَّ السَّمَاءَ بِمَضْبٍ مِنْ عِنْدِ الْعَرْشِ، فَلَعَمْرُ إِلَهِكَ مَا يَدَعُ عَلَى ظَهْرِهَا مِنْ مَصْرَعِ قَتِيلٍ وَلَا مَدْفَنِ مَيِّتٍ إِلَّا شَقَّتِ الْقَبْرُ عَنْهُ حَتَّى يَخْلُقَهُ مِنْ عِنْدِ رَأْسِهِ فَيَسْتَوِي جَالِسًا، فَيَقُولُ رَبُّكَ جَلَّ وَعَزَّ مَهْيَمْ؟ لِمَا كَانَ مِنْهُ، يَقُولُ: يَا رَبِّ أَمس الْيَوْمَ، لِعَهْدِهِ بِالْحَيَاةِ يَحْسِبُهُ حَدِيثًا بِأَهْلِهِ،

I said: *"O Messenger of Allāh. Teach us what you teach the people and what you know. For I am from a tribe where no-one believes in the same as we believe in; from Madhhij who transgresses against us, and Khath'am who are our allies and the tribe which we are from."* He said: ***"You will remain in it as long you will remain. Then your prophet will die. Then you remain (some more). Then the sayhah (cry or blast) will be sent, and by your God, He will not leave anything upon its surface except that it will die. Also, the angels who are with your Lord 'azza wa jalla (will die). Then your Lord will tour the earth while the cities on it has become bacant. So your Lord – 'azza wa jalla – will send the heaven with a longlasting rain from the place of the Throne. Then, by your God, He will not let anything upon its surface of killed dead persons or a buried dead person, except that the grave will split open from him and He will create him from his head and he will sit straight up. Then your Lord – jalla wa 'azza- will say: 'What is your affair?' To what became of him (i.e. when did he die). So he will say: 'Yesterday (or) today.' Regarding his period of life (of dunyā), thinking that he just left his family (i.e. died)."***

فَقُلْتُ: يَا رَسُولَ اللَّهِ كَيْفَ يَجْمَعُنَا بَعْدَمَا تُمَزِّقُنَا الرِّيَاحُ وَالْبِلَى وَالسِّبَاعُ؟ قَالَ: أُنَبِّئُكَ مِثْلَ ذَلِكَ فِي آلَاءِ اللَّهِ عَزَّ وَجَلَّ الْأَرْضُ أَشْرَفْتَ عَلَيْهَا وَهِيَ مَدَرَةٌ بَالِيَةٌ فَقُلْتَ: لَا تَحْيَا أَبَدًا، ثُمَّ أَرْسَلَ رَبُّكَ عَزَّ وَجَلَّ عَلَيْهَا السَّمَاءَ فَلَمْ تَلْبَثْ عَلَيْكَ إِلَّا أَيَّامًا حَتَّى أَشْرَفْتَ عَلَيْهَا وَهِيَ شَرْبَةٌ وَاحِدَةٌ، وَلَعَمْرُ إِلَهِكَ لَهُوَ أَقْدَرُ عَلَى أَنْ يَجْمَعَكُمْ مِنَ الْمَاءِ عَلَى أَنْ يَجْمَعَ نَبَاتَ الْأَرْضِ فَتَخْرُجُونَ

مِنَ الْأَصْوَاءِ أَوْ مِنْ مَصَارِعِكُمْ، فَتَنْظُرُونَ إِلَيْهِ وَيَنْظُرُ إِلَيْكُمْ، قُلْتُ: يَا رَسُولَ اللَّهِ كَيْفَ وَنَحْنُ مِلْءُ الْأَرْضِ وَهُوَ شَخْصٌ وَاحِدٌ يَنْظُرُ إِلَيْنَا وَنَنْظُرُ إِلَيْهِ؟ قَالَ: «أُنَبِّئُكَ بِمِثْلِ ذَلِكَ فِي آلَاءِ اللَّهِ عَزَّ وَجَلَّ الشَّمْسُ وَالْقَمَرُ آيَةٌ مِنْهُ صَغِيرَةٌ وَتَرَوْنَهُمَا سَاعَةً وَاحِدَةً وَيَرَيَانِكُمْ وَلَا تُضَامُونَ فِي رُؤْيَتِهِمَا، وَلَعَمْرُ إِلَهِكَ لَهُوَ أَقْدَرُ عَلَى أَنْ يَرَاكُمْ وَتَرَوْنَهُ مِنْ أَنْ تَرَوْنَهُمَا وَيَرَيَانِكُمْ وَلَا تُضَامُونَ فِي رُؤْيَتِهِمَا»

So I said: *"O Messenger of Allāh, how will He gather us after the wind, decomposition and beast have rippes us apart?"* He said: ***"I will inform you of the example of this in the favors of Allāh 'azza wa jalla. You look down at the earth when it is a lump of mud and worn out, so you say: 'It will never live.' Then your Lord sends the heaven upon it, and no more than (a few) days will pass by, before you will look down at it and it will be wet (and fertile). By your God, He is verily more capable of gathering you from water than gathering the plants of the earth. So you will come out of the graves or from your places of death, and you will look at Him and He will look at you."*** I said: *"O Messenger of Allāh, how (can this be) when we fill up the earth and He is One Shakhs (Individual or Person) looking at us and we look at Him?"* He said: ***"I will inform you of the example of this in the favors of Allāh 'azza wa jalla. The sun and the moon are small signs from Him. You all see them at the same time while they also see you, and you have no problem in seeing them. By your God, He is verily more capable of seeing you and (making) you see Him, than you seeing them (i.e. the sun and the moon) and they see you while you have no problem in seeing them."***

قُلْتُ: يَا رَسُولَ اللَّهِ فَمَا يَعْمَلُ بِنَا رَبُّنَا جَلَّ وَعَزَّ إِذَا لَقِينَاهُ؟ قَالَ: " تُعْرَضُونَ عَلَيْهِ بَادِيَةً لَهُ صَفَحَاتُكُمْ، لَا تَخْفَى عَلَيْهِ مِنْكُمْ خَافِيَةٌ، فَيَأْخُذُ رَبُّكَ عَزَّ وَجَلَّ بِيَدِهِ غَرْفَةً مِنَ الْمَاءِ فَيَنْضَحُ قِبَلَكُمْ بِهَا فَلَعَمْرُ إِلَهِكَ مَا يُخْطِئُ وَجْهَ أَحَدِكُمْ مِنْهَا قَطْرَةٌ، فَأَمَّا الْمُسْلِمُ فَتَدَعُ وَجْهَهُ مِثْلَ الرَّيْطَةِ الْبَيْضَاءِ، وَأَمَّا الْكَافِرُ فَتَطْمَحُهُ بِمِثْلِ الْحُمَمِ الْأَسْوَدِ، ثُمَّ يَنْصَرِفُ نَبِيُّكُمْ وَيُفْرَقُ عَلَى أَثَرِهِ الصَّالِحُونَ، فَيَسْلُكُونَ جِسْرًا مِنَ النَّارِ وَيَطَأُ أَحَدُكُمُ الْجَمْرَةَ، يَقُولُ: حَسَنٌ، يَقُولُ رَبُّكَ، عَزَّ وَجَلَّ: أَوَانُهُ فَيَطَّلِعُونَ عَلَى حَوْضِ الرَّسُولِ عَلَى أَظْمَأِ وَاللَّهِ نَاهِلَةٍ قَطُّ رَأَيْتُهَا، فَلَعَمْرُ إِلَهِكَ مَا يَبْسُطُ وَاحِدٌ مِنْكُمْ يَدَهُ إِلَّا وَقَعَ عَلَيْهَا قَدَحٌ يُطَهِّرُهُ مِنَ الطَّوْفِ وَالْبَوْلِ وَالْأَذَى، وَتَخْنَسُ الشَّمْسُ وَالْقَمَرُ فَلَا تَرَوْا مِنْهُمَا وَاحِدًا " قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ فِيمَ نُبْصِرُ؟ قَالَ: «بِمِثْلِ بَصَرِكَ سَاعَتَكَ هَذِهِ، وَذَلِكَ مَعَ طُلُوعِ الشَّمْسِ فِي يَوْمٍ أَشْرَقَتِ الْأَرْضُ وَوَاجَهَتْهُ الْجِبَالُ»

I said: *"O Messenger of Allāh, then what will our Lord – jalla wa 'azza – do with us when we meet Him?"* He said: ***"You will be presented to Him with your pages (of deeds) shown. None of your secrets will be hidden from Him. Then your Lord – 'azza wa jalla – will take a handful of water with His Hand and sprinkle it towards you. By your God, none of it will fail to hit any of your faces. As for the Muslim then it will leave his face as a white soft and thin cloth. And as for the kāfir then it will make his face as black coals. Then your prophet will go forth (towards paradise) and the righteous will follow his lead. Then they will go upon a bridge of fire and one of you will step on the coal and say: 'ah!' Your Lord will say: 'Yes.'***

Then you will gain sight of the Basin of the Messenger and see, by Allāh, the thirstiest people hesitating (to drink) that I have ever seen. By your God, none of you will reach out his hand except that a vessel will fall in it which will purify him from excrements, urine and harm. And the sun and the moon will withdraw so that you cannot see any of them." He said: I said: *"O Messenger of Allāh, with what will we see?"* He said: ***"With the same sight as you are seeing with right now. And this is with the rising of the sun on a day where it shines over the earth and the mountains are facing it."***

قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ فَبِمَ نُجْزَى مِنْ سَيِّئَاتِنَا وَحَسَنَاتِنَا؟ قَالَ: «الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا، وَالسَّيِّئَةُ بِمِثْلِهَا إِلَّا أَنْ يَعْفُوَ» قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ فَمَا الْجَنَّةُ وَمَا النَّارُ؟ قَالَ: «لَعَمْرُ إِلَهِكَ إِنَّ النَّارَ لَسَبْعَةُ أَبْوَابٍ مَا مِنْهُنَّ بَابَانِ إِلَّا يَسِيرُ الرَّاكِبُ بَيْنَهُمَا سَبْعِينَ عَامًا، وَإِنَّ الْجَنَّةَ لَثَمَانِيَةُ أَبْوَابٍ مَا مِنْهُنَّ بَابَانِ إِلَّا يَسِيرُ الرَّاكِبُ بَيْنَهُمَا سَبْعِينَ عَامًا» قُلْتُ: يَا رَسُولَ اللَّهِ فَعَلَى مَا نَطَّلِعُ مِنَ الْجَنَّةِ؟ قَالَ: «عَلَى أَنْهَارٍ مِنْ عَسَلٍ مُصَفًّى، وَأَنْهَارٍ مِنْ كَأْسٍ مَا بِهَا مِنْ صُدَاعٍ وَلَا نَدَامَةٍ، وَأَنْهَارٍ مِنْ لَبَنٍ لَمْ يَتَغَيَّرْ طَعْمُهُ، وَمَاءٍ غَيْرِ آسِنٍ، وَبِفَاكِهَةٍ، لَعَمْرُ إِلَهِكَ مَا تَعْلَمُونَ، وَخَيْرٍ مِنْ مِثْلِهِ مَعَهُ، وَأَزْوَاجٍ مُطَهَّرَةٍ»

He said: I said: *"O Messenger of Allāh, then with what are we rewarded for our bad deeds and good deeds?"* He said: ***"The good deed is (rewarded with) tenfold of its kind, and the bad deed with similar to it (i.e. the bad deed), except if He pardons."*** He said: I said: *"O Messenger of Allāh. What is Paradise and what is Hellfire?"* He said: ***"By your God, verily Hellfire has seven doors. There are no two doors, except that it would take a rider seventy years (to travel) between them. And verily Paradise has eight doors. There are no two doors, except that it would take a rider seventy years (to travel) between them."*** I said: *"O Messenger of Allāh. Then what will we look at of Paradise?"* He said: ***"Rivers of purified honey, and rivers of vessels in which there is no headache nor regret. And rivers of milk, the taste of which will not change. And water that does not smell bad. And fruits and good things which you, by your God, do not know of. And (more of) the same along with it. And purified spouses."***

قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ أَلَنَا فِيهَا أَزْوَاجٌ أَوَمِنْهُنَّ مُصْلِحَاتٌ؟ قَالَ: «الصَّالِحَاتُ لِلصَّالِحِينَ تَلَذُّونَهُنَّ مِثْلَ لَذَّاتِكُمْ فِي الدُّنْيَا وَيَلَذُّونَكُمْ غَيْرَ أَنَّ لَا تَوَالُدَ» قَالَ لَقِيطٌ: فَقُلْتُ: أَقْصَى مَا نَحْنُ بَالِغُونَ وَمُنْتَهُونَ إِلَيْهِ؟ قَالَ: فَلَمْ يُجِبْهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، قُلْتُ: يَا رَسُولَ اللَّهِ عَلَامَ أُبَايِعُكَ؟ قَالَ: فَبَسَطَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَدَهُ وَقَالَ: «عَلَى إِقَامَةِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَزِيَالِ الشِّرْكِ، وَأَنْ لَا تُشْرِكَ بِاللَّهِ إِلَهًا غَيْرَهُ» قَالَ: قُلْتُ وَإِنَّ لَنَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ؟ فَقَبَضَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَدَهُ وَبَسَطَ أَصَابِعَهُ، وَظَنَ أَنِّي مُشْتَرِطٌ شَيْئًا لَا يُعْطِينِهِ،

He said: I said: *"Oh Messenger of Allāh, will we have spouses in it? Will some of them be from the pious women?"* He said: ***"The righteous women are for the righteous men. They will enjoy them just like your enjoyments (or pleasures) in dunyā, and they will please you, except that they will not give birth."*** Laqīt said: So I said: *"What*

is the furthest that we will reach and end up with?" He said: But the Prophet ﷺ did not answer him. I said: *"O Messenger of Allāh, upon what should I pledge alliegiance to you?"* He said: So the Prophet ﷺ reached out his hand and said: ***"Upon the establishment of the prayer, paying the alms, removing shirk and that we do not ascribe any deity as a partner with Allāh."*** He said: I said: *"And will we have what is between the east and the west (i.e. Hijrah will not be obligatory upon us)?"* Then the Prophet ﷺ folded his hand and stretched out his fingers, and he thought I was stipulating a condition which he would not give to me.

قَالَ: قُلْتُ: مَا تَحِلُّ مِنْهَا حَيْثُ شِئْنَا وَلَا يَجْنِي عَلَى امْرِئٍ إِلَّا عَلَى نَفْسِهِ، فَبَسَطَ يَدَهُ وَقَالَ: «ذَلِكَ لَكَ تَحِلُّ حَيْثُ شِئْتَ وَلَا يَجْنِي عَلَيْكَ إِلَّا نَفْسُكَ» قَالَ: فَانْصَرَفْنَا عَنْهُ، وَقَالَ: «إِنَّ هَذَيْنِ لَعَمْرُ إِلَهِكَ إِنْ حُدِّثْت لِأَنَّهُمْ مِنْ أَتْقَى النَّاسِ فِي الْأُولَى وَالْآخِرَةِ» فَقَالَ لَهُ كَعْبُ بْنُ الْحُدَارِيَةِ أَحَدُ بَنِي بَكْرِ بْنِ كِلَابٍ: مَنْ هُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: بَنُو الْمُنْتَفِقِ أَهْلُ ذَلِكَ مِنْهُمْ، قَالَ: فَانْصَرَفْنَا وَأَقْبَلْتُ عَلَيْهِ فَقُلْتُ: يَا رَسُولَ اللَّهِ: هَلْ لِأَحَدٍ مِمَّنْ مَضَى مِنْ خَيْرٍ فِي جَاهِلِيَّتِهِمْ؟ قَالَ: " قَالَ رَجُلٌ مِنْ عَرَضِ قُرَيْشٍ: وَاللَّهِ إِنَّ أَبَاكَ الْمُنْتَفِقَ لَفِي النَّارِ "

He said: I said: *"We can live in it (i.e. between the east and the west) wherever we want, and no person commits a crime except against himself."* Then he stretched out his hand and said: ***"That is for you. You live wherever you want, and only yourself commits the crime which you are held responsible for."*** He said: So we left him. And he said: ***"Verily these two; By your God, I was verily informed that they are among the most God-fearing people in dunyā and ākhirah."*** Then Ka'b ibn Al-Hudāriyah – a man from Banū Bakr ibn Kilāb – said to him: *"Who are they, O Messenger of Allāh?"* He said: ***"Banū Al-Muntafiq is the family of that one of them."*** He said: So we left and I came to him and said: *"O Messenger of Allāh, is there any good for any of those who passed away in the jāhiliyyah?"* He said: A random man from Quraysh said: *"By Allāh, verily your father Al-Muntafiq is in Hellfire."*

قَالَ: فَلَكَأَنَّهُ وَقَعَ حَرٌّ بَيْنَ جِلْدِي وَجْهِي وَلَحْمِي مِمَّا قَالَ لِأَبِي عَلَى رُءُوسِ النَّاسِ فَهَمَمْتُ أَنْ أَقُولَ: وَأَبُوكَ يَا رَسُولَ اللَّهِ، ثُمَّ إِذَا الْأُخْرَى أَجْمَلُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ: وَأَهْلُكَ؟ قَالَ: «وَأَهْلِي لَعَمْرُ اللَّهِ، مَا أَتَيْتَ عَلَيْهِ مِنْ قَبْرِ عَامِرِيٍّ أَوْ قُرَشِيٍّ مِنْ مُشْرِكٍ، فَقُلْ أَرْسَلَنِي إِلَيْكَ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَأَبْشِرْ بِمَا يَسُوءُكَ، تُجَرُّ عَلَى وَجْهِكَ وَبَطْنِكَ فِي النَّارِ» قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ وَمَا فَعَلَ بِهِمْ ذَلِكَ وَكَانُوا عَلَى عَمَلٍ لَا يُحْسِنُونَ إِلَّا إِيَّاهُ، وَكَانُوا يَحْسَبُونَ أَنَّهُمْ مُصْلِحُونَ؟ قَالَ: «ذَلِكَ لِأَنَّ اللَّهَ عَزَّ وَجَلَّ بَعَثَ فِي آخِرِ كُلِّ سَبْعِ أُمَمٍ نَبِيًّا فَمَنْ عَصَى نَبِيَّهُ كَانَ مِنَ الضَّالِّينَ، وَمَنْ أَطَاعَ نَبِيَّهُ كَانَ مِنَ الْمُهْتَدِينَ»

He said: Then it verily was as if a fire ignited between my skin, my face and my flesh, due to what he said about my father in front of all people. So I wanted to say: And your father, O Messenger of Allāh? But then other (words) were nicer, so I said: *"O Messenger of Allāh, and your family?"* He said: ***"Also my family, by Allāh. Whichever you come across of graves of a 'āmirī or qurashī who was a mushrik, then say: 'Muhammad ﷺ has sent me. So receive the tidings of what harms you.***

You will be dragged upon your face and stomach in Hellfire.'" He said: I said: *"O Messenger of Allāh. What made them to be as such, when they used to perform deeds which they did not know any better than, and they used to believe that they were doing good things?"* He said: ***"This is because Allāh – 'azza wa jalla – in the last of every seven nations sends a prophet. So whoever disobeys his prophet, then he is from the misguided, and whoever obeys his prophet, then he is from the rightly guided."***

1121 – حَدَّثَنِي أَبِي، نا أَبُو عَامِرٍ يَعْنِي عَبْدَ الْمَلِكِ بْنَ عَمْرٍو، نا زُهَيْرٌ يَعْنِي ابْنَ مُحَمَّدٍ، عَنْ يَزِيدَ يَعْنِي ابْنَ جَابِرٍ، عَنْ خَالِدِ بْنِ اللَّجْلَاجِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَايِشٍ، عَنْ بَعْضِ أَصْحَابِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ خَرَجَ عَلَيْهِمْ ذَاتَ غَدَاةٍ وَهُوَ طَيِّبُ النَّفْسِ مُسْفِرُ الْوَجْهِ أَوْ مُشْرِقُ الْوَجْهِ، فَقُلْنَا: يَا نَبِيَّ اللَّهِ إِنَّا نَرَاكَ طَيِّبَ النَّفْسِ مُسْفِرَ الْوَجْهِ أَوْ مُشْرِقَ الْوَجْهِ، فَقَالَ: " وَمَا يَمْنَعُنِي وَأَتَانِي رَبِّي عَزَّ وَجَلَّ اللَّيْلَةَ فِي أَحْسَنِ صُورَةٍ، فَقَالَ: يَا مُحَمَّدُ، قُلْتُ: لَبَّيْكَ رَبِّي وَسَعْدَيْكَ فَقَالَ: فِيمَ يَخْتَصِمُ الْمَلَأُ الْأَعْلَى؟ قُلْتُ: لَا أَدْرِي أَيْ رَبِّ، قَالَ ذَاكَ مَرَّتَيْنِ أَوْ ثَلَاثًا، قَالَ: فَوَضَعَ كَفَّيْهِ بَيْنَ كَتِفَيَّ، فَوَجَدْتُ بَرْدَهَا بَيْنَ ثَدْيَيَّ حَتَّى تَجَلَّى لِي مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ، ثُمَّ تَلَا هَذِهِ الْآيَةَ {وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ} [الأنعام: 75] ثُمَّ قَالَ: يَا مُحَمَّدُ فِيمَ يَخْتَصِمُ الْمَلَأُ الْأَعْلَى؟ قَالَ: قُلْتُ: فِي الْكَفَّارَاتِ، قَالَ: وَمَا الْكَفَّارَاتُ؟ قُلْتُ: الْمَشْيُ عَلَى الْأَقْدَامِ إِلَى الْجُمُعَاتِ، وَالْجُلُوسُ فِي الْمَسَاجِدِ خِلَافَ الصَّلَوَاتِ، وَإِبْلَاغُ الْوُضُوءِ فِي الْمَكَارِهِ، قَالَ: فَمَنْ فَعَلَ ذَلِكَ عَاشَ بِخَيْرٍ وَمَاتَ بِخَيْرٍ، وَكَانَ مِنْ خَطِيئَتِهِ كَيَوْمِ وَلَدَتْهُ أُمُّهُ، وَمِنَ الدَّرَجَاتِ طِيبُ الْكَلَامِ، وَبَذْلُ السَّلَامِ، وَإِطْعَامُ الطَّعَامِ، وَالصَّلَاةُ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ، وَقَالَ: يَا مُحَمَّدُ إِذَا صَلَّيْتَ فَقُلِ: اللَّهُمَّ إِنِّي أَسْأَلُكَ الطَّيِّبَاتِ، وَتَرْكَ الْمُنْكَرَاتِ، وَحُبَّ الْمَسَاكِينِ، وَأَنْ تَتُوبَ عَلَيَّ، وَإِذَا أَرَدْتَ فِتْنَةً فِي النَّاسِ فَتَوَفَّنِي غَيْرَ مَفْتُونٍ "

1121. My father narrated to me (and said) Abū 'Āmir (i.e. 'Abdul-Malik ibn 'Amr) narrated to us (and said): Zuhayr (i.e. ibn Muhammad) narrated to us, from Yazīd (i.e. ibn Jābir), from Khālid ibn Al-Lajlāj, from 'Abdur-Rahmān ibn 'Āyish, from some of the companions of the Prophet ﷺ: That the Messenger of Allāh ﷺ came out to them one day and he was in good mood and with a bright face, or a glowing face, so we said: *"O Prophet of Allāh, we verily see that you are in a good mood and with a bright face or a glowing face."* So he said: ***"And what would prevent me (from what you have described) when My Lord – 'azza wa jalla – came to me last night[86] in the best of forms, and He said: 'O Muhammad.' I said: 'At Your service, my Lord and joyful due to You.' So He said: 'What are Al-Mala Al-A'lā (the most honorable of angels) disputing about?' I said: 'I do not know, O Lord.' He (i.e. Allāh) said that two or three times."*** He said: ***"Then He put His two Hands between my shoulders, and I felt their coolness between my breasts (i.e. in my heart and on my chest) so everything which is in the heavens and earth appeared to me."*** Then he ﷺ recited this verse:

[86] This means that Muhammad ﷺ saw Allāh – the Exalted – in a dream.

﴿ وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ ﴾

"Thus did we show Ibrāhīm the kingdom of the heavens and the earth, so he could be from those who have certain faith." (Al-An'ām 6:75)

"Then He said: 'O Muhammad, what are Al-Mala Al-A'lā (the most honorable of angels) disputing regards?' He said: I said: 'Al-Kaffārāt.'[87] He said: 'And what is Al-Kaffārāt?' I said: 'Walking on the feet to the Jumu'ah prayers, sitting in the masājid between the prayers (i.e. waiting for the next prayer) and exaggerating in the ablution in that which is hated (such as the severe cold).' He said: 'So whoever performs this, then he will live in goodness and die in goodness, and his mistakes will be like the day his mother gave birth to him. And among the levels (of these deeds) are: Nice words, spreading salām, feeding food (to people) and praying in the night when the people are sleeping.' And He said: 'O Muhammad, when you pray then say: O Allāh, I ask from you the good (allowed) things, and leaving the forbidden, and the love for the poor and needy, and that You accept my repentance and if You want a trial to occur between the people, then take my life where I am not afflicted (by that trial).'"

1122 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ، يَبْلُغُ بِهِ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «خَلَقَ اللَّهُ عَزَّ وَجَلَّ آدَمَ عَلَى صُورَتِهِ»

1122. My father narrated to me (and said): 'Abdur-Razzāq narrated to us, from Ma'mar, from Qatādah who ascribed it to the Prophet ﷺ: ***"Allāh – 'azza wa jalla – created Ādam in His Image."***

1123 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّزَّاقِ، نا مَعْمَرٌ، عَنْ قَتَادَةَ، {فِي أَحْسَنِ تَقْوِيمٍ} [التين: 4] قَالَ: «فِي أَحْسَنِ صُورَةٍ»

1123. My father narrated to me (and said): 'Abdur-Razzāq narrated to us, from Ma'mar, from Qatādah (regarding His Words):

﴿ فِي أَحْسَنِ تَقْوِيمٍ ﴾

"In the best of stature." (At-Tīn 95:4)

He said: *"In the best image."*

1124 – حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَجَّاجِ، نا حَمَّادٌ يَعْنِي ابْنَ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيِّبِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ جَمِيلٌ يُحِبُّ الْجَمَالَ»

[87] A *kaffārah* is an act of worship through which Allāh forgives and deletes bad deeds and sins.

1124. Ibrāhīm ibn Al-Hajjāj narrated to us (and said): Hammād (i.e. ibn Salamah) narrated to us, from ʻAlī ibn Zayd, from Sa'īd ibn Al-Musayyib that the Messenger of Allāh ﷺ said: ***"Verily Allāh is Beautiful and He loves beauty."***

1125 – حَدَّثَنِي مُحَمَّدُ بْنُ عَلِيٍّ الْوَرَّاقُ، نا خَالِدُ بْنُ خِدَاشٍ، نا حَمَّادُ بْنُ زَيْدٍ، عَنِ الْحَسَنِ بْنِ ذَكْوَانَ، عَنْ طَاوُسٍ، قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ جَمِيلٌ يُحِبُّ الْجَمَالَ، وَيَبْغَضُ الْبُؤْسَ وَالتَّبَاؤُسَ»

1125. Muhammad ibn ʻAlī Al-Warrāq narrated to me (and said): Khālid ibn Khidāsh narrated to us (and said): Hammād ibn Zayd narrated to us, from Al-Hasna ibn Dhakwān, from Tāwūs who said: *"Verily Allāh is Beautiful and He loves beauty, and He hates misery and pretending to be miserable."*

1126 – حَدَّثَنِي زَكَرِيَّا بْنُ يَحْيَى بْنِ صُبَيْحٍ زَحْمَوَيْهِ، نا ابْنُ أَبِي زَائِدَةَ، حَدَّثَنِي أَبِي، عَنْ أَبِي إِسْحَاقَ، عَنْ عَامِرِ بْنِ سَعْدٍ الْبَجَلِيِّ، قَالَ: قَرَأَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ أَوْ قُرِئَتْ عِنْدَهُ {لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ} [يونس: 26] قَالَ: «هَلْ تَدْرُونَ مَا الزِّيَادَةُ؟ النَّظَرُ إِلَى رَبِّنَا جَلَّ ثَنَاؤُهُ»

1126. Zakariyyā ibn Yahyā ibn Subayh Zahmawayh narrated to me (and said): Ibn Abī Zāidah narrated to us (and said): My father narrated to us, from Abū Ishāq, from ʻĀmir ibn Sa'd Al-Bajalī who said: Abū Bakr (*radiAllāhu ʻanhu*) recited, or someone recited in front of him:

﴿ لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ ﴾

"For those who do good is the best (reward) **and extra."** (Yūnus 10:26)

So he said: *"Do you know what the extra is? It is looking at our Lord jalla thanāuhu."*

1127 – حَدَّثَنِي الْحَكَمُ بْنُ مُوسَى، نا شِهَابُ بْنُ خِرَاشٍ، حَدَّثَنِي عَاصِمُ بْنُ أَبِي النَّجُودِ، حَدَّثَنِي زِرٌّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: «لَيُسْمَعُ لِلْهَوَامِّ جَلَبَةٌ بَيْنَ أَطْبَاقِ جِلْدِ الْكَافِرِ كَمَا يُسْمَعُ جَلَبَةُ الْوحُوشِ فِي الْبَرِّ، وَإِنَّ جِلْدَهُ لَأَرْبَعُونَ ذِرَاعًا بِذِرَاعِ الْجَبَّارِ»

1127. Al-Hakam ibn Mūsā narrated to me (and said): Shihāb ibn Khirāsh narrated to us (and said): ʻĀsim ibn Abī An-Najūd narrated to us (and said): Zirr narrated to me, from ʻAbdullāh ibn Mas'ūd (*radiAllāhu ʻanhu*) who said: *"A sound of the vermins between the layers of the skin of the kāfir is heard, just like a sound is heard from the beasts on land. And verily (the thickness of) his skin is forty cubits (or amslengths) of the cubits of the jabbār."*

1128 – حَدَّثَنِي أَبُو صَالِحٍ هَدِيَّةُ بْنُ عَبْدِ الْوَهَّابِ بِمَكَّةَ، نا الْفَضْلُ بْنُ مُوسَى وَهُوَ السِّينَانِيُّ أَنَا الْأَعْمَشُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: «لَمَّا انْتَهَيْتُ إِلَى مَدْيَنَ سَأَلْتُ عَنِ الشَّجَرَةِ الَّتِي كَلَّمَ

اللَّهُ عَزَّ وَجَلَّ مُوسَى مِنْهَا، فَدُلِلْتُ عَلَيْهَا، فَأَتَيْتُهَا، فَإِذَا هِيَ شَجَرَةٌ خَضْرَاءُ تَرِفُّ، فَتَنَاوَلَتْ نَاقَتِي مِنْ وَرَقِهَا فَلَاكَتْهُ، فَلَمْ تَسْتَطِعْ أَنْ تَبْتَلِعَهُ، فَطَرَحَتْهُ، فَصَلَّيْتُ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَرَجَعْتُ»

1128. Abū Sālih Hadiyyah ibn ‘Abdil-Wahhāb narrated to me in Makkah (and said): Al-Fadl ibn Mūsā – and he is As-Sīnānī – narrated to us (and said): Al-A’mash narrated to us, from Abū Ishāq, from ‘Amr ibn Maymūn, from ‘Abdullāh ibn Mas’ūd (*radiAllāhu ‘anhu*) who said: *“When I reached to Madyan I asked about the tree at which Allāh – ‘azza wa jalla – spoke to Mūsā, and I was directed towards it. Then I came to it, and it was an abundantly green tree. My camel took something from its leaves and chewed it but it was not able to swallow it, so it spat it out. So I sent blessings upon the Prophet ﷺ and returned.”*

1129 – حَدَّثَنَا أَبُو دَاوُدَ الْمُبَارَكِيُّ سُلَيْمَانُ بْنُ مُحَمَّدٍ جَارُ خَلَفِ بْنِ هِشَامٍ الْبَزَّارِ، نا أَبُو شِهَابٍ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ مِنْهَالِ بْنِ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، فِي قَوْلِهِ، عَزَّ وَجَلَّ: {يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثْبِتُ وَعِنْدَهُ أُمُّ الْكِتَابِ} [الرعد: 39] قَالَ: «يَنْزِلُ اللَّهُ عَزَّ وَجَلَّ فِي رَمَضَانَ إِلَى السَّمَاءِ الدُّنْيَا فَيَمْحُو وَيُثْبِتُ إِلَّا الْمَوْتَ وَالْحَيَاةَ وَالشَّقَاءَ وَالسَّعَادَةَ»

1129. Abū Dāwūd Al-Mubārakī Sulaymān ibn Muhammad – the neighbor of Khalaf ibn Hishām Al-Bazzār – narrated to me (and said): Abū Shihāb narrated to us, from Ibn Abī Laylā, from Minhāl ibn ‘Amr, from Sa’īd ibn Jubayr, from Ibn ’Abbās regarding His – *’azza wa jalla* – Words:

﴿ يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثْبِتُ وَعِنْدَهُ أُمُّ الْكِتَابِ ﴾

”Allāh eliminates what He wills and confirms, and with Him is the Mother of the Book.” (Ar-Ra’d 13:39)

He said: *“Allāh – ‘azza wa jalla – descends in Ramadān to the lowest heaven, and then He eliminates and confirms (from the Divine Decree what He wants), except death, life, unhappiness and happiness.”*

1130 – حَدَّثَنِي أَبِي، نا وَهْبُ بْنُ جَرِيرٍ، أَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، ذَكَرَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ ذَكَرَ الدَّجَّالَ، فَقَالَ: «أَعْوَرُ هِجَانٌ، كَأَنَّ رَأْسَهُ أَصَلَةٌ، أَشْبَهُ رِجَالِكُمْ بِهِ عَبْدُ الْعُزَّى بْنُ قَطَنٍ، فَإِمَّا هَلَكَ الْهُلَّكُ، فَإِنَّ رَبَّكُمْ عَزَّ وَجَلَّ لَيْسَ بِأَعْوَرَ»

1130. My father narrated to me (and said): Wahb ibn Jarīr narrated to us (and said): Shu’bah narrated to us, from Simāk ibn Harb, from ‘Ikrimah, from Ibn ‘Abbās (*radiAllāhu ‘anhumā*) (who said): The Prophet ﷺ mentioned the Dajjāl and said: ***“He is one-eyed, light skinned and his head is like a snake. Among your men he looks the most like ‘Abdul-‘Uzzā ibn Qatan. Then even if some will be destroyed (by him, due to their ignorance, then know) that your Lord – ‘azza wa jalla – verily is not one-eyed.”***

1131 – حَدَّثَنِي مُحَمَّدُ بْنُ الْوَلِيدِ الزُّبَيْرِيُّ، بِالْمَدِينَةِ، نا عَمِّي سَعِيدُ بْنُ عَمْرٍو، عَنْ سُلَيْمَانَ بْنِ بِلَالٍ، عَنْ سَعْدِ بْنِ سَعِيدِ بْنِ شُعْبَةَ بْنِ قَيْسٍ، أَخْبَرَنِي سَعِيدُ بْنُ مُرْجَانَةَ، كَذَا قَالَ الزُّبَيْرِيُّ، وَإِنَّمَا هُوَ ابْنُ مَرْجَانَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يَنْزِلُ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ أَوْ نِصْفُ اللَّيْلِ، فَيَقُولُ: «مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ؟ مَنْ يَدْعُونِي فَأُجِيبَهُ؟ مَنْ يَسْأَلُنِي فَأُعْطِيَهُ؟» ثُمَّ يَبْسُطُ يَدَهُ، فَيَقُولُ: «مَنْ يُقْرِضُ غَيْرَ ظَلُومٍ وَلَا عَدُومٍ»

1131. Muahmmad ibn Al-Walīd Az-Zubayrī narrated to me in Al-Madinah (and said): My uncle Sa'īd ibn 'Amr narrated to us, from Sulaymān ibn Bilal, from Sa'd ibn Sa'īd ibn Shu'bah ibn Qays (who said): Sa'īd ibn Murjāh informed me – Az-Zubayrī said as such, and he is verily Ibn Marjānah – from Abū Hurayrah (*radiAllāhu 'anhu*), that the Messenger of Allāh ﷺ said: ***"Our Lord – 'azza wa jalla – descends every night to the lowest heaven when a third of the night remains, and He says: 'Who invokes Me so I can answer him? And who asks from Me so I can give him? And who asks Me for forgiveness so I can forgive him?' Then He extends His Hand and says: 'Who will give a loan to someone, Who is not unjust nor deficient?'"***

1132 – حَدَّثَنِي أَبِي، نا حَسَنُ بْنُ مُوسَى الْأَشْيَبُ، نا أَبُو هِلَالٍ مُحَمَّدُ بْنُ سُلَيْمٍ الرَّاسِبِيُّ، نا رَجُلٌ، أَنَّ ابْنَ رَوَاحَةَ، قَالَ لِلْحَسَنِ: " هَلْ تَصِفُ رَبَّكَ، عَزَّ وَجَلَّ؟ قَالَ: نَعَمْ، أَصِفُهُ بِغَيْرِ مِثَالٍ "

1132. My father narrated to me (and said): Hasan ibn Mūsā Al-Ashyab narrated to us (and said): Abū Hilāl Muhammad ibn Sulaym Ar-Rāsibī narrated to us (and said): A man narrated to us that Ibn Rawāhah said to Al-Hasan: *"Do you describe your Lord 'azza wa jalla?"* He said: *"Yes, I describe Him without giving an example."*

1133 – حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، نا مُضَرٌ الْقَارِئُ، نا عَبْدُ الْوَاحِدِ بْنُ زَيْدٍ، قَالَ: سَمِعْتُ الْحَسَنَ، يَقُولُ: «لَوْ عَلِمَ الْعَابِدُونَ فِي الدُّنْيَا أَنَّهُمْ لَا يَرَوْنَ رَبَّهُمْ عَزَّ وَجَلَّ فِي الْآخِرَةِ لَذَابَتْ أَنْفُسُهُمْ فِي الدُّنْيَا»

1133. 'Ubayd-Allāh ibn 'Umar Al-Qawārīrī narrated to me (and said): Mudar Al-Qārī narrated to us (and said): 'Abdul-Wāhid ibn Zayd narrated to us and said: I heard Al-Hasan say: *"If the worshippers in the dunyā knew that they would not see their Lord – 'azza wa jalla – in the ākhirah, their souls would melt in the dunyā."*

1134 – حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ الْأَزْدِيُّ، نا أَبَانُ بْنُ يَزِيدَ، نا يَحْيَى بْنُ أَبِي كَثِيرٍ، أَنَّ أَبَا سَلَمَةَ، حَدَّثَهُ أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الْمُؤْمِنُ يَغَارُ وَاللَّهُ عَزَّ وَجَلَّ يَغَارُ وَمِنْ غَيْرَةِ اللَّهِ عَزَّ وَجَلَّ أَنْ يَأْتِيَ الْمُؤْمِنُ مَا حَرَّمَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ»

1134. Hudbah ibn Khālid Al-Azadī narrated to us (and said): Abān ibn Yazīd narrated to us (and said): Yahyā ibn Abī Kathīr narrated to us, that Abū Salamah narrated to him, that Abū Hurayrah narrated to him, that the Messenger of Allāh ﷺ said: ***"The believer becomes jealous, and Allāh also becomes jealous. And from***

the ghayrah (protective jealousy) of Allāh is that the believer performs that which Allāh – 'azza wa jalla – has forbidden for him."

1135 – حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، وَمُحَمَّدُ بْنُ أَبِي بَكْرِ بْنِ عَلِيٍّ الْمُقَدَّمِيُّ، قَالَا: نا أَبُو عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ وَرَّادٍ، كَاتِبِ الْمُغِيرَةِ بْنِ شُعْبَةَ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ: قَالَ سَعْدُ بْنُ عُبَادَةَ: لَوْ رَأَيْتُ رَجُلًا مَعَ امْرَأَتِي لَضَرَبْتُهُ بِالسَّيْفِ غَيْرَ مُصْفِحٍ عَنْهُ، فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: «أَتَعْجَبُونَ مِنْ غَيْرَةِ سَعْدٍ، فَوَاللَّهِ لَأَنَا أَغْيَرُ مِنْ سَعْدٍ، وَاللَّهُ عَزَّ وَجَلَّ أَغْيَرُ مِنِّي، وَمِنْ أَجْلِ ذَلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، وَلَا شَخْصَ أَغْيَرُ مِنَ اللَّهِ تَعَالَى وَلَا شَخْصَ أَحَبُّ إِلَيْهِ الْمَعَاذِيرُ مِنَ اللَّهِ عَزَّ وَجَلَّ مِنْ أَجْلِ ذَلِكَ بَعَثَ اللَّهُ الْمُرْسَلِينَ مُبَشِّرِينَ وَمُنْذِرِينَ، وَلَا شَخْصَ أَحَبُّ إِلَيْهِ الْمِدْحَةُ مِنَ اللَّهِ عَزَّ وَجَلَّ مِنْ أَجْلِ ذَلِكَ وَعَدَ اللَّهُ الْجَنَّةَ»

1135. 'Ubayd-Allāh ibn 'Umar Al-Qawārīrī narrated and Muhammad ibn Abī Bakr ibn 'Alī Al-Muqaddamī (both) narrated to me and said: Abū 'Awānah narrated to us, from 'Abdul-Malik ibn 'Umayr, from Warrād – the writer of Al-Mughīrah ibn Shu'bah – from Al-Mughīrah ibn Shu'bah who said: Sa'd ibn 'Ubādah said: *"If I saw a man with my women, I would verily have hit him with an uncovered sword."* Then this reached the Messenger of Allāh ﷺ so he said: ***"Are you surprised about the ghayrah (protective jealousy) of Sa'd? By Allāh, I have more ghayrah than him, and Allāh – 'azza wa jalla – has more ghayrah than me. And due to this He forbade the fawāhish (immoral deeds), both what is apparent of it and what is hidden. And there is no person who has more ghayrah than Allāh the Exalted. And there is no person who loves to excuse more than Allāh – 'azza wa jalla – and due to this Allāh sent the messengers as bearers of glad tidings and warners. And there is no person who loves praise more than Allāh – 'azza wa jalla – and due to this Allāh promised the Paradise."***

1136 – حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، نا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ، عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ يَعْنِي ابْنَ عُمَيْرٍ، عَنْ وَرَّادٍ، كَاتِبِ الْمُغِيرَةِ، قَالَ: بَلَغَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّ سَعْدَ بْنَ عُبَادَةَ يَقُولُ: «لَوْ وَجَدْتُ مَعَهَا رَجُلًا لَضَرَبْتُهُ بِالسَّيْفِ غَيْرَ مُصْفِحٍ» فَذَكَرَ الْحَدِيثَ

1136. Abū Bakr ibn Abī Shaybah 'Abdullāh ibn Muhammad narrated to me (and said): Husayn ibn 'Alī Al-Ju'fī narrated to us, from Zāidah, from 'Abdul-Malik (i.e. ibn 'Umayr), from Warrād – the writer of Al-Mughīrah – who said: It reached the Prophet ﷺ that Sa'd ibn 'Ubādah said: *"If I saw a man with my women, I would verily have hit him with an uncovered sword."* And he mentioned the *hadīth*.

1137 – حَدَّثَنِي أَبِي، نا أَسْوَدُ بْنُ عَامِرٍ، نا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنِ الْأَعْمَشِ، عَنِ الْحَسَنِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «فَضْلُ الْقُرْآنِ عَلَى الْكَلَامِ كَفَضْلِ اللَّهِ عَزَّ وَجَلَّ عَلَى عِبَادِهِ»

1137. My father narrated to me (and said): Aswad ibn 'Āmir narrated to us (and said): Abū Bakr ibn 'Ayyāsh narrated to us, from Al-A'mash, from Al-Hasan who

said: The Messenger of Allāh (*sallAllāhu alayhi wa sallam*) said: ***"The superiority of the Qurān over (other) words is like the superiority of Allāh – 'azza wa jalla – over His slaves."***

1138 – قَرَأْتُ عَلَى أَبِي، نا أَبُو قُرَّةَ الزُّبَيْدِيُّ مُوسَى بْنُ طَارِقٍ، قَاضٍ لَهُمْ بِالْيَمَنِ، وَذَكَرَ ابْنُ جُرَيْجٍ أَخْبَرَنِي عَطَاءٌ، أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ، يَقُولُ: «رَأَى مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَبَّهُ عَزَّ وَجَلَّ مَرَّتَيْنِ»

1138. I read for my father (and said): Abū Qurrah Az-Zubaydi Mūsā ibn Tāriq – a judge for them in Yemen – narrated to us. And Ibn Jurayj mentioned (and said): 'Atā informed me that he heard Ibn 'Abbās say: *"Muhammad ﷺ saw his Lord – 'azza wa jalla – two times."*

1139 – حَدَّثَنِي أَبُو الْأَشْعَثِ أَحْمَدُ بْنُ الْمِقْدَامِ بِالْبَصْرَةِ، سَنَةَ إِحْدَى وَثَلَاثِينَ وَمِائَتَيْنِ نا مُعْتَمِرٌ، قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ، عَنْ قَتَادَةَ، أَنَّ سَالِمَ بْنَ عَبْدِ اللَّهِ، حَدَّثَ عَنْ أَبِيهِ، عَنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَنْظُرُ إِلَى الَّذِي يَجُرُّ إِزَارَهُ مِنَ الْخُيَلَاءِ»

1139. Abū Al-Ash'ab Ahmad ibn Al-Miqdām narrated to me in Basrah in the year two-hundred and thirty (and said): Mu'tamir narrated to us and said: I heard my father narrate, from Qatādah that Sālim ibn 'Abdillāh narrated from his father, from the Messenger of Allāh ﷺ that he said: ***"Verily Allāh – 'azza wa jalla – does not look at the one who drags his izar (loincloth) due to arrogance."***

1140 – حَدَّثَنِي أَبُو هَاشِمٍ زِيَادُ بْنُ أَيُّوبَ، نا عُبَيْدُ اللَّهِ بْنُ مُوسَى، أَنَا ابْنُ جُرَيْجٍ، عَنْ مُجَاهِدٍ، فِي قَوْلِهِ، عَزَّ وَجَلَّ: {وَلَا يَئُودُهُ حِفْظُهُمَا} قَالَ: «لَا يُكْرِثُهُ»

1140. Abū Hāshim Ziyād ibn Ayyūb narrated to me (and said): 'Ubayd-Allāh ibn Mūsā narrated to us (and said): Ibn Jurayj narrated to us, from Mujāhid regarding His – *'azza wa jalla* – Words:

﴿ وَلَا يَئُودُهُ حِفْظُهُمَا ﴾

"And the preservation of them do not tire Him." (Al-Baqarah 2:255)

He said: *"(This means that) it is not difficult for Him."*

1141 – حَدَّثَنِي أَبُو سَعِيدٍ عِيسَى بْنُ سَالِمٍ الشَّاشِيُّ، نا أَبُو الْمَلِيحِ، عَنْ فُرَاتِ بْنِ سَلْمَانَ، قَالَ: قَدِمَ أَبُو بُرْدَةَ بْنُ أَبِي مُوسَى عَلَى سُلَيْمَانَ بْنِ عَبْدِ الْمَلِكِ فِي حَوَائِجَ، فَقَالَ: سَمِعْتُ أَبِي يَذْكُرُهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: " إِذَا جَمَعَ اللَّهُ عَزَّ وَجَلَّ الْأَوَّلِينَ وَالْآخِرِينَ فِي صَعِيدٍ وَاحِدٍ، قَالَ: يُنَادِي مُنَادٍ مِنَ السَّمَاءِ " ثُمَّ قَصَّ الْحَدِيثَ قَالَ: «فَيَتَجَلَّى لَهُمْ» فَقَالَ لَهُ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ: اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ، أَسَمِعْتَ هَذَا الْحَدِيثَ مِنْ أَبِيكَ يَذْكُرُهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: أَيْ وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ، لَقَدْ سَمِعْتُ أَبِي يَذْكُرُهُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ غَيْرَ مَرَّةٍ وَلَا مَرَّتَيْنِ وَلَا ثَلَاثَةٍ، فَقَالَ لَهُ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ رَحِمَهُ اللَّهُ: مَا سَمِعْتُ فِيَّ الْإِسْلَامِ حَدِيثًا هُوَ أَحَبُّ إِلَيَّ مِنْهُ

1141. Abū Sa'īd 'Īsā ibn Sālim Ash-Shāshī narrated to me (and said): Abū Malīh narrated to us, from Furāt ibn Salmān who said: Abū Burdah ibn Abī Mūsā came to Sulaymān ibn 'Abdul-Malik for some needs. Then he said: I heard my father mention from the Messenger of Allāh ﷺ who said: ***"When Allāh – 'azza wa jalla – gathers the first generations and the last generations in one plane."*** He said: ***"Then a caller from the heaven will call."*** And he narrated the *hadīth*. He said: ***"Then He will appear to them."*** Then 'Umar ibn 'Abdul-'Azīz said to him: *"I ask you by Allāh besides whom there is no-one worthy of worship. You verily heard this hadīth from your father, who mentioned it from the Messenger of Allāh ﷺ?"* He said: *"Yes, by Allāh besides whom there is no-one worthy of worship. I verily heard my father mention it from the Messenger of Allāh ﷺ more than one, two and three times."* Then 'Umar ibn 'Abdul-'Azīz said: *"I have not heard any hadīth in Islām that is more beloved to me than this."*

1142 – حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، نا خَالِدُ بْنُ الْحَارِثِ، نا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي نَهِيكٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنِ اسْتَعَاذَكُمْ بِاللَّهِ فَأَعِيذُوهُ، وَمَنْ سَأَلَكُمْ بِوَجْهِ اللَّهِ عَزَّ وَجَلَّ فَأَعْطُوهُ»

1142. 'Ubayd-Allāh ibn 'Umar Al-Qawārīrī narrated to me (and said): Khālid ibn Al-Hārith narrated to us (and said): Shu'bah narrated to us, from Qatādah, from Abū Nahīk, from Ibn 'Abbās that the Messenger of Allāh ﷺ said: ***"Whoever seeks your protection in the Name of Allāh, then give him protection. And whoever asks you by the Face of Allāh – 'azza wa jalla – then give him."***

1143 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ مُعَاوِيَةَ يَعْنِي ابْنَ صَالِحٍ، عَنِ الْعَلَاءِ بْنِ الْحَارِثِ، عَنْ زَيْدِ بْنِ أَرْطَأَةَ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّكُمْ لَنْ تَرْجِعُوا إِلَى اللَّهِ عَزَّ وَجَلَّ بِشَيْءٍ أَفْضَلَ مِمَّا خَرَجَ مِنْهُ» يَعْنِي الْقُرْآنَ " قَالَ أَبِي: كَذَا قَالَ عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ

1143. My father narrated to me (and said): 'Abdur-Rahmān ibn Mahdī narrated to us, from Mu'āwiyah (i.e. ibn Sālih), from Al-'Alā ibn Al-Hārith, from Zayd ibn Artaah, from Jubayr ibn Nufayr who said: The Messenger of Allāh ﷺ said: ***"You will verily not return to Allāh – 'azza wa jalla – with anything better than what came from Him."*** Meaning: The Qurān. My father said: *"'Abdur-Rahmān ibn Mahdī said like this."*

1144 – حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، نا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ، نا ثَابِتٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ: {لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ} [يونس: 26] قَالَ: «الْحُسْنَى الْجَنَّةُ وَالزِّيَادَةُ نَظَرُهُمْ إِلَى رَبِّهِمْ عَزَّ وَجَلَّ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ بَعْدَ نَظَرِهِمْ إِلَى رَبِّهِمْ، عَزَّ وَجَلَّ»

1144. 'Ubayd-Allāh ibn 'Umar Al-Qawārīrī narrated to me (and said): Hammād (i.e. ibn Zayd) narrated to us (and said): Thābit narrated to us, from 'Abdur-Rahmān ibn Abī Laylā who said:

﴿ لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ ﴾

"For those who do good is the best (reward) **and extra."** (Yūnus 10:26)

He said: *"The best (reward) is Paradise. And the extra is them looking at His Face – 'azza wa jalla.*

﴿ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ ﴾

"No darkness will cover their faces, nor humiliation." (Yūnus 10:26)

After they have looked at their Lord 'azza wa jalla."

1145 – حَدَّثَنِي أَبِي، نا مُحَمَّدُ بْنُ جَعْفَرٍ، نا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَامِرِ بْنِ سَعْدٍ، فِي هَذِهِ الْآيَةِ {لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ} [يونس: 26] قَالَ: «الزِّيَادَةُ النَّظَرُ إِلَى وَجْهِ الرَّحْمَنِ جَلَّ وَعَزَّ»

1145. My father narrated to me (and said): Muhammad ibn Ja'far narrated to us (and said): Shu'bah narrated to us, from Abū Ishāq, from 'Āmir ibn Sa'd regarding this verse:

﴿ لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ ﴾

"For those who do good is the best (reward) **and extra."** (Yūnus 10:26)

He said: *"The extra is looking at the Face of Ar-Rahmān jalla wa 'azza."*

1146 – حَدَّثَنِي أَبِي، نا هَاشِمُ بْنُ الْقَاسِمِ، وَحُسَيْنُ بْنُ مُحَمَّدٍ، قَالَا: نا الْمُبَارَكُ، عَنِ الْحَسَنِ، فِي قَوْلِهِ، عَزَّ وَجَلَّ: {وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ إِلَى رَبِّهَا نَاظِرَةٌ} [القيامة: 23] قَالَ: «النَّاضِرَةُ الْحَسَنَةُ حَسَّنَهَا اللَّهُ عَزَّ وَجَلَّ بِالنَّظَرِ إِلَى رَبِّهَا عَزَّ وَجَلَّ وَحُقَّ لَهَا أَنْ تُنَضَّرَ وَهِيَ تَنْظُرُ إِلَى رَبِّهَا، عَزَّ وَجَلَّ»

1146. My father narrated to me (and said): Hāshim ibn Al-Qāsim narrated ad Husayn ibn Muhammad (both) narrated to us and said: Al-Mubārak narrated to us, from Al-Hasan regarding His – *'azza wa jalla* – Words:

﴿ وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ ۝ إِلَى رَبِّهَا نَاظِرَةٌ ﴾

"Some faces that Day will be radiant, looking at their Lord."
(Al-Qiyāmah 75:22-23)

He said: *"The radiant and the beautiful (means): that Allāh made them beautiful by looking their Lord 'azza wa jalla. And it is verily with right that they become radiant when they are looking at their Lord 'azza wa jalla."*

1147 – حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرِ بْنِ عَلِيٍّ الْمُقَدَّمِيُّ، نا أَبُو عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ غَيْرِ وَاحِدٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَيْنَمَا هُوَ جَالِسٌ فَقَالَ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيُعْرَضُ عَلَى اللَّهِ عَزَّ وَجَلَّ مَا بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ يَلْتَفِتُ يَمِينًا وَشِمَالًا لَا يَرَى إِلَّا النَّارَ، فَمَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يَقِيَ وَجْهَهُ النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ فَلْيَفْعَلْ»

1147. Muhammad ibn Abī Bakr ibn ‘Alī Al-Muqaddamī narrated to me (and said): Abū ‘Awānah narrated to us, from ‘Abdul-Malik ibn ‘Umayr, from several people, from ‘Adī ibn Hātim that the Messenger of Allāh ﷺ – while he was sitting – said: ***“There is no-one amongst you except that he will be presented to Allāh – ‘azza wa jalla – (and) there will be no interpreter between Him and him. He (i.e. the slave) will turn right and left and will see nothing but Hellfire. So whoever is capable of protecting his face from Hellfire, even with half a date, then let him do so.”***

1148 – حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ الْأَزْدِيُّ، نا أَبَانُ بْنُ يَزِيدَ، نا يَحْيَى بْنُ أَبِي كَثِيرٍ، أَنَّ الْحَضْرَمِيَّ بْنَ لَاحِقٍ، حَدَّثَهُ أَنَّ أَبَا صَالِحٍ السَّمَّانَ حَدَّثَهُ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ نَبِيَّ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَيْهَا وَهِيَ تَبْكِي، فَقَالَ: «مَا يُبْكِيكِ؟» قَالَتْ: ذَكَرْتُ الدَّجَّالَ فَبَكَيْتُ، فَقَالَ: «لَا تَبْكِي فَإِنَّهُ إِنْ يَخْرُجْ وَأَنَا حَيٌّ أَكْفِيكُمُوهُ، وَإِنْ مِتُّ فَإِنَّ رَبِّي عَزَّ وَجَلَّ لَيْسَ بِأَعْوَرَ»

1148. Hudbah ibn Khālid Al-Azdī narrated to us (and said): Abān ibn Yazīd narrated to us (and said): Yahyā ibn Abī Kathīr narrated to us that Al-Hadramī ibn Lāhiq narrated to him that Abū Sālih As-Sammān narrated to him from ‘Āishah (*radiAllāhu ‘anhā*) that the Prophet of Allāh ﷺ entered upon her when she was crying, and then he said: ***“What makes you cry?”*** So she said: *“I remembered the Dajjāl and then I cried.”* He said: ***“Do not cry. Because verily if he emerges whilst I am among you I will be sufficient for you regarding him. And If I die, then my Lord is verily not one-eyed.”***

1149 – حَدَّثَنِي إِسْمَاعِيلُ أَبُو مَعْمَرٍ، نا عَمْرٌو الْعَنْقَزِيُّ، نا أَسْبَاطُ بْنُ نَصْرٍ، عَنِ السُّدِّيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: " تَجَلَّى مِثْلَ الْخِنْصَرِ، وَأَشَارَ أَبُو مَعْمَرٍ بِأُصْبُعِهِ، قَوْلُهُ، عَزَّ وَجَلَّ: {فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ}[الأعراف: 143]

1149. Ismā’īl Abū Ma’mar narrated to me (and said): ’Amr ibn Muhammad Al-’Anqazī narrated to us (and said): Asbāt ibn Nasr narrated to us, from As-Suddī, from ’Ikrimah, from Ibn ’Abbās (*radiAllāhu ’anhu*) who said: *“He appeared just like the little finger.”* And Abū Ma’mar showed it with his finger, i.e. His – *‘azza wa jalla* – Words:

﴿ فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ ﴾

“So when his Lord appeared to the mountain.” (Al-A’rāf 7:143)

1150 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، عَنْ شَرِيكٍ، عَنْ هِلَالِ بْنِ حُمَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُكَيْمٍ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ، بَدَأَ بِالْيَمِينِ قَبْلَ الْكَلَامِ " مَا مِنْكُمْ إِلَّا سَيَخْلُو بِهِ رَبُّهُ عَزَّ وَجَلَّ كَمَا يَخْلُو بِالْقَمَرِ لَيْلَةَ الْبَدْرِ، فَيَقُولُ: ابْنَ آدَمَ مَا غَرَّكَ بِي؟ ابْنَ آدَمَ، مَا غَرَّكَ بِي؟ مَاذَا أَجَبْتَ الْمُرْسَلِينَ؟ مَاذَا عَمِلْتَ فِيمَا عَلِمْتَ؟ "

1150. My father narrated to me (and said): Wakī' narrated to us, from Sharīk, from Hilāl ibn Humayd, from 'Abdullāh ibn 'Ukaym who said: I heard 'Abdullāh – who began by swearing before speaking – (say): *"There is none of you except that his Lord – 'azza wa jalla – will be alone with him, just as he is alone with the moon of the night of full moon. Then He will say: 'Son of Ādam, what has deceived you from Me? What did you answer the messengers? What have you done with what you knew?'"*

1151 – وَأَمْلَى عَلَيْنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ بِبَغْدَادَ، نا وَكِيعٌ، نا شَرِيكٌ، عَنْ هِلَالِ بْنِ أَبِي حُمَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُكَيْمٍ، قَالَ: سَمِعْتُ ابْنَ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ يَبْدَأُ بِالْيَمِينِ قَبْلَ الْحَدِيثِ، قَالَ: وَاللَّهِ مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيَخْلُو بِهِ رَبُّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ كَمَا يَخْلُو أَحَدُكُمْ بِفُلُوِّهِ، يَقُولُ: ابْنَ آدَمَ مَا غَرَّكَ بِي؟ ابْنَ آدَمَ مَا عَمِلْتَ فِيمَا عَلِمْتَ؟ ابْنَ آدَمَ مَاذَا أَجَبْتَ الْمُرْسَلِينَ؟ "

1151. 'Uthmān ibn Abī Shaybah dictated to us in Baghdād (and said): Wakī' narrated to us (and said): Sharīk narrated to us, from Hilāl ibn Abī Humayd, from 'Abdullāh ibn 'Ukaym who said: I heard Ibn Mas'ūd (*radiAllāhu 'anhu*) begin by swearing before speaking. He said: *"There is none of you except that His Lord – 'azza wa jalla – will be alone with him, just like any of you are alone with his foal. He will say: 'Son of Ādam, what has deceived you from Me? What did you answer the messengers? What have you done with what you knew?'"*

1152 – حَدَّثَنِي أَبُو عَبَّادٍ الْبَصْرِيُّ قَطَنُ بْنُ نَسِيرٍ الذِّرَاعُ، أَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، نا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ شَرِيكٍ، عَنْ هِلَالٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُكَيْمٍ، قَالَ: كَانَ ابْنُ مَسْعُودٍ إِذَا حَدَّثَ بِهَذَا الْحَدِيثِ، حَلَفَ «مَا مِنْكُمْ أَحَدٍ إِلَّا سَيَخْلُو بِهِ رَبُّهُ عَزَّ وَجَلَّ كَمَا يَخْلُو أَحَدُكُمْ بِالْقَمَرِ لَيْلَةَ الْبَدْرِ» فَيَقُولُ: يَا عَبْدِي مَا غَرَّكَ مِنِّي؟ يَا عَبْدِي مَا غَرَّكَ مِنِّي؟ مَاذَا عَمِلْتَ فِيمَا عَلِمْتَ، وَمَاذَا أَجَبْتَ الْمُرْسَلِينَ؟ "

1152. Abū 'Abbād Al-Basrī Qatan ibn Nasīr Adh-Dhirā' (and said): Ja'far ibn Sulaymān narrated to us (and said): 'Abdullāh ibn Al-Mubārak narrated to us, from Sharīk, from Hilāl, from 'Abdullāh ibn 'Ukaym who said: Ibn Mas'ūd would swear when he narrated this *hadīth*: *"There is none of you except that his Lord – 'azza wa jalla – will be alone with him, just as he is alone with the moon of the night of full moon. Then He will say: 'O my slave, what has deceived you from Me? O my slave, what has deceived you from Me? What have you done with what you knew? What did you answer the messengers?'"*

1153 – حَدَّثَنِي أَبِي، نا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ أَبِي سُوَيْدٍ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، رَحِمَهُ اللَّهُ، قَالَ: زَعَمَتِ الْمَرْأَةُ الصَّالِحَةُ خَوْلَةُ بِنْتُ حَكِيمٍ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ خَرَجَ مُخْتَضِنًا أَحَدَ ابْنَيِ ابْنَتِهِ وَهُوَ يَقُولُ: «وَاللَّهِ إِنَّكُمْ لَتُجَبِّنُونَ وَتُبَخِّلُونَ وَإِنَّكُمْ لَمِنْ رَيْحَانِ اللَّهِ عَزَّ وَجَلَّ وَإِنَّ آخِرَ وَطْأَةِ اللَّهِ عَزَّ وَجَلَّ لَبِوَجٍّ» وَقَالَ سُفْيَانُ مَرَّةً: «إِنَّكُمْ لَتُبَخِّلُونَ وَإِنَّكُمْ»

1153. My father narrated to me (and said): Sufyān ibn ‘Uyaynah narrated to us, from Ibrāhīm ibn Maysarah, from Abū Suwayd, from ‘Umar ibn ‘Abdil-‘Azīz – *rahimahullāh* – who said: The righteous woman Khawlah bint Hakīm (*radiAllāhu ‘anhā*) claimed that the Messenger of Allāh ﷺ went out while embracing one of the two sons of his daughter while saying: ***“By Allāh, you (i.e. children) will verily make (your parents) into cowards and you will make them into misers, and you are verily from those favored by Allāh – ‘azz wa jalla – (in provision).*** And verily the last *wat-ah* (setting foot on) of Allāh – *‘azza wa jalla* was in Wajj (a valley in Tāif).” Sufyān said one time: “***You will verily make (your parents) into misers and you will verily.”***

1154 – حَدَّثَنِي أَبِي، نا سُفْيَانُ، عَنْ عَمْرِو بْنِ أَوْسٍ، أَنَّ آخِرَ، وَطْأَةِ اللَّهِ، عَزَّ وَجَلَّ لَبِوَجٍ، قِيلَ لِسُفْيَانَ ذَكَرَهُ عَمْرٌو عَنْ أَحَدٍ، قَالَ: لَا، قَالَ سُفْيَانُ: وَكَانَ سَعِيدُ بْنُ جُبَيْرٍ يَأْتِي أُخْتَهُ أَوْ أَهْلَهُ فَيُسَلِّمَ عَلَيْهِمْ، يَقُولُ: " يَصِلُ بِذَلِكَ عَمْرَو بْنَ أَوْسٍ، قَالَ سُفْيَانُ: قَالَ أَبُو هُرَيْرَةَ: تَسْأَلُونِي وَفِيكُمْ عَمْرُو بْنُ أَوْسٍ؟ "

1154. My father narrated to me (and said): Sufyān narrated to us, from ‘Amr ibn Aws, that the last *wat-ah* (setting foot on) of Allāh – *‘azza wa jalla* was in Wajj (a valley in Tāif). It was said to Sufyān: *“Did ‘Amr mention it from anyone?”* He said: *“No.”* Sufyān said: And Sa’īd ibn Jubayr used to come to his sister or his family, greeting them and saying: *“This is linked to ‘Amr ibn ‘Awf.”* Sufyān said: Abū Hurayrah said: *“Do you ask me while ‘Amr ibn Aws is among you?”*

1155 – حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، حَدَّثَنِي حِرْمِيُّ بْنُ عُمَارَةَ، نا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: " يُلْقَى فِي النَّارِ وَتَقُولُ: هَلْ مِنْ مَزِيدٍ، حَتَّى يَضَعَ قَدَمَهُ أَوْ رِجْلَهُ عَلَيْهَا، فَتَقُولُ: قَطْ قَطْ "

1155. ’Ubayd-Allāh ibn ’Umar Al-Qawārīrī narrated to me (and said): Hirmī ibn ‘Umārah narrated to me (and said): Shu’bah narrated to us, from Qatādah, from Anas ibn Mālik (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh ﷺ said: ***“(People) will be thrown in Hellfire, and it will say: ‘Is there more?’ Until He puts his Foot upon it, and then it says: ‘Enough, enough.’”***

1156 – حَدَّثَنِي عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ النَّرْسِيُّ، نا يَعْقُوبُ بْنُ عَبْدِ اللَّهِ يَعْنِي الْقُمِّيَّ ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، فِي قَوْلِهِ: {وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ} [البقرة: 255] قَالَ: «عِلْمُهُ وَسِعَ السَّمَاوَاتِ وَالْأَرْضَ»

1156. ‘Abdul-A’la ibn Hammād An-Narsī narrated to me (and said): Ya’qūb ibn ‘Abdillāh (i.e. Al-Qummī) narrated to us, from Sa’īd ibn Jubayr, from Ibn ‘Abbās regarding His Words:

﴿ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ﴾

"His Kursī extends over the heavens and the earth." (Al-Baqarah 2:255)

He said: *"His Knowledge extends over the heavens and the earth."*

1157 – حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، إِمْلَاءً، نا مُعَاذُ بْنُ هِشَامٍ، نا أَبِي، عَنْ قَتَادَةَ، نا النَّضْرُ بْنُ أَنَسٍ، عَنْ رَبِيعَةَ الْجُرَشِيِّ، فِي قَوْلِ اللَّهِ، عَزَّ وَجَلَّ: {وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ} [الزمر: 67] قَالَ: «وَيَدُهُ الْأُخْرَى خِلْوٌ لَيْسَ فِيهَا شَيْءٌ»

1157. 'Ubayd-Allāh ibn 'Umar Al-Qawārīrī narrated to me while dictating: Mu'ādh ibn Hishām narrated to us (and said): My father narrated to us, from Qatādah, from An-Nadr ibn Anas, from Rabī'ah Al-Jurashī regarding the Words of Allāh *'azza wa jalla*:

﴿ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ ﴾

"And the whole earth will be in His Grasp on the Day of Judgment. And the heavens will be folded up in His Right Hand." (Az-Zumar 39:67)

He said: *"And His other Hand will be empty; there will be nothing in it."*

1158 – حَدَّثَنِي أَبُو بَكْرٍ، وَعُثْمَانُ، ابْنَا أَبِي شَيْبَةَ الْعَبْسِيَّانِ، قَالَا: نا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: قُلْنَا يَا رَسُولَ اللَّهِ، هَلْ نَرَى رَبَّنَا، عَزَّ وَجَلَّ؟ قَالَ: «أَتُضَارُّونَ فِي رُؤْيَةِ الشَّمْسِ فِي الظَّهِيرَةِ فِي غَيْرِ سَحَابٍ؟» قُلْنَا: لَا، قَالَ: «أَتُضَارُّونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ فِي غَيْرِ سَحَابٍ؟» قَالَ: قُلْنَا: لَا، قَالَ: «فَإِنَّكُمْ لَا تُضَارُّونَ فِي رُؤْيَتِهِ إِلَّا كَمَا لَا تُضَارُّونَ فِي رُؤْيَتِهِمَا»

1158. Abū Bakr and 'Uthmān – the two sons of Abū Shaybah Al-'Absiyyān – (both) narrated to me and said: 'Abdullāh ibn Idrīs narrated to us, from Al-A'mash, from Abū Sālih, from Abū Sa'īd Al-Khudrī who said: We said: *"O Messenger of Allāh, will we see our Lord 'azza wa jalla?"* He said: ***"Do you have any trouble seeing the sun in the midday when there are no clouds?"*** We said: *"No."* He said: ***"Do you have any trouble seeing the moon on the night of a full moon when there are no clouds?"*** He said: We said: *"No."* He said: ***"You will verily have no trouble seeing Him, just like you have no trouble seeing these two."***

1159 – حَدَّثَنِي أَبُو مَعْمَرٍ، نا يَحْيَى بْنُ عِيسَى الرَّمْلِيُّ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «هَلْ تُضَارُّونَ فِي الْقَمَرِ لَيْلَةَ الْبَدْرِ؟» قَالُوا: لَا، قَالَ: «فَإِنَّكُمْ تَرَوْنَ رَبَّكُمْ عَزَّ وَجَلَّ كَمَا تَرَوْنَ الْقَمَرَ لَيْلَةَ الْبَدْرِ لَا تُضَارُّونَ فِي رُؤْيَتِهِ»

1159. Abū Ma'mar narrated to me (and said): Yahyā ibn 'Īsā Ar-Ramlī narrated to us, from Al-A'mash, from Abū Sālih, from Abū Hurayrah who said: The

Messenger of Allāh ﷺ said: ***"Do you have any trouble seeing the moon on the night of a full moon?"*** They said: *"No."* He said: ***"You will verily see your Lord – 'azza wa jalla – just as you see this moon, while you have no trouble in seeing it."***

1160 – حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ، نا أَبُو الْأَحْوَصِ، عَنْ الْحُرِّ بْنِ جُرْمُوزٍ، قَالَ: سَمِعْتُ الضَّحَّاكَ بْنَ قَيْسٍ، يَقُولُ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا رَضِيَ عَنْ قَوْمٍ أَقْبَلَ عَلَيْهِمْ بِوَجْهِهِ»

1160. 'Uthmān ibn Abī Shaybah narrated to me (and said): Abū Al-Ahwas narrated to us, from Al-Hurr ibn Jurmūz who said: I heard Ad-Dahhāk ibn Qays say: *"Verily Allāh – 'azza wa jalla – when He is pleased with some people, He turns to them with His Face."*

1161 – حَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، نا شَرِيكٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، فِي قَوْلِهِ، عَزَّ وَجَلَّ: {وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ} [القيامة: 22] قَالَ: " ضَاحِكَةٌ {إِلَى رَبِّهَا نَاظِرَةٌ} [القيامة: 23] "

1161. Abū Ar-Rabī' Az-Zahrānī narrated to me (and said): Sharīk narrated to us, from Mansūr, from Mujāhid regarding His – *'azza wa jalla* – Words:

﴿ وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ ﴾

"Some faces that Day will be radiant." (Al-Qiyāmah 75:22)

He said: *"Laughing."*

﴿ إِلَى رَبِّهَا نَاظِرَةٌ ﴾

"Looking at their Lord." (Al-Qiyāmah 75: 23)

1162 – حَدَّثَنِي هَارُونُ بْنُ مَعْرُوفٍ، نا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ حُمَيْدٍ يَعْنِي الْأَعْرَجَ، عَنْ مُجَاهِدٍ، عَنْ عُبَيْدٍ يَعْنِي ابْنَ عُمَيْرٍ، قَالَ: " مَا يَأْمَنُ دَاوُدُ عَلَيْهِ السَّلَامُ يَوْمَ الْقِيَامَةِ حَتَّى يُقَالَ لَهُ: ادْنُهْ، فَيَقُولُ ذَنْبِي ذَنْبِي، حَتَّى بَلَغَ فَيُقَالُ: ادْنُهْ، فَيَقُولُ: ذَنْبِي ذَنْبِي، فَيُقَالُ لَهُ: ادْنُهْ، فَيَقُولُ ذَنْبِي ذَنْبِي، حَتَّى بَلَغَ مَكَانًا اللَّهُ أَعْلَمُ بِهِ " قَالَ سُفْيَانُ: كَأَنَّهُ يُمْسِكُ شَيْئًا

1162. Hārūn ibn Ma'rūf narrated to me (and said): Sufyān ibn 'Uyaynah narrated to us, from Humayd (i.e. Al-A'raj), from Mujāhid, from 'Ubayd (i.e. ibn 'Umayr) who said: *"Dāwūd ('alayhi as-salām) will not feel at ease on the Day of Resurrection until it is said to him: 'Come closer'. So he will say: 'My sin, my sin.' Until he comes closer, then it is said: 'Come closer.' So he will say: 'My sin, my sin.' So it will be said to him: 'Come closer.' So he will say: 'My sin, my sin.' Until he reaches a place (of nearness to Allāh) only Allāh knows about."* Sufyān said: It is as if he is grabbing something.

1163 – حَدَّثَنِي هَارُونُ بْنُ مَعْرُوفٍ، نا الْأَقْرَعُ، أَنَّ سُفْيَانَ، زَادَهُ «حَتَّى يَضَعَ يَدَهُ فِي يَدِهِ»

1163. Hārūn ibn Ma'rūf narrated to me (and said): Al-Aqra' narrated to us that Sufyān added (to the previous narration): *"Until he puts his hand in His hand."*

1164 – سَأَلْتُ أَبِي عَنِ الْأَقْرَعِ، فَقَالَ: كَانَ مِنْ أَصْحَابِ الْحَدِيثِ، وَذَكَرَ أَنَّهُ سَأَلَهُ عَنْ شَيْءٍ مِنَ الْحَدِيثِ، قَالَ أَبُو عَبْدِ الرَّحْمَنِ، وَالْأَقْرَعُ يُقَالُ لَهُ: أَبُو إِسْحَاقَ الْأَقْرَعُ بَصْرِيٌّ كَانَ مُقِيمًا بِمَكَّةَ كَانَ عَالِمًا بِسُفْيَانَ بْنِ عُيَيْنَةَ، وَحَدَّثَنَا عَنْهُ مُحَمَّدُ بْنُ أَبَانَ الْبَلْخِيُّ

1164. I asked my father about Al-Aqra', so he said: *"He was from the people of hadīth."* And he mentioned that he asked him about something regarding *hadīth*. Abū 'Abdir-Rahmān said: And Al-Aqra' is called: Abū Ishāq Al-Aqra' Basrī. He lived in Makkah and he had knowledge about Sufyān ibn 'Uyaynah, and Muhammad ibn Abān Al-Balkhī narrated to us from him.

1165 – حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُمَرَ أَبُو عَبْدِ الرَّحْمَنِ، نا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، {وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَى} [ص: 25] قَالَ: «ذَكَرَ الدُّنُوَّ مِنْهُ حَتَّى ذَكَرَ أَنَّهُ يَمَسُّ بَعْضَهُ»

1165. 'Abdullāh ibn 'Umar Abū 'Abdir-Rahmān narrated to me (and said): Wakī' narrated to us, from Sufyān, from Mansūr, from Mujāhid, from 'Ubayd ibn 'Umayr (regarding):

﴿ وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَى ﴾

"And verily for him (i.e. Dāwūd) **is nearness with Us."** (Sād 38:25)

He said: *"He mentioned the nearness to him, until He mentioned that he will touch some of Him."*

1166 – حَدَّثَنِي هَارُونُ بْنُ مَعْرُوفٍ، نا جَرِيرٌ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ أَبِي عَبْدِ اللَّهِ، عَنْ مُجَاهِدٍ، قَالَ: " إِنَّ دَاوُدَ عَلَيْهِ السَّلَامُ يَجِيءُ يَوْمَ الْقِيَامَةِ خَطِيئَتُهُ مَكْتُوبَةٌ فِي كَفِّهِ، فَيَقُولُ: يَا رَبِّ خَطِيئَتِي مُهْلِكَتِي، فَيَقُولُ لَهُ: كُنْ بَيْنَ يَدَيَّ، فَيَنْظُرُ إِلَى كَفِّهِ فَيَرَاهَا، فَيَقُولُ: يَا رَبِّ خَطِيئَتِي مُهْلِكَتِي، فَيَقُولُ: خُذْ بِحَقْوِي، فَذَلِكَ قَوْلُهُ، عَزَّ وَجَلَّ: {وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَى وَحُسْنَ مَآبٍ} [ص: 25] سَأَلْتُ أَبِي عَنْ أَبِي عَبْدِ اللَّهِ؟ فَقَالَ: اسْمُهُ سُلَيْمٌ مَوْلَى أُمِّ عَلِيٍّ رَوَى عَنْهُ ابْنُ جُرَيْجٍ

1166. Hārūn ibn Ma'rūf narrated to me (and said): Jarīr narrated to us, from 'Abdul-Malik ibn Abī Sulaymān, from Abū 'Abdillāh, from Mujāhid who said: *"Verily Dāwūd ('alayhi as-salām) will come on the Day of Resurrection and his mistake is written in his palm, then he will say: 'O my Lord, my mistake is my destruction.' So He will say to him: 'Be in front of Me.' Then he looks at his palm and he sees it (i.e. his mistake),*

so he will say: 'O my Lord, my mistake is my destruction.' So He says: 'Grab on to my Haqw[88].' So this is His Words 'azza wa jalla:

﴿ وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَى وَحُسْنَ مَآبٍ ﴾

"And verily for him is nearness with Us, and a good return." (Sād 38:25)"

I asked my father about Abū 'Abdillāh? So he said: *"His name is Salīm – the mawlā of Umm 'Alī – and Ibn Jurayh narrated from him."*

1167 – حَدَّثَنِي أَبِي، حَدَّثَنَا عَفَّانُ، حَدَّثَنِي عَبْدُ الصَّمَدِ بْنُ كَيْسَانَ، نا حَمَّادُ بْنُ سَلَمَةَ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «رَأَيْتُ رَبِّي عَزَّ وَجَلَّ»

1167. My father narrated to me (and said): 'Affān narrated to us (and said): 'Abdus-Samad ibn Kaysān narrated to me (and said): Hammād ibn Salamah narrated to us, from Qatādah, from 'Ikrimah, from Ibn 'Abbās (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"I saw my Lord 'azza wa jalla."***

1168 – حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، نا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَعْقُوبَ بْنِ عُتْبَةَ بْنِ الْمُغِيرَةِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

1168. Abū Bakr ibn Abī Shaybah narrated to me (and said): 'Abdah ibn Sulaymān narrated to us, from Muhammad ibn Ishāq, from Ya'qūb ibn 'Utbah ibn Al-Mughīrah, from 'Ikrimah, from Ibn 'Abbās that the Prophet ﷺ.

1169 – وَحَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي اللَّيْثِ، نا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَعْقُوبَ بْنِ عُتْبَةَ بْنِ الْمُغِيرَةِ بْنِ الْأَخْنَسِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أُنْشِدَ قَوْلَ أُمَيَّةَ بْنِ أَبِي الصَّلْتِ: رَجُلٌ وَثَوْرٌ تَحْتَ رِجْلِ يَمِينِهِ ... وَالنَّسْرُ لِلْأُخْرَى وَلَيْثٌ مُرْصِدُ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «صَدَقَ صَدَقَ»

1169. Ibrāhīm ibn Abī Al-Layth narrated to us (and said): Ibrāhīm ibn Sa'd narrated to us, from Muhammad ibn Ishāq, from Ya'qūb ibn 'Utbah ibn Al-Mughirah ibn Al-Akhnas, from 'Ikrimah, from Ibn 'Abbās that some poetry of

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[88] *Haqw* means side or flank, which is above the hip. This narration affirms the *Haqw* for Allāh, and the *Haqw* was also mentioned in the following *hadīth*, which is narrated both in Sahīh Al-Bukhārī and Sahīh Muslim, from Abū Hurayrah (*radiAllāhu 'anhu*) that the Prophet ﷺ said:

خَلَقَ اللَّهُ الخَلْقَ، فَلَمَّا فَرَغَ منه قامَتِ الرَّحِمُ، فأخَذَتْ بحَقْوِ الرَّحْمَنِ، فقالَ له: مَهْ، قالَتْ: هذا مَقامُ العائِذِ بكَ مِنَ القَطِيعَةِ، قالَ: ألا تَرْضَيْنَ أنْ أصِلَ مَن وصَلَكِ، وأَقْطَعَ مَن قَطَعَكِ، قالَتْ: بَلَى يا رَبِّ، قالَ: فَذاكِ

"Allāh created the creation. Then, when He finished, the family kinship got up and took hold in the Haqw (flank or side) of Ar-Rahmān. So He said to it: 'What is wrong?' It said: 'This is the position of the one who seeks refuge with You from cutting of (the ties of kinship).' He said: 'Are you not pleased with that I maintain whoever maintains you (i.e. the ties of kinship) and that I cut off those who cut you off?' It said: 'Yes, verily, O Lord.' He said: 'Then that (is for you).'"

Umayyah ibn Abī Salt was recited for the Messenger of Allāh ﷺ: *"A man and a bull under His Right Foot. And the eagle for the Other and an anticipating lion."* So the Messenger of Allāh ﷺ said: ***"He has spoken the truth, he has spoken the truth."***

وَقَالَ ابْنُ أَبِي شَيْبَةَ فِي حَدِيثِهِ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَدَّقَ أُمَيَّةَ فِي شَيْءٍ مِنْ شِعْرِهِ أَوْ فَأُنْشِدَ مِنْ شِعْرِهِ، قَالَ : رَجُلٌ وَثَوْرٌ تَحْتَ رِجْلِ يَمِينِهِ ... وَالنَّسْرُ لِلْأُخْرَى وَلَيْثٌ مُرْصِدُ ،فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «صَدَقَ» قَالَ: وَالشَّمْسُ تَطْلُعُ كُلَّ آخِرِ لَيْلَةٍ ... حَمْرَاءَ يُصْبِحُ لَوْنُهَا يَتَوَرَّدُ ، تَأْبَى فَمَا تَطْلُعُ لَنَا فِي رِسْلِهَا ... إِلَّا مُعَذَّبَةً وَإِلَّا تُجْلَدُ ، فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «صَدَقَ»

And Ibn Abī Shaybah said in his *hadīth* that the Prophet ﷺ said that Umayyah had spoken the truth in some of his poetry, or that some of his poetry was recited to him. He said: *"A man and a bull under His Right Foot. And the eagle for the other, and an anticipating lion."* So the Prophet ﷺ said: ***"He has spoken the truth."*** He said: *"And the sun rises at the end of every night. Red, while its color begins to glow. It refuses, so it does not rise for us deliberately. Except that it is punished, or else it will be whipped."* So the Prophet ﷺ said: ***"He has spoken the truth."***

1170 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ، فِي قَوْلِهِ، عَزَّ وَجَلَّ: {هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ} [البقرة: 210] قَالَ: «يَأْتِيهِمُ اللَّهُ عَزَّ وَجَلَّ فِي ظُلَلٍ مِنَ الْغَمَامِ وَتَأْتِيهِمُ الْمَلَائِكَةُ عِنْدَ الْمَوْتِ»

1170. My father narrated to me (and said): 'Abdur-Razzāq narrated to us, from Ma'mar, from Qatādah regarding His – *'azza wa jalla* – Words:

﴿ هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ ﴾

"Are they waiting for Allāh come to them in a shade of the clouds, and the angels." (Al-Baqarah 2:210)

He said: *"Allāh – 'azza wa jalla – comes to them in a shade of the clouds, and the angels come to them at the time of death."*

1171 – حَدَّثَنِي عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ النَّرْسِيُّ، نا يَعْقُوبُ يَعْنِي الْقُمِّيَّ، عَنْ جَعْفَرِ بْنِ دِينَارٍ، وَهُوَ ثِقَةٌ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، {وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ} [الحاقة: 17] قَالَ: «ثَمَانِيَةُ صُفُوفٍ مِنَ الْمَلَائِكَةِ»

1171. 'Abdul-A'lā ibn Hammād An-Narsī narrated to me (and said): Ya'qūb (i.e. Al-Qummī) narrated to us, from Ja'far ibn Dīnār – and he is trustworthy – from Sa'īd ibn Jubayr (regarding His Words):

﴿ وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ ﴾

"And that Day eight will lift Throne of your Lord." (Al-Hāqqah 69:17)

He said: *"Eight rows of the angels."*

1172 – وَأَخْبَرَنَا أَحْمَدُ بْنُ جَمِيلٍ أَبُو يُوسُفَ، مِنْ أَهْلِ مَرْوَ، نا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، حَدَّثَنِي الْأَوْزَاعِيُّ، عَنْ رَبِيعَةَ بْنِ يَزِيدَ، قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ «جَفَّ الْقَلَمُ عَلَى عِلْمِ اللَّهِ، عَزَّ وَجَلَّ»

1172. And Ahmad ibn Jamīl Abū Yūsuf from the people of Merv informed us (and said): 'Abdullāh ibn Al-Mubārak narrated to us (and said): Al-Awzā'ī narrated to us, from Rabī'ah ibn Yazīd who said: 'Abdullāh ibn 'Amr (*radiAllāhu 'anhu*) said: *"The pen dried due to (what it wrote of) the Knowledge of Allāh 'azza wa jalla."*

1173 – حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، نا يَزِيدُ بْنُ زُرَيْعٍ، نا الْحَجَّاجُ الصَّوَّافُ، حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، حَدَّثَنِي أَبُو سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ سَمِعَهُ يَقُولُ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يَغَارُ، وَغَيْرُ الْمُؤْمِنِ مَا حَرَّمَ عَلَيْهِ»

1173. 'Ubayd-Allāh ibn 'Umar Al-Qawārīrī narrated to me (and said): Yazīd ibn Zuray' narrated to us (and said): Al-Hajjāj As-Sawwāf narrated to us (and said): Yahyā ibn Abī Kathīr narrated to me (and said): Abū Salamah narrated to me, from Abū Hurayrah (*radiAllāhu 'anhu*) that he heard him say: Verily the Messenger of Allāh ﷺ says: ***"Verily Allāh – 'azza wa jalla – becomes jealous, and (from the) protective jealousy (of Allāh is that) the believer (performs) what Allāh has forbidden for him."***

1174 – حَدَّثَنِي إِسْمَاعِيلُ أَبُو مَعْمَرٍ، نا ابْنُ عُلَيَّةَ، نا حَجَّاجُ بْنُ أَبِي عُثْمَانَ، نا يَحْيَى بْنُ أَبِي كَثِيرٍ، حَدَّثَنِي أَبُو سَلَمَةَ، حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ أَسْمَاءَ، حَدَّثَتْهُ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «لَيْسَ أَحَدٌ أَغْيَرُ مِنَ اللَّهِ، عَزَّ وَجَلَّ»

1174. Ismā'īl Abū Ma'mar narrated to me (and said): Ibn 'Ulayyah narrated to us (and said): Hajjāj ibn Abī 'Uthmān narrated to us (and said): Yahyā ibn Abū Kathīr narrated to us (and said): Abū Salamah narrated to me (and said): 'Urwah ibn Az-Zubayr narrated to me, that Asmā narrated to him that she heard the Messenger of Allāh ﷺ say: ***"There is no-one who has more ghayrah (protective jealousy) than Allāh – 'azza wa jalla."***

1175 – حَدَّثَنِي أَبُو مَعْمَرٍ، نا خَلَفُ بْنُ خَلِيفَةَ، عَنْ حُمَيْدٍ الْأَعْرَجِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَمَّا كَلَّمَ اللَّهُ عَزَّ وَجَلَّ مُوسَى عَلَيْهِ السَّلَامُ كَانَ عَلَيْهِ جُبَّةُ صُوفٍ، وَعِمَامَةُ صُوفٍ، وَنَعْلَانِ مِنْ جِلْدِ حِمَارٍ غَيْرِ ذَكِيٍّ»

1175. Abū Ma'mar narrated to me (and said): Khalaf ibn Khalīfah narrated to us, from Humayd Al-A'raj, from 'Abdullāh ibn Al-Hārith, from 'Abdullāh ibn Mas'ūd (*radiAllāhu 'anhu*), from the Prophet ﷺ who said: ***"When Mūsā ('alayhi as-salām) spoke with his Lord – 'azza wa jalla – he was wearing a woolen garment, a turban made of wool and sandals made of donkey skin that were not clean."***

1176 – حَدَّثَنِي مُحْرِزُ بْنُ عَوْنِ بْنِ أَبِي عَوْنٍ أَبُو الْفَضْلِ، نا خَلَفُ بْنُ خَلِيفَةَ، عَنْ وَائِلِ بْنِ دَاوُدَ، فِي قَوْلِ اللَّهِ، عَزَّ وَجَلَّ: {وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا} [النساء: 164] قَالَ: «مِرَارًا»

1176. Muhriz ibn ʼAwn ibn Abī ʻAwn Abū Al-Fadl narrated to me (and said): Khalaf ibn Khalīfah narrated to us, from Wāil ibn Dāwūd regarding the Words of Allāh *ʼazza wa jalla*:

﴿ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ﴾

"And Allāh spoke to Mūsā directly." (An-Nisā 4:164)

He said: *"Many times."*

1177 – حَدَّثَنِي أَبِي، نا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو يَعْنِي ابْنَ دِينَارٍ، سَمِعَ طَاوُسًا، سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: " احْتَجَّ آدَمُ وَمُوسَى عَلَيْهِمَا السَّلَامُ، فَقَالَ لَهُ مُوسَى: يَا آدَمُ أَنْتَ أَبُونَا خَيَّبْتَنَا وَأَخْرَجْتَنَا مِنَ الْجَنَّةِ، قَالَ لَهُ آدَمُ :يَا مُوسَى أَنْتَ اصْطَفَاكَ اللَّهُ عَزَّ وَجَلَّ بِكَلَامِهِ وَقَالَ مَرَّةً بِرِسَالَتِهِ، وَخَطَّ لَكَ التَّوْرَاةَ بِيَدِهِ، يَعْنِي كَتَبَ لَهُ التَّوْرَاةَ، أَتَلُومُنِي عَلَى أَمْرٍ قَدَّرَهُ اللَّهُ عَزَّ وَجَلَّ عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي بِأَرْبَعِينَ سَنَةً؟ قَالَ: فَحَجَّ آدَمُ مُوسَى فَحَجَّ آدَمُ مُوسَى " ثَلَاثًا

1177. My father narrated to me (and said): Sufyān narrated to us, from ʼAmr (i.e ibn Dīnār) who heard Tāwūs, who heard Abū Hurayrah (*radiAllāhu ʼanhu*) say: The Messenger of Allāh ﷺ said: ***"Ādam argued with Mūsā (ʻalayhimā as-salām), so Mūsā said to him: 'O Ādam, you are our father. You obstructed us and made us exit Paradise.' So Ādam said: 'O Mūsā, you are the one whom Allāh – ʻazza wa jalla – chose to speak to."*** And another time he said: ***"(Whom Allāh chose) with His message, and He composed the Tawrāh for you with His Hand*** – meaning that He wrote the Tawrāh to him – ***Do you blame me for an issue that Allāh already decreed forty years before He created me?'"*** He ﷺ said: ***"So Ādam confuted Mūsā."*** Three times.

1178 – حَدَّثَنَا إِسْمَاعِيلُ أَبُو مَعْمَرٍ الْهُذَلِيُّ، نا إِبْرَاهِيمُ بْنُ سَعْدٍ، نا ابْنُ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: " احْتَجَّ آدَمُ وَمُوسَى، قَالَ لَهُ آدَمُ صَلَوَاتُ اللَّهِ عَلَيْهِ: يَا مُوسَى أَنْتَ الَّذِي اصْطَفَاكَ اللَّهُ بِكَلَامِهِ، تَلُومُنِي عَلَى أَمْرٍ قُدِّرَ عَلَيَّ قَبْلَ أَنْ أُخْلَقَ؟ قَالَ: فَحَجَّ آدَمُ مُوسَى "

1178. Ismāʼīl Abū Maʼmar Al-Hudhalī narrated to us (and said): Ibrāhīm ibn Saʻd narrated to us (and said): Ibn Shihāb narrated to us, from Humayd ibn ʻAbdir-Rahmān, from Abū Hurayrah (*radiAllāhu ʻanhu*) who said: The Messenger of Allāh ﷺ said: ***"Ādam refuted Mūsā. Ādam (salawāt Allāhi ʻalayhi) said to him: 'O Mūsā. You are the one whom Allāh chose with His Speech. Are you blaming me for an issue which was decreed for me before I was created?'"*** He said: ***"So Ādam refuted Mūsā."***

1179 – حَدَّثَنِي أَبُو مَعْمَرٍ، عَنْ أَبِي سُفْيَانَ الْمَعْمَرِيِّ، عَنْ مَعْمَرٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ

1179. Abū Ma'mar narrated to me, from Abū Sufyān Al-Ma'marī, from Ma'mar, from Ayyūb, from Muhammad ibn Sīrīn, from Abū Hurayrah, from the Prophet ﷺ the same as it.

1180 – وَحَدَّثَنِي أَبُو مَعْمَرٍ، نا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، {وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَى} [ص: 25] قَالَ: " يَقُولُ الرَّبُّ عَزَّ وَجَلَّ لِدَاوُدَ: أُدْنُهْ حَتَّى يَضَعَ بَعْضَهُ عَلَى بَعْضِهِ "

1180. And Abū Ma'mar narrated to me (and said): Wakī' narrated to us, from Sufyān, from Mansūr, from Mujāhid, from 'Ubayd ibn 'Umayr (regarding His Words):

﴿ وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَى ﴾

"And verily for him (i.e. Dāwūd) **is nearness with Us."** (Sād 38:25)

He said: *"The Lord – 'azza wa jalla – says to Dāwūd: 'Come closer', until he puts a part of himself upon a part of Him."*

1181 – حَدَّثَنِي أَبُو مَعْمَرٍ، نا سُفْيَانُ، عَنْ حُمَيْدٍ الْأَعْرَجِ، عَنْ مُجَاهِدٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، {وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَى وَحُسْنَ مَآبٍ} قَالَ: " يَقُولُ الرَّبُّ، عَزَّ وَجَلَّ: أُدْنُهْ أُدْنُهْ، حَتَّى يَنْتَهِيَ إِلَى مَوْضِعِ اللَّهُ عَزَّ وَجَلَّ أَعْلَمُ بِهِ"

1181. Abū Ma'mar narrated to us (and said): Sufyān narrated to us, from Humayd Al-A'raj, from 'Ubayd ibn 'Umayr (regarding His Words):

﴿ وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَى وَحُسْنَ مَآبٍ ﴾

"And verily for him is nearness with Us, and a good return." (Sād 38:25)

He said: *"The Lord – 'azza wa jalla – says: 'Come closer, come closer', until he ends up in a position (of closeness to Allāh) which (only) Allāh – 'azza wa jalla – knows about."*

1182 – حَدَّثَنِي أَبُو مَعْمَرٍ، نا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ،» حَتَّى يَأْخُذَ بِقَدَمِهِ " وَلَمْ يَذْكُرْ فِيهِ عُبَيْدَ بْنَ عُمَيْرٍ

1182. Abū Ma'mar narrated to me (and said): 'Abdullāh ibn Idrīs narrated to us, from Layth, from Mujāhid (who said): *"Until he grabs hold of His Foot."* And in it he did not mention 'Ubayd ibn 'Umayr.

1183 – حَدَّثَنِي أَبُو مَعْمَرٍ، نا جَرِيرٌ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ أَبِي عُبَيْدِ اللَّهِ، عَنْ مُجَاهِدٍ، قَالَ: «حَتَّى يَأْخُذَ بِحَقْوِهِ»

1183. Abū Ma'mar narrated to me (and said): Jarīr narrated to us, from 'Abdul-Malik ibn Abī Sulaymān, from Abū 'Ubayd-Allāh, from Mujāhid who said: *"Until he grabs hold of His Haqw*[89]*."*

1184 – حَدَّثَنِي أَبُو الرَّبِيعِ الْعَتَكِيُّ سُلَيْمَانُ بْنُ دَاوُدَ الزَّهْرَانِيُّ، نا يَعْقُوبُ بْنُ عَبْدِ اللَّهِ بْنِ سَعْدٍ الْقُمِّيُّ، نا جَعْفَرُ بْنُ أَبِي الْمُغِيرَةِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، فِي قَوْلِهِ، عَزَّ وَجَلَّ: {وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ} [البقرة: 255] قَالَ: «وَسِعَ عِلْمُهُ السَّمَاوَاتِ وَالْأَرْضَ»

1184. Abū Ar-Rabī' Al-'Atakī Sulaymān ibn Dāwūd Az-Zahrānī narrated to me (and said): Ya'qūb ibn 'Abdillāh ibn Sa'd (i.e. Al-Qummī) narrated to us (and said): Ja'far ibn Abī Al-Mughīrah narrated to us, from Sa'īd ibn Jubayr, from Ibn 'Abbās regarding His – 'azza wa jalla – Words:

﴿ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ﴾

"His *Kursī* extends over the heavens and the earth." (Al-Baqarah 2:255)

He said: *"His Knowledge extends over the heavens and the earth."*

1185 – حَدَّثَنِي سُرَيْجُ بْنُ يُونُسَ، نا إِسْمَاعِيلُ بْنُ مُجَالِدٍ، نا مُجَالِدٌ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «انْسُبْ لَنَا رَبَّكَ، فَأَنْزَلَ اللَّهُ» عَزَّ وَجَلَّ قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ إِلَى آخِرِهَا "

1185. Surayj ibn Yūnus narrated to me (and said): Ismā'īl ibn Mujālid narrated to us (and said): Mujālid narrated to us, from Ash-Sha'bī, from Jābir ibn 'Abdullāh who said: A Bedouin came to the Messenger of Allāh ﷺ and said: *"Describe your Lord for us."* So Allāh – *'azza wa jalla* – revealed:

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ﴾

"Say: 'He is Allāh, The One. Allāh is As-Samad.'" (Al-Ikhlās 112:1-2)

Until the end of the *Sūrah*.

1186 – حَدَّثَنِي مُحَمَّدُ بْنُ بَكَّارٍ، حَدَّثَنِي أَبُو مَعْشَرٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، فِي قَوْلِ اللَّهِ، عَزَّ وَجَلَّ: {قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ} [الإخلاص: 2] قَالَ: «الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدَ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ»

1186. Muhammad ibn Bakkār narrated to me (and said): Abū Ma'shar narrated to me, from Muhammad ibn Al-Munkadir regarding the Words of Allāh *'azza wa jalla*:

[89] See the footnote of narration **1166**.

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ﴾

"Say: 'He is Allāh, The One. Allāh is As-Samad.'" (Al-Ikhlās 112:1-2)

He said: *"As-Samad is the One who do not have any offspring, nor is He born and there is no-one who is equal to Him (in anything)."*

1187 – حَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، نا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، وَأَبِي عَبْدِ اللَّهِ الْأَغَرِّ صَاحِبِ أَبِي هُرَيْرَةَ أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: " يَنْزِلُ اللَّهُ عَزَّ وَجَلَّ حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرُ إِلَى السَّمَاءِ الدُّنْيَا فَيَقُولُ: مَنْ يَسْأَلُنِي أُعْطِيَهُ، وَمَنْ يَدْعُونِي أَسْتَجِبْ لَهُ؟ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ؟ فَبِذَلِكَ كَانُوا يُفَضِّلُونَ آخِرَ اللَّيْلِ عَلَى أَوَّلِهِ "

1187. Abū Ar-Rabī' Az-Zahrānī narrated to me (and said): Fulayh ibn Sulaymān narrated to us, from Az-Zuhrī, from Abū Salamah and Abū 'Abdillāh Al-Agharr – the companion of Abū Hurayrah – that they both heard Abū Hurayrah (*radiAllāhu 'anhu*) say: The Messenger of Allāh ﷺ said: ***"Allāh – 'azza wa jalla – descends when a third of the night remains to the lowest heaven, and then He says: 'Who asks of me so I can give him? And who invokes Me so I can answer him? Who asks Me for forgiveness so I can forgive him?'"*** And due to this, they used to prefer the last part of the night over the first of it.

1188 – حَدَّثَنِي أَبِي، نا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ يَحْيَى بْنِ جَعْدَةَ، قَالَ: كَانَ يَعْنِي عَمَّارًا يَقُولُ: «أَسْأَلُكَ خَشْيَتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ وَلَذَّةَ النَّظَرِ إِلَى وَجْهِكَ»

1188. My father narrated to me (and said): Sufyān ibn 'Uyaynah narrated to us, from 'Amr ibn Dīnār, from Yahyā ibn Ja'dah who said: He (i.e. 'Ammār) used to say (in his invocation): *"I ask You for the fear of You, both in secret and the apparent, and the enjoyment of looking at Your Face."*

1189 – حَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، نا حَمَّادُ بْنُ زَيْدٍ، قَالَ: نا عَطَاءٌ يَعْنِي ابْنَ السَّائِبِ، عَنْ أَبِيهِ، قَالَ: صَلَّى بِنَا عَمَّارٌ صَلَاةً فَأَوْجَزَ فِيهَا، فَقَالَ لَهُ بَعْضُ الْقَوْمِ: لَقَدْ خَفَّفْتَ أَوْ كَلِمَةً نَحْوَهَا، فَقَالَ: لَقَدْ دَعَوْتُ فِيهَا بِدَعَوَاتٍ سَمِعْتُهُنَّ مِنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، قَالَ: فَلَمَّا انْطَلَقَ عَمَّارٌ تَبِعَهُ رَجُلٌ، وَهُوَ أَبِي يَعْنِي عَطَاءَ الْقَائِلَ ذَلِكَ، وَهُو أَبِي فَسَأَلَهُ عَنِ الدُّعَاءِ، ثُمَّ جَاءَ فَأَخْبَرَ بِهِ، فَقَالَ: «اللَّهُمَّ بِعِلْمِكَ الْغَيْبَ وَقُدْرَتِكَ عَلَى الْخَلْقِ أَحْيِنِي مَا كَانَتِ الْحَيَاةُ خَيْرًا لِي، وَتَوَفَّنِي مَا كَانَتِ الْوَفَاةُ خَيْرًا لِي، وَأَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ، وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ، وَالشَّوْقَ إِلَى لِقَائِكَ»

1189. Abū Ar-Rabī' Az-Zahrānī narrated to me (and said): Hammād ibn Zayd narrated to us (and said): 'Atā (i.e. ibn As-Sāib) narrated to us, from his father who said: 'Ammār led us in a prayer which he cut short. So some of the people said to him: *"You have verily made it light."* Or some words similar to that. So he said: *"In it I invoked (Allāh) with some invocations which I heard from the Messenger of Allāh ﷺ."* He said: So when 'Ammār left a man followed him – and that man is my father

(i.e. ‘Atā is the one saying this) – and he asked him about the invocation. Then he came back and informed about it. So he said: ***“O Allāh, by Your Knowledge of the unseen and Your Power over the creation, keep me alive as long as life is good for me. And take my life if death is better for me. And I ask You for a cool life after death, and I ask You for the pleasure of looking at Your Face and longing for the meeting with You.”***

1190 – حَدَّثَنِي أَبُو بَكْرٍ، وَعُثْمَانُ، أَبْنَاءُ أَبِي شَيْبَةَ الْعَبْسِيَّانِ، قَالَا: نا مُعَاوِيَةُ بْنُ هِشَامٍ، عَنْ شَرِيكٍ، عَنْ أَبِي هَاشِمٍ، عَنْ أَبِي مِجْلَزٍ، عَنْ قَيْسِ بْنِ عُبَادَةَ، قَالَ: صَلَّى عَمَّارٌ صَلَاةً كَأَنَّهُمْ أَنْكَرُوهَا، فَقَالَ: أَمَا إِنِّي دَعَوْتُ دُعَاءً سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «اللَّهُمَّ بِعِلْمِكَ الْغَيْبَ وَقُدْرَتِكَ عَلَى الْخَلْقِ أَحْيِنِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي، وَأَسْأَلُكَ خَشْيَتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ، وَأَسْأَلُكَ كَلِمَةَ الْحَقِّ فِي الْغَضَبِ وَالرِّضَا، وَأَسْأَلُكَ الْقَصْدَ فِي الْفَقْرِ وَالْغِنَى، وَأَسْأَلُكَ نَعِيمًا لَا يَنْفَدُ، وَقُرَّةَ عَيْنٍ لَا تَنْقَطِعُ، وَلَذَّةَ الْعَيْشِ بَعْدَ الْمَوْتِ، وَلَذَّةَ النَّظَرِ إِلَى وَجْهِكَ، وَشَوْقًا إِلَى لِقَائِكَ، وَأَعُوذُ بِكَ مِنْ ضَرَّاءَ مُضِرَّةٍ وَفِتْنَةٍ مُضِلَّةٍ»

1190. Abū Bakr and ‘Uthmān the two sons of Abū Shaybah Al-‘Absiyyān (both) narrated to me and said: Mu’āwiyah ibn Hishām narrated to us, from Sharīk, from Abū Hāshim, from Abū Mijlaz, from Qays ibn ‘Ubādah who said: ‘Ammār said a prayer and it was as if they disliked it, so he said: I verily said an invocation which I heard from the Messenger of Allāh ﷺ: ***“O Allāh, by Your Knowledge of the unseen and Your Power over the creation, let me live as long as You know that life is good for me. And I ask You for the fear of You in secret and the apparent, and I ask You to speak the truth when I am angry and when I am pleased. And I ask You to be moderate in both poverty and fortune. And I ask You a blessing which will not come to an end, and for the pleasure of the eye which will not cease, and a pleasant life after death. And the pleasure of looking at Your Face and longing for the meeting with You. And I seek refuge with You from a disaster that harms and an affliction that leads astray.”***

1191 – حَدَّثَنِيهِ أَبُو مَعْمَرٍ، نا إِسْحَاقُ الْأَزْرَقُ، عَنْ شَرِيكٍ، عَنْ أَبِي هَاشِمٍ، عَنْ أَبِي مِجْلَزٍ، عَنْ عَمَّارٍ، وَلَمْ يَذْكُرْ فِيهِ قَيْسَ بْنَ عُبَادَةَ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَدْعُو: «اللَّهُمَّ أَسْأَلُكَ خَشْيَتَكَ فِي الْغَيْبِ» وَذَكَرَ الْحَدِيثَ، وَحَدِيثُ ابْنِ أَبِي شَيْبَةَ أَتَمُّ كَلَامًا

1191. Abū Ma’mar narrated it to me (and said): Ishāq Al-Azraq narrated to us, from Sharīk, from Abū Hāshim, from Abū Mijlaz, from ‘Ammār – and he did not mention Qays ibn ‘Ubādah in it – who said: The Messenger of Allāh ﷺ used to invoke (Allāh saying): “***O Allāh, I ask You for the fear of You in secret.”*** And he mentioned the *hadīth*, and the *hadīth* of Ibn Abī Shaybah in complete wording.

1192 – حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ، وَأَبُو مَعْمَرٍ، قَالَا: حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، – قَالَ هَارُونُ فِي حَدِيثِهِ – قَالَ: قَالَ لِي عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: قَالَ أَبُو مَعْمَرٍ فِي حَدِيثِهِ قَالَ: قَالَ لِي عَبْدُ اللَّهِ بْنُ مَسْعُودٍ يَا أَبَا هُرَيْرَةَ «أَتَدْرِي كَمْ عَرْضُ جِلْدِ الْكَافِرِ؟» قَالَ: قُلْتُ لَا أَدْرِي، قَالَ: «أَرْبَعُونَ ذِرَاعًا بِذِرَاعِ الْجَبَّارِ»

1192. Hārūn ibn Ma'ruf and Abū Ma'mar (both) narrated to us and said): Jarīr narrated to us, from Al-A'mash, from Abū Sālih, from Abū Hurayrah – Hārūn said in his *hadīth* – who said: 'Abdullāh ibn Mas'ūd said to me. And Abū Ma'mar said in his hadīth: 'Abdullāh ibn Mas'ūd said to me: *"O Abū Hurayrah, do you know how wide the skin of the kāfir will be (in Hellfire)?"* He said: I said: *"I do not know."* He said: *"Forty cubits (or armlenghts) from the cubits of the jabbār."*

1193 – حَدَّثَنِيهِ أَبُو خَيْثَمَةَ زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، نا شَيْبَانُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ غِلَظَ جِلْدِ الْكَافِرِ اثْنَانِ وَأَرْبَعُونَ ذِرَاعًا بِذِرَاعِ الْجَبَّارِ، وَضِرْسُهُ مِثْلُ أُحُدٍ»

1193. Abū Khaythamah Zuhayr ibn Harb narrated it to me (and said): 'Ubayd-Allāh ibn Mūsā narrated to us (and said): Shaybān narrated to us, from Al-A'mash, from Abū Sālih, from Abū Hurayrah, from the Prophet ﷺ who said: ***"Verily the thickness of the skin of the kāfir is forty-two cubits (or armlenghts) of the cubits of the jabbār. And its density is like Uhud."***

1194 – حَدَّثَنِي سُرَيْجُ بْنُ يُونُسَ، نا سُلَيْمَانُ بْنُ حَيَّانَ أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: «لَيْسَ شَيْءٌ أَكْثَرَ مِنَ الْمَلَائِكَةِ، إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ الْمَلَائِكَةَ مِنْ نُورٍ» فَذَكَرَهُ وَأَشَارَ سُرَيْجُ بْنُ يُونُسَ بِيَدِهِ إِلَى صَدْرِهِ، قَالَ: وَأَشَارَ أَبُو خَالِدٍ إِلَى صَدْرِهِ، فَيَقُولُ: «كُنْ أَلْفَ أَلْفِ أَلْفَيْنِ فَيَكُونُونَ»

1194. Surayj ibn Yūnus narrated to me (and said): Sulaymān ibn Hayyān Abū Khālid Al-Ahmar narrated to us, from Hishām ibn 'Urwah, from his father, from 'Abdullāh ibn 'Amr who said: *"There is nothing bigger in numbers than the angels. Verily Allāh – 'azza wa jalla – created the angels from light."* And Surayj ibn Yūnus mentioned this and pointed with his hand towards his chest. He said: And Abū Khālid pointed towards his chest. *"And He says: Be thousand thousands, two thousands*[90]*, and then they are."*

1195 – حَدَّثَنِي أَبِي، نا أَبُو أُسَامَةَ حَمَّادُ بْنُ أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: «خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورِ الذِّرَاعَيْنِ وَالصَّدْرِ»

[90] This means: so many that they cannot be counted.

1195. My father narrated to me (and said): Abū Usāmah Hammād ibn Usāmah narrated to us, from Hishām, from his father, from ‘Abdullāh ibn ‘Amr who said: *“The angels were created from the light of the two Arms and the Chest.”*[91]

1196 – حَدَّثَنِي أَبُو مَعْمَرٍ، نا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ ذَرٍّ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى، عَنْ أَبِيهِ، عَنْ أُبَيِّ بْنِ كَعْبٍ، قَالَ: «لَا تَسُبُّوا الرِّيحَ فَإِنَّهَا مِنْ نَفَسِ الرَّحْمَنِ»

1196. Abū Ma’mar narrated to me (and said): Jarīr narrated to us, from Al-A’mash, from Habīb ibn Abī Thābit, from Dharr, from Sa’īd ibn ‘Abdir-Rahmān ibn Abzā, from his father, from Ubay ibn Ka’b who said: *“Do not curse the wind, for verily it is from the relief of Ar-Rahmān.”*

1197 – حَدَّثَنِي أَبِي، نا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو يَعْنِي ابْنَ دِينَارٍ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ رَجُلٍ، مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: " إِذَا ذَهَبَ، وَقَالَ مَرَّةً إِذَا مَضَى شَطْرُ اللَّيْلِ الْأَوَّلِ نَزَلَ اللَّهُ عَزَّ وَجَلَّ إِلَى السَّمَاءِ الدُّنْيَا يَفْتَحُ بَابَهَا، يَقُولُ: مَنْ ذَا الَّذِي يَسْأَلُنِي فَأُعْطِيَهُ؟ مَنْ ذَا الَّذِي يَدْعُونِي فَأَسْتَجِيبَ لَهُ؟ حَتَّى يَطْلُعَ الْفَجْرُ "

1197. My father narrated to me (and said): Sufyān ibn ‘Uyaynah narrated to us, from ‘Amr (i.e. ibn Dīnār), from Nāfi’ ibn Jubayr, from a man from the companions of the Prophet ﷺ who said: *“When the first half of the night goes* – and one time he said: *passes – Allāh – ‘azza wa jalla – descends to the lowest heaven and opens its door, while saying: ‘Who is the one asking Me, so I can give him? Who is the one invoking Me, so I can answer him?’ Until the dawn emerges.”*

1198 – حَدَّثَنِي الْعَبَّاسُ بْنُ الْوَلِيدِ أَبُو الْفَضْلِ النَّرْسِيُّ، نا حَمَّادُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَلْقَمَةَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا كَانَ شَطْرُ اللَّيْلِ نَزَلَ اللَّهُ عَزَّ وَجَلَّ إِلَى السَّمَاءِ الدُّنْيَا، فَيَقُولُ: «هَلْ مِنْ سَائِلٍ فَأُعْطِيَهُ؟ هَلْ مِنْ دَاعٍ فأَسْتَجِيبَ لَهُ؟ هَلْ مِنْ مُسْتَغْفِرٍ فَأَغْفِرَ لَهُ»

1198. Al-‘Abbās ibn Al-Walīd Abū Al-Fadl An-Narsī narrated to me (and said): Hammād ibn Salamah narrated to us, from Muhammad ibn ‘Amr ibn ‘Alqamah, from Abū Salamah, from Abū Hurayrah that the Messenger of Allāh ﷺ said: ***“When it is the middle of the night, Allāh – ‘azza wa jalla – descends to the lowest heaven and says: ‘Is there anyone asking, so I can give him? Is there anyone invoking, so I can answer him? Is there anyone asking for forgiveness, so I can forgive him?’”***

1199 – حَدَّثَنِي الْعَبَّاسُ بْنُ الْوَلِيدِ أَبُو الْفَضْلِ النَّرْسِيُّ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: " يَنْزِلُ اللَّهُ كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا فَيَقُولُ: مَنْ سَائِلٌ فَأُعْطِيَهُ؟ مَنْ مُسْتَغْفِرٌ فأَغْفِرَ لَهُ؟ "

[91] See the footnote of narration **1084**.

1199. Al-'Abbās ibn Al-Walīd Abū Al-Fadl An-Narsī narrated to me (and said): Hammād ibn Salamah narrated to us, from 'Amr ibn Dīnār, from Nāfi' ibn Jubyar, from his father that the Messenger of Allāh ﷺ said: ***"Allāh descends every night to the lowest heaven and says: 'Who is asking, so I can give him? Who is asking for forgiveness, so I can forgive him?'"***

1200 – حَدَّثَنِي الْعَبَّاسُ بْنُ الْوَلِيدِ النَّرْسِيُّ، نا يَزِيدُ بْنُ زُرَيْعٍ، نا مُحَمَّدُ بْنُ عَمْرٍو، نا أَبُو سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: " يَنْزِلُ اللَّهُ عَزَّ وَجَلَّ إِلَى السَّمَاءِ الدُّنْيَا لِنِصْفِ اللَّيْلِ الْآخِرِ أَوْ ثُلُثِ اللَّيْلِ الْآخِرِ، فَيَقُولُ: مَنْ ذَا الَّذِي يَدْعُونِي فَأَسْتَجِيبَ لَهُ؟ مَنْ ذَا الَّذِي يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ؟ مَنْ ذَا الَّذِي يَسْأَلُنِي فَأُعْطِيَهُ؟ حَتَّى يَطْلُعَ الْفَجْرُ أَوْ يَنْصَرِفَ الْقَارِئُ مِنْ صَلَاةِ الصُّبْحِ

1200. Al-'Abbās ibn Al-Walīd An-Narsī narrated to me (and said): Yazīd ibn Zuray' narrated to us (and said): Muhammad ibn 'Amr narrated to us (and said): Abū Salamah narrated to us, from Abū Hurayrah who said: The Messenger of Allāh ﷺ said: ***"Allāh – 'azza wa jalla – descends to the lowest heaven at the time of the last half of the night or the last third of the night, and says: 'Who is the one invoking Me, so I can answer him? Who is the one asking Me for forgiveness, so I can forgive him? Who is the one asking Me, so I can give him?' Until the dawn emerges or the reciter (i.e. the imām) leaves the dawn prayer."***

1201 – حَدَّثَنِي سُرَيْجُ بْنُ يُونُسَ، نا يَحْيَى بْنُ يَمَانٍ، عَنْ أَشْعَثَ بْنِ إِسْحَاقَ الْقُمِّيِّ، عَنْ جَعْفَرِ بْنِ الْمُغِيرَةِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: «إِنَّ أَدْنَى أَهْلِ الْجَنَّةِ مَنْزِلَةً مَنْ لَهُ قَصْرٌ فِيهِ سَبْعُونَ أَلْفَ خَادِمٍ، فِي يَدِ كُلِّ خَادِمٍ صَحْفَةٌ سِوَى مَا فِي يَدِ صَاحِبِهِ، وَلَا يُفْتَحُ بَابُهُ لِشَيْءٍ يُرِيدُهُ، لَوْ ضَافَهُ أَهْلُ الدُّنْيَا لَوَسِعَهُمْ، وَأَفْضَلُهُمْ مَنْزِلَةً الَّذِي يَنْظُرُ فِي وَجْهِ اللَّهِ عَزَّ وَجَلَّ غُدْوَةً وَعَشِيَّةً»

1201. Surayj ibn Yūnus narrated to me (and said): Yahyā ibn Yamān narrated to us, from Ash'ab ibn Ishāq Al-Qummī, from Ja'far ibn Al-Mughīrah, from Sa'īd ibn Jubayr who said: *"Verily the people of Paradise with the lowest status, is the one who has a castle in which there is seventy thousand servants. Every servants has a plate in his hand which is other than what is in the hand of his companion. And his door is not opened for something he [does not][92] want. If the people of dunyā stayed there with him it would have space for them. And those of them with the best status (in Paradise), is the one who will look at the Face of Allāh – 'azza wa jalla – in the morning and the evening."*

[92] Translator: I have added what is between the square brackets, in order for the sence to give a more appropiate meaning.

مِمَّا يُحْتَجُّ بِهِ عَلَى الْجَهْمِيَّةِ مِنَ الْقُرْآنِ الْكَرِيمِ

(Chapter 17) Among that which is used as evidences against the Jahmiyyah from the Glorious Qurān

1202 – وَجَدْتُ فِي كِتَابِ أَبِي بِخَطِّ يَدِهِ مِمَّا يُحْتَجُّ بِهِ عَلَى الْجَهْمِيَّةِ مِنَ الْقُرْآنِ الْكَرِيمِ فِي سُورَةِ الْبَقَرَةِ

1202. I found in the book of my father, with his own handwriting, among that which is used as evidence against the Jahmiyyah from the Glorious Qurān. (First) in *sūrah* Al-Baqarah:

﴿ إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴾

"Verily those who conceal what Allāh has sent down of the Book and exchange it for a small price. These do not consume into their bellies except the Fire. And Allāh will not speak to them on the Day of Resurrection, nor will He purify them. And they will have a painful punishment." (Al-Baqarah 2:174)

وَقَالَ فِي يَسِ:

And He said in Yā-Sīn:

﴿ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ٨٢ فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴾

"Verily His Command, when He wants something, is that He says to it: 'Be', and then it is. So praised is the One in Whose Hand is the dominion over all things. And to Him you will return." (Yā-Sīn 36:82-83)

وَقَالَ فِي سُورَةِ الْبَقَرَةِ أَيْضًا:

And He also said in *sūrah* Al-Baqarah:

﴿بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ وَإِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ١١٧ وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ ﴾

"(He is) **the Originator of the heavens and the earth. And when He decrees an affair, then verily He says to it: 'Be', and then it is. And those who have no knowledge said: 'If only Allāh would speak to us or a sign would come to us.' Likewise did those before them say the same as they said."**
(Al-Baqarah 2:117-118)

وَقَالَ اللَّهُ فِي سُورَةِ آلِ عِمْرَانَ:

And Allāh said in *sūrah* Ālu 'Imrān:

﴿ إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ ﴾

"And when the angels said: 'O Maryam, Allāh verily gives you the glad tidings of a word from Him; his name is *Al-Masīh* 'Īsā the son of Maryam. A prominent person in *dunyā* and *ākhirah*." (Ālu 'Imrān 3:45)

وَقَالَ:

And He said:

﴿ إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴾

"Verily those who exchange the covenant of Allāh and their (own) **oaths for a small price will have no share in the *ākhirah*, and Allāh will not speak to them and He will not look at them on the Day of Resurrection, nor will He purify them. And they will have a painful punishment."** (Ālu 'Imrān 3:77)

وَقَالَ، عَزَّ وَجَلَّ:

And He – *'azza wa jalla* – said:

﴿ وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ ۝ إِلَى رَبِّهَا نَاظِرَةٌ ﴾

"Some faces that Day will be radiant, looking at their Lord."
(Al-Qiyāmah 75:22-23)

وَقَالَ:

And He said:

﴿ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ ﴾

"O people of the Book, do not become extreme in your religion, and do not say anything about Allāh except the truth. Verily Al-Masīh 'Īsā the son of Maryam is the Messenger of Allāh and His word which He threw upon Maryam, and a soul from Him. So believe in Allāh and His messengers." (An-Nisā 4:171)

وَقَالَ فِي سُورَةِ الْأَنْعَامِ:

And He said in *sūrah* Al-An'ām:

﴿ وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴾

"And the Word of your Lord has been completed in truthfulness and justice. No-one can change His Words. And He is the Hearing, the Knowledgable." (Al-An'ām 6:115)

وَقَالَ فِي سُورَةِ النَّمْلِ:

And He said in *sūrah* An-Naml:

﴿ فَلَمَّا جَاءَهَا نُودِيَ أَنْ بُورِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ ۸ يَا مُوسَى إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ ۹ وَأَلْقِ عَصَاكَ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ يَا مُوسَى لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَيَّ الْمُرْسَلُونَ ﴾

"Then when he reached it, he was called: 'That blessed is the one in the fire and whoever is around it. And praise be to Allāh the Lord of all the worlds. O Mūsā, verily I am Allāh the AlMighty, the All-Wise. And throw your stick.' Then when he saw it writhing as if it was a snake, he turned his back (and ran) **and he did not come back.** (He said:) **'O Mūsā, do not be afraid. Verily in My Presence, the messengers do not fear.'"** (An-Naml 27:8-10)

وَقَالَ فِي سُورَةِ الْأَعْرَافِ:

And He said in *sūrah* Al-A'rāf:

﴿ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴾

"And the sun, the moon and the stars are (all) **subjected to His Command. Verily the creation and the Command belongs to Him. Blessed is Allāh, the Lord of all the worlds."** (Al-A'rāf 7:54)

وَقَالَ فِي الْقَصَصِ:

And He said in Al-Qasas:

﴿ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴾

"Everything will be destroyed except His Face. The judgment belongs to Him, and to Him you will return." (Al-Qasas 28:88)

وَقَالَ فِي الرَّحْمَنِ:

And He said in Ar-Rahmān:

﴿ كُلُّ مَنْ عَلَيْهَا فَانٍ ۝٢٦ وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴾

"Everyone who is upon it (i.e. earth) **will disappear. And the Face of your Lord, Owner of Majesty and Honor, will remain."** (Ar-Rahmān 55:26-27)

وَقَالَ فِي طَهَ:

And He said in Tā-Hā:

﴿ وَلِتُصْنَعَ عَلَى عَيْنِي ۝٣٩ إِذْ تَمْشِي أُخْتُكَ ﴾

"For you to be made (i.e. brought up) **under My Eye. When your sister went along."** (Tā-Hā 20:39-40)

وَقَالَ فِي الْبَقَرَةِ:

And He said in *sūrah* Al-Baqarah:

﴿ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴾

"They do not consume into their bellies except the Fire. And Allāh will not speak to them on the Day of Resurrection, nor will He purify them. And they will have a painful punishment." (Al-Baqarah 2:174)

وَقَالَ فِي آلِ عِمْرَانَ:

And He said in Ālu ʻImrān:

﴿ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَى مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا ﴾

"That Allāh gives you the glad tidings of Yahyā; (He is) **a confirmation of a Word from Allāh, a leader and a chaste man."** (Ālu ʻImrān 3:39)

وَقَالَ فِي سُورَةِ النِّسَاءِ:

And He said in sūrah An-Nisā:

﴿ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ﴾

"And Allāh spoke to Mūsā directly." (An-Nisā 4:164)

وَقَالَ:

And He said:

﴿ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ ﴾

"Verily Al-Masīh 'Īsā the son of Maryam is the Messenger of Allāh and His word which He threw upon Maryam, and a soul from Him." (An-Nisā 4:171)

وَقَالَ فِي الْأَنْعَامِ:

And He said in Al-An'ām:

﴿ حَتَّى أَتَاهُمْ نَصْرُنَا وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ ﴾

"Until Our victory (or support) **came to them. And no-one can change the Words of Allāh."** (Al-An'ām 6:34)

﴿ وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴾

"And the Word of your Lord has been completed in truthfulness and justice. No-one can change His Words. And He is the Hearing, the Knowledgable." (Al-An'ām 6:115)

وَقَالَ فِي طَهَ:

And He said in Tā-Hā:

﴿فَلَمَّا أَتَاهَا نُودِيَ يَا مُوسَى ١١ إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى ١٢ وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَى ١٣ إِنَّنِي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴾

"Then when he came to it, he was called: 'O Mūsā. Verily I am your Lord, so take of your sandals. You are verily in the holy valley of Tuwā. And I have chosen you, so listen to what is revealed. Verily I am Allāh, there is no-one worthy of worship besides Me, so worship Me and establish the prayer for My remembrance.'" (Tā-Hā 20:11-14)

وَقَالَ فِي الْكَهْفِ:

And He said in Al-Kahf:

﴿ وَاتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴾

"And recite what has been revealed to you from the Book of your Lord. No-one can change His Words, and you will never find a refuge with others besides Him." (Al-Kahf 18:27)

وَقَالَ:

And He said:

﴿ قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا﴾

"Say: 'If the ocean was ink for the Words of my Lord, then the ocean would verily run out before the Words of my Lord were finished. Even if We would bring the same as it (i.e. the ocean) **in ink."** (Al-Kahf 18:109)

وَقَالَ فِي التَّوْبَةِ:

And He said in At-Tawbah:

﴿ وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ﴾

"And if anyone of the *mushrikīn* ask for your protection, then grant him protection in order for him to hear the Words of Allāh. Then lead him to where he can be safe." (At-Tawbah 9:6)

وَقَالَ فِي حم عسق:

And He said in Hā-Mīm ʻAyn-Sīn-Qāf:

﴿ وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ ﴾

"And it is not for any human being that Allāh should speak with him, except through revelation or from behind a veil." (Ash-Shūrā 42:51)

وَقَالَ فِي سُورَةِ لُقْمَانَ:

And He said in *sūrah* Luqmān:

﴿ وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴾

"And if whatever trees upon the earth were pens, and the sea replenished thereafter by seven (more) **seas** (was ink)**, the Words of Allāh would not be exhausted. Verily Allāh is Mighty** (and) **Wise."** (Luqmān 31:27)

وَفِي الْقَصَصِ:

And in Al-Qasas:

﴿ فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يَا مُوسَى إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ﴾

"So when he (i.e. Mūsā) **reached it** (i.e. the fire)**, he was called from the right side of the valley, in the blessed place from the tree: 'O Mūsā, verily I am Allāh, the Lord of all the worlds.'"** (Al-Qasas 28:30)

وَفِي الْأَعْرَافِ:

And in Al-A’rāf:

﴿ وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ تَرَانِي وَلَكِنِ انْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ ١٤٣ قَالَ يَا مُوسَى إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَاتِي وَبِكَلَامِي فَخُذْ مَا آتَيْتُكَ وَكُنْ مِنَ الشَّاكِرِينَ ﴾

“And when Mūsā came at the time and place appointed by Us, and his Lord Spoke to him, he said: ‘My Lord, show me (Yourself) **so I may look at You.’ He said: ‘You will not** (be able to) **see Me. But look at the mountain, and if it remains in its place then after that you will see Me.’ So when his Lord appeared to the mountain, He made it into scattered dust and Mūsā fell down unconscious. Then when he woke up he said: ‘Praise be to You, I have repented to You and I am the first of the believers.’ He said: ‘O Mūsā, I have verily chosen you among the people with My Messages and My Words. So take what I have given to you and be among the grateful.’”** (Al-A’rāf 7:143-144)

وَفِي الْفَتْحِ:

And in Al-Fath:

﴿ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ﴾

“The Hand of Allāh is above their hands.” (Al-Fath 48:10)

وَفِي الْبَقَرَةِ:

And in Al-Baqarah:

﴿ وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ ﴾

“And to Allāh belongs the east and the west. So wherever you turn to then the Face of Allāh is there. Verily Allāh is All-Encompassing and Knowledgable.” (Al-Baqarah 2:115)

وَفِي الْكَهْفِ:

And in Al-Kahf:

﴿ وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ﴾

“And keep yourself patient with those who invoke their Lord in the morning and the evening seeking His Face.” (Al-Kahf 18:28)

وَفِي الْأَعْرَافِ:

And in Al-A’rāf:

﴿ وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَى عَلَى بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا ﴾

“And the good Word of your Lord was fulfilled for Banū Isrāīl due to what they patiently endured.” (Al-A’rāf 7:137)

﴿ وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ ﴾

“And when Mūsā came at the time and place appointed by Us, and his Lord Spoke to him.” (Al-A’rāf 7:143)

وَفِي الْأَنْفَالِ:

And He said in Al-Anfāl:

﴿ وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ ﴾

“And Allāh wants to establish the truth with His Words and to cut the remnants (i.e. eliminate) **the disbelievers.”** (Al-Anfāl 8:7)

وَفِي التَّوْبَةِ:

And in At-Tawbah:

﴿ وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴾

“And He made the word of those who disbelieve to be the lowest and the Word of Allāh to be the highest. And Allāh is Mighty (and) **Wise.”** (At-Tawbah 9:40)

وَفِي يُونُسَ:

And in Yūnus:

﴿ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ ﴾

“Anf if it had not been for a Word which had gone forth from your Lord, there would verily have been judged between them in that which they differed over.” (Yūnus 10:19)

وَفِي يُونُسَ:

And in Yūnus:

﴿ كَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ ﴾

“Thus the Word of your Lord was fulfilled upon those who defiantly sinned; that they will not believe.” (Yūnus 10:33)

﴿ لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ﴾

"For them are the glad tidings (both) **in *dunyā* and in *ākhirah*. There is no change in the Words of Allāh."** (Yūnus 10:64)

وَقَالَ:

And He said:

﴿ وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴾

"And Allāh establishes the truth with His Words, even if the criminals hate it." (Yūnus 10:82)

وَقَالَ:

And He said:

﴿ إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴾

"Verily those upon whom the Word of Allāh has been fulfilled will not believe." (Yūnus 10:96)

وَفِي فُصِّلَتْ:

And in Fussilat:

﴿ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ ﴾

"And had it not been for a Word which had gone forth from your Lord, then there would verily have been judged between them. And they are verily in a disquieting doubt regarding it (i.e. the Qurān)**."** (Fussilat 41:45)

وَفِي هُودٍ:

And in Hūd:

﴿ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴾

"And the Word of your Lord will be fulfilled: 'I will verily fill up Jahannam (i.e. Hellfire) **with** (people from) **the *jinn* and people together."** (Hūd 11:119)

وَفِي الْكَهْفِ:

And in Al-Kahf:

﴿ وَاتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ ﴾

"And recite what has been revealed to you from the Book of your Lord. No-one can change His Words." (Al-Kahf 18:27)

وَفِي طَهَ:

And in Tā-Hā:

﴿ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا ﴾

"And had it not been for a Word which had gone forth from your Lord, then (their immediate punishment) **would have been inevitable."** (Tā-Hā 20:129)

وَفِي الصَّافَّاتِ:

And in As-Sāffāt:

﴿ وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ ﴾

"And verily Our Word has already gone forth to Our slaves, the messengers." (As-Sāffāt 37:171)

وَفِي الْمُؤْمِنُ:

And in Al-Mumin[93]:

﴿ وَكَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا ﴾

"Thus was the Word of your Lord fulfilled upon those who disbelieved." (Ghāfir 40:6)

وَقَالَ:

And He said:

﴿ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ ﴾

"And had it not been for a Word which had gone forth from your Lord, then there would verily have been judged between them. And they are verily in a disquieting doubt regarding it (i.e. the Qurān)**."** (Hūd 11:110)

وَفِي حم عسق:

And in Hā-Mīm ʻAin-Sīn-Qāf:

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[93] Al-Mumin is another name for *sūrah* Ghāfir (40).

﴿ وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴾

"And He establishes the truth with His Words. He is verily Knowing of what is in the chests (of men)**."** (Ash-Shūrā 42:24)

﴿ وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ ﴾

"And it is not for any human being that Allāh should speak with him, except through revelation or from behind a veil." (Ash-Shūrā 42:51)

وَفِي الْفَتْحِ:

And in Al-Fath:

﴿ يُرِيدُونَ أَنْ يُبَدِّلُوا كَلَامَ اللَّهِ قُلْ لَنْ تَتَّبِعُونَا ﴾

"They want to change the Words of Allāh. Say: 'You will never accompany us.'" (Al-Fath 48:15)

وَفِي التَّحْرِيمِ:

And in At-Tahrīm:

﴿ وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتُبِهِ ﴾

"And she believed in the Words of her Lord and His Books." (At-Tahrīm 66:12)

وَفِي الْمُؤْمِنُ:

And in Al-Mumin:

﴿ رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ ﴾

"(He is) **Exalted** (above) **the degrees, Owner of the Throne. He sends down the revelation of His Command upon whomever He wants from His slaves."** (Ghāfir 40:15)

وَفِي النَّحْلِ:

And in An-Nahl:

﴿ قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا ﴾

"Say: 'The holy spirit (i.e. Jibrīl) **brought it down from your Lord in truth. In order for those who believe to become firm."** (An-Nahl 16:102)

﴿ يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ ﴾

"He sends down the angels with the revelation of His Command upon whomever He wants from His slaves." (An-Nahl 16:2)

وَفِي الْإِسْرَاءِ:

And in Al-Isrā:

﴿ وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴾

"And they ask you about the spirit. Say: 'The spirit is from the affairs of my Lord, and you have not been given of knowledge, except a little.'"
(Al-Isrā 17:85)

وَفِي حم عسق:

And in Hā-Mīm ʻAyn-Sīn-Qāf:

﴿ وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا ﴾

"And thus We have revealed to you a revelation of Our Command."
(Ash-Shūrā 42:52)

وَفِي الشُّعَرَاءِ:

And in Ash-Shu'arā

﴿ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ١٩٣ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ ﴾

"The trustworthy spirit (i.e. Jibrīl) **came down with it, upon your heart in order for you to be from the warners."** (Ash-Shu'arā 26:193-194)

وَقَالَ فِي عَمَّ يَتَسَاءَلُونَ:

And He said in ʻAmma Yatasāalūn

﴿ يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ ﴾

"That Day the spirit and the angels will stand in rows. None of them will speak, except the one whom Allāh will allow (to speak)**."** (An-Naba 78:38)

وَفِي الْوَاقِعَةِ:

And in Al-Wāqi'ah[94]:

﴿ أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ٦٣ أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ ٦٤ لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا فَظَلْتُمْ تَفَكَّهُونَ ﴾

"Have you seen that which you sow (in the ground)**? Is it you who make it grow or do We make it grow? If We wanted to, We would have made it to broken pieces, and you would be left in wonderment."** (Al-Wāqi'ah 56:63-65)

وَقَالَ:

And He said:

﴿ أَمْ نَحْنُ الْمُنْزِلُونَ ٦٩ لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ ﴾

"Or do We send it (i.e. the rain) **down? If We wanted to, We would have made it salt** (and undrinkable)**, so why are you not grateful?"** (Al-Wāqi'ah 56:69-70)

وَقَالَ:

And He said:

﴿ أَفَبِهَذَا الْحَدِيثِ أَنْتُمْ مُدْهِنُونَ ٨١ وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ ﴾

"Is it this speech which you take lightly? And you repay your provisions by rejecting (the truth)**?"** (Al-Wāqi'ah 56:81-82)

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[94] The next many verses including the word 'made' (*ja'ala* (جَعَلَ) in Arabic) are an answer to the argument of the Jahmiyyah who said that when Allāh said:

﴿ إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا ﴾

"We have verily made it an Arabic Qurān." (Az-Zukhruf 43:3)

Then the meaning of the word 'made' is: 'created'. So the people of *Sunnah* refuted them by showing them all the verses in which the word 'made' is used differently from what they claim. Imām Ahmad said in "Ar-Radd 'alā Az-Zanādiqah wal-Jahmiyyah": *"And he (i.e. the jahmī) claimed that 'made' has the meaning of 'created'. So everything (described in the Qurān with) 'made' (for him) is created. So he used a word from the unclear of words as an argument, which the one who wants to reject His revelation uses as evidence and who seeks fitnah with his interpretation. And that is because the 'made' ascribed to the creations in the Qurān is from two aspects. (The first is) with the meaning of naming and (the second) with the meaning of a deed from their deeds… Then there is 'made' from the affairs of Allāh with the meaning of other than 'created' [and 'made' with the meaning of 'created'] which cannot be anything but creation, nor does it establish anything but the establishment of 'He created a creation' and this meaning never disappears from it. And if Allāh said 'made' with the meaning of something other than 'created', then it cannot be 'created', nor does it establish the establishment of Him creating and this meaning does not disappear from it."* And see the book for more details.

وَفِي الرُّومِ:

And in Ar-Rūm:

﴿ اللَّهُ الَّذِى يُرْسِلُ الرِّيَاحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسَفًا ﴾

"Allāh is He Who sends the winds, so they raise clouds, and spread them along the sky as He wills, and then make them into fragments." (Ar-Rūm 30:48)

وَفِي ن وَالْقَلَمِ:

And in Nūn Wal-Qalam:

﴿ أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ ﴾

"Should we make (or treat) **the Muslims equal to the criminals?"**
(Al-Qalam 68:35)

وَفِي الْمُرْسَلَاتِ:

And in Al-Mursalāt:

﴿ أَلَمْ نَخْلُقْكُمْ مِنْ مَاءٍ مَهِينٍ ۝ فَجَعَلْنَاهُ فِي قَرَارٍ مَكِينٍ ۝ إِلَى قَدَرٍ مَعْلُومٍ ۝ فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ ﴾

"Have We not created you from worthless water (i.e. semen)**. And then We placed it in a place of safety. For a known amount of time. So We decreed, and how good are We at decreeing."** (Al-Mursalāt 77:20-23)

وَفِي الْأَنْعَامِ:

And in Al-An'ām:

﴿ مَنْ يَشَإِ اللَّهُ يُضْلِلْهُ وَمَنْ يَشَأْ يَجْعَلْهُ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴾

"Whoever Allāh wants He will misguide, and whoever He wants He will make him to be upon a Straight Path." (Al-An'ām 6:39)

﴿ وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا ﴾

"And they assign a share to Allāh of the crops and cattle which He has created."
(Al-An'ām 6:136)

﴿ وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ ﴾

"And they ascribe partners to Allāh in worship from the jinn, while He has created them. And they attribute sons and daughters to Him without knowledge." (Al-An'ām 6:100)

وَفِي الْأَعْرَافِ:

An in Al-A’rāf:

﴿ وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ ﴾

“And when their sights are turned to face the people of Hellfire they will say: ‘Our Lord, do not make us from the wrongdoing people.’” (Al-A’rāf 7:47)

﴿ وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ عَادٍ ﴾

“And remember when We made you *khulafā* after (the people of) **‘Ād.”** (Al-A’rāf 7:74)

﴿ وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ ﴾

“And remember when We made you *khulafā* after the people of Nūh.” (Al-A’rāf 7:69)

﴿ يَا مُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ ﴾

“O Mūsā, make for us an *ilāh*, just like they have *ālihah*.” (Al-A’rāf 7:138)

﴿ فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ ﴾

“So do not let my enemies rejoice over me, and do not make me be from the wrongdoing people.” (Al-A’rāf 7:150)

وَفِي الرَّعْدِ:

And in Ar-Ra’d:

﴿ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ ﴾

“Or have they ascribed partners to Allāh in worship who have created (a creation) **like His creation, so the** (two) **creations seemed similar for them.”** (Ar-Ra’d 13:16)

﴿ وَجَعَلُوا لِلَّهِ شُرَكَاءَ قُلْ سَمُّوهُمْ أَمْ تُنَبِّئُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ ﴾

“And they have ascribed partners to Allāh in worship. Say: ‘Name them. Or are you informing Him of something on earth that He does not know of.’” (Ar-Ra’d 13:33)

وَفِي هُودٍ:

And in Hūd:

﴿ فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا ﴾

"Then when Our Command came, We made the highest of it to become the lowest of it." (Hūd 11:82)

وَقَالَ فِي الشُّعَرَاءِ:

And in Ash-Shu'arā:

﴿ قَالَ لَئِنِ اتَّخَذْتَ إِلَهًا غَيْرِي لَأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ ﴾

"He said: 'If you take (someone) **other than me as an ilāh, I will verily make you among the imprisoned.'"** (Ash-Shu'arā 26:29)

﴿ وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ۸۴ وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ﴾

"And make for me an honorable mention in the later generations. And make me from those who inherite the Paradise of delights." (Ash-Shu'arā 26:84-85)

وَفِي فُصِّلَتْ:

And in Al-Fussilat:

﴿ قُلْ أَئِنَّكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَنْدَادًا ذَلِكَ رَبُّ الْعَالَمِينَ ﴾

"Say: 'Do you verily reject the One who created the earth in two days and you ascribe rivals to Him.' That is the Lord of all the worlds." (Fussilat 41:9)

وَفِي النَّمْلِ:

And in An-Naml:

﴿ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ﴾

"And He removes the harm, and He makes you *khulafā* upon the earth." (An-Naml 27:62)

﴿ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ أَهْلِهَا أَذِلَّةً ﴾

"When they enter a village, they destroy it and make the honorable among its people (to be) **humiliated."** (An-Naml 27:34)

وَفِي الْقَصَصِ:

And in Al-Qasas:

﴿ إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا ﴾

"Verily Fir'awn exalted himself upon earth, and he made its people to be (divided in) **sects."** (Al-Qasas 28:4)

وَفِي الذَّارِيَاتِ:

And in Adh-Dhāriyāt:

﴿ وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ ، مَا تَذَرُ مِنْ شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلَتْهُ كَالرَّمِيمِ ﴾

"And in 'Ād (there was another lesson) **when We sent a barren wind upon them. It did not leave anything which it came upon, except that it made it into rotten ruins."** (Adh-Dhāriyāt 51:41-42)

وَقَالَ:

And He said:

﴿ وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ ﴾

"And do not make (i.e. ascribe) **another ilāh along with Allāh. I am verily a plain warner to you from Him."** (Ad-Dhāriyāt 51:51)

وَفِي الْقَصَصِ:

And in Al-Qasas:

﴿ وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ ﴾

"And We want to bestow favor upon those who were weak (and oppresses) **on earth. And to make them leaders, and to make them be the inheritors."** (Al-Qasas 28:5)

وَقَالَ:

And He said:

﴿ إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ ﴾

"We will verily return him to you, and We will make him be from the messengers." (Al-Qasas 28:5)

وَقَالَ:

And He said:

﴿ فَأَوْقِدْ لِي يَا هَامَانُ عَلَى الطِّينِ فَاجْعَلْ لِي صَرْحًا ﴾

"So kindle for me, O Hāmān, (a fire) **upon the clay, and make for me a lofty tower."** (Al-Qasas 28:38)

﴿ وَجَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ وَيَوْمَ الْقِيَامَةِ لَا يُنْصَرُونَ ﴾

"And We made them leaders (of misguidance) **inviting to Hellfire."** (Al-Qasas 28:41)

وَقَالَ:

And He said:

﴿ قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ ﴾

"Say: 'Have you imagined if Allāh made the night to last forever until the Day of Resurrection?'" (Al-Qasas 28:71)

وَقَالَ:

And He said:

﴿تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ﴾

"That is the abode of the hereafter which We make for those who do not want superiority (or tyranny) **on earth, nor corruption. And the** (good) **end is for the God-fearing."** (Al-Qasas 28:83)

﴿ قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا ﴾

"Say: 'Have you imagined if Allāh made the day to last forever?'" (Al-Qasas 28:72)

وَفِي إِبْرَاهِيمَ:

And in Ibrāhīm:

﴿ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا ﴾

"My Lord, make this city safe." (Ibrāhīm 14:35)

﴿ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ ﴾

"So make the hearts of the people incline towards them." (Ibrāhīm 14:37)

﴿ رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي ﴾

"My Lord, make me a performer of the prayer, and from my offspring (as well)**."** (Ibrāhīm 14:40)

﴿ وَجَعَلُوا لِلَّهِ أَنْدَادًا لِيُضِلُّوا عَنْ سَبِيلِهِ ﴾

"And they made (i.e. ascribed) **rivals to Allāh in order to misguide from His Path."** (Ibrāhīm 14:30)

وَفِي الْحِجْرِ:

And in Al-Hijr:

﴿ الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ ﴾

"Those who make (i.e. divide) **the Qurān into parts."** (Al-Hijr 15:91)

﴿ الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ فَسَوْفَ يَعْلَمُونَ ﴾

"Those who make (i.e. ascribe) **another ilāh with Allāh."** (Al-Hijr 15:96)

﴿ فَأَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِينَ ٧٣ فَجَعَلْنَا عَالِيَهَا سَافِلَهَا ﴾

"So the Sayhah (awful cry) **took them at the time of sunrise. And we made the highest of it to become the lowest** (i.e. turned the city upside down)**."** (Al-Hijr 15:73-74)

وَفِي النَّحْلِ:

And in An-Nahl:

﴿ وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِمَّا رَزَقْنَاهُمْ ﴾

"And they make (i.e. assign) **a portion of what We have provided them with, to what they do not know** (i.e. false deities)**."** (An-Nahl 15:56)

﴿ وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ وَلَهُمْ مَا يَشْتَهُونَ ﴾

"And they make (i.e. ascribe) **daughters to Allāh, Glorified is He. And for them what they desire."** (An-Nahl 16:57)

﴿وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ ﴾

"And they make (i.e. ascribe) **what they hate to Allāh."** (An-Nahl 16:62)

﴿ وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا ﴾

"And from the skins of the cattle He made tents (or homes) **for you."** (An-Nahl 16:80)

﴿ وَاللَّهُ جَعَلَ لَكُمْ مِمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْنَانًا ﴾

"And Allāh made shade for you from what He created, and He made shelters to you from the mountains." (An-Nahl 16:81)

﴿ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا ﴾

"And do not breach your oaths after having confirmed them, while you verily made Allāh a guarantee over you." (An-Nahl 16:91)

وَفِي الْإِسْرَاءِ:

And in Al-Isrā:

﴿ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا ﴾

"And We helped you with wealth and children, and We made you bigger in numbers (i.e. outnumber your enemy)**."** (Al-Isrā 17:6)

﴿لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَخْذُولًا﴾

"And do not make (i.e. ascribe) **another *ilāh* with Allāh, for then you will sit** (in Hellfire) **blameworthy and helpless."** (Al-Isrā 17:22)

وَفِي الْفُرْقَانِ:

And in Al-Furqān:

﴿ وَقَدِمْنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا ﴾

"And We will come to what they have performed of deed, and We will make it into scattered dust." (Al-Furqān 25:23)

﴿ وَقَوْمَ نُوحٍ لَمَّا كَذَّبُوا الرُّسُلَ أَغْرَقْنَاهُمْ وَجَعَلْنَاهُمْ لِلنَّاسِ آيَةً ﴾

"And the people of Nūh when they rejected the messengers; We drowned them and made them a lesson for the people." (Al-Furqān 25:37)

﴿ وَهُوَ الَّذِى خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا ﴾

"And He is the One who created mankind from water, and He made for him bonds of kinship and marriage. And your Lord is ever Capable." (Al-Furqān 25:54)

﴿ وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ وَزِيرًا ﴾

"And We verily gave the Book to Mūsā, and We made his brother Hārūn a helper with him." (Al-Furqān 25:35)

وَفِي الْعَنْكَبُوتِ:

And in Al-'Ankabūt:

﴿ فَأَنْجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ ﴾

"So We saved him and those who were on the ship, and We made it a lesson for all the worlds." (Al-'Ankabūt 29:15)

﴿ وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ ﴾

"And among the people is the one who says: 'We have believed in Allāh', but when he is harmed in the sake of Allāh, he makes the fitnah (affliction, trial) **of the people as the punishment of Allāh."** (Al-'Ankabūt 29:10)

وَفِي سَبَأٍ:

And in Saba:

﴿ وَظَلَمُوا أَنْفُسَهُمْ فَجَعَلْنَاهُمْ أَحَادِيثَ ﴾

"And they wronged themselves, so We made them into stories." (Saba 34:19)

﴿ وَجَعَلْنَا الْأَغْلَالَ فِي أَعْنَاقِ الَّذِينَ كَفَرُوا ﴾

"And We made the iron collars to be around the necks of those who disbelieved." (Saba 34:33)

وَفِي إِبْرَاهِيمَ:

And in Ibrāhīm:

﴿ وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا ﴾

"And when Ibrāhīm said: 'My Lord, make this city safe.'" (Ibrāhīm 14:35)

وَفِي الْمَائِدَةِ:

And in Al-Māidah:

﴿ مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ ﴾

"Allāh has not made (i.e. legislated) **no Bahīrah, nor Sāibah."** (Al-Māidah 5:103)

وَفِي التَّوْبَةِ:

And in At-Tawbah:

﴿ أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ ﴾

"Have you made providing the pilgrims with drinks and maintaining Al-Masjid Al-Haram..." (At-Tawbah 9:19)

وَفِي يُونُسَ:

And in Yūnus:

﴿ فَكَذَّبُوهُ فَنَجَّيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلْكِ وَجَعَلْنَاهُمْ خَلَائِفَ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا ﴾

"So they rejected him, and We saved him and those who were with him in the ship. And We made successors after each other, and We drowned those who rejected Our signs." (Yūnus 10:73)

﴿ عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلْقَوْمِ الظَّالِمِينَ ﴾

"We have put our trust in Allāh. Our Lord, do not make us an affliction for the wrongdoing people." (Yūnus 10:85)

وَفِي الزُّخْرُفِ:

And in Az-Zukhruf:

﴿ فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِلْآخِرِينَ ﴾

"So We made them a precedent and an example for the later generations." (Az-Zukhruf 43:56)

﴿ وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ يَخْلُفُونَ ﴾

"And if We wanted to, we would have made you (to be replaced) **by angels succeeding each other upon earth."** (Az-Zukhruf 43:56)

وَفِي الْفِيلِ:

And in Al-Fīl:

﴿ فَجَعَلَهُمْ كَعَصْفٍ مَأْكُولٍ ﴾

"So we made them to be like eaten straw." (Al-Fīl 105:5)

وَفِي سُورَةِ الْأَنْبِيَاءِ:

And in *sūrah* Al-Anbiyā:

﴿ وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ ٥٧ فَجَعَلَهُمْ جُذَاذًا إِلَّا كَبِيرًا لَهُمْ ﴾

"And by Allāh, I will verily plot against your statues after you turn away from them. So he made them into pieces, except a big one of them."
(Al-Anbiyā 21:57-58)

﴿ وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ ﴾

"And they wanted to plot against him, but We made them to be the losers."
(Al-Anbiyā 21:70)

﴿ وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً وَكُلًّا جَعَلْنَا صَالِحِينَ ٧٢ وَجَعَلْنَاهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا ﴾

"And in addition We bestowed him with Ishāq and Ya'qūb. All of them We made righteous. And We made them leaders following Our Command."
(Al-Anbiyā 21:72)

وَقَالَ:

And He said:

﴿ فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيدًا خَامِدِينَ ﴾

"Then this continued to be their cry, until We made them (to be as) **extinct crops."** (Al-Anbiyā 21:15)

وَفِي الصَّافَّاتِ:

And in As-Sāffāt:

﴿ فَأَلْقُوهُ فِي الْجَحِيمِ ٩٧ فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ ﴾

"(They said:) **'And then throw him in the blazing fire.' So they wanted to plot against him, but We made them to be the lowest."** (As-Sāffāt 37:97-98)

﴿ وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجِنَّةِ نَسَبًا ﴾

"And they made up kinship between Him and the *Jinn*." (As-Sāffāt 37:158)

وَفِي ص:

And in Sād:

﴿ أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ ﴾

"Or should We make those who believe and perform good deeds equal to those who make corruption upon earth. Or should We make the God-fearing equal to the sinners (or wicked)**."** (Sād 38:28)

وَفِي الزُّمَرِ:

And in Az-Zumar:

﴿ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطَامًا ﴾

"Then they dry up and you see them turn yellow. Then He makes them in to broken pieces." (Az-Zumar 39:21)

وَفِي يُوسُفَ:

And in Yūsuf:

﴿قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ﴾

"He said: 'Make me (responsible) **over the storehouses of the land. I will verily guard over them with full knowledge.'"** (Yūsuf 12:55)

وَقَالَ:

And He said:

﴿ فَلَمَّا جَهَّزَهُمْ بِجَهَازِهِمْ جَعَلَ السِّقَايَةَ فِي رَحْلِ أَخِيهِ ﴾

"Then when he had provided them with their supplies, he made the bowl to be in the bag of his brother." (Yūsuf 12:70)

﴿ اجْعَلُوا بِضَاعَتَهُمْ فِي رِحَالِهِمْ ﴾

"Make (i.e. put) **their goods in their saddlebags."** (Yūsuf 12:62)

وَفِي الْأَعْرَافِ:

And in Al-A'rāf:

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَى فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ﴾

"And Allāh has the Most Beautiful Names, so invoke Him by them. And leave those who reject His Names. They will be recompensed for what they used to do." (Al-A'rāf 7:180)

وَفِي الْإِسْرَاءِ:

And in Al-Isrā:

﴿ قُلِ ادْعُوا اللَّهَ أَوِ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى ﴾

"Say: 'Invoke Allāh or invoke *Ar-Rahmān*. By whichever you invoke (it is the same)**, for to Him belongs the Most Beautiful Names.'"** (Al-Isrā 17:110)

وَفِي النِّسَاءِ:

And in An-Nisā:

﴿ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا ﴾

"And We revealed it to you as a manifest light." (An-Nisā 4:174)

وَفِي الْوَاقِعَةِ:

And in Al-Wāqi'ah:

﴿ إِنَّهُ لَقُرْآنٌ كَرِيمٌ ﴾

"It is verily an honorable Qurān." (Al-Wāqi'ah 56:77)

وَفِي الْبُرُوجِ:

And in Al-Burūj:

﴿ بَلْ هُوَ قُرْآنٌ مَجِيدٌ ﴾

"Rather it is a Glorious Qurān." (Al-Burūj 85:21)

وَفِي الزُّخْرُفِ:

And in Az-Zukhuf:

﴿ وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِيٌّ حَكِيمٌ ﴾

"And it (i.e. this Qurān) **is verily in the Mother of the Book with Us. It is verily exalted and full of wisdom."** (Az-Zukhruf 43:4)

وَفِي فُصِّلَتْ:

And in Fussilat:

﴿ وَإِنَّهُ لَكِتَابٌ عَزِيزٌ ﴾

"And it is verily a Mighty Book." (Fussilat 41:41)

﴿ حم ۝ وَالْكِتَابِ الْمُبِينِ ﴾

"Hā-Mīm. By the Clear Book." (Az-Zukhruf 43:1-2)

﴿ يس ۝ وَالْقُرْآنِ الْحَكِيمِ ﴾

"Yā-Sīn. By the Wise Qurān." (Yā-Sīn 36:1-2)

وَفِي الْفُرْقَانِ:

And in Al-Furqān:

﴿ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ الرَّحْمَنُ فَاسْأَلْ بِهِ خَبِيرًا ﴾

"The One who created the heavens and the earth and whatever is between them in seven days, and then He rose up above the Throne. Ar-Rahmān, so ask someone knowledgeable about Him (i.e. Allāh Himself)**."** (Al-Furqān 25:59)

﴿ الر تِلْكَ آيَاتُ الْكِتَابِ وَقُرْآنٍ مُبِينٍ ﴾

"Alif-Lām-Rā. These are the verses of the Book, and a Clear Qurān."
(Al-Hijr 15:1)

وَفِي فُصِّلَتْ:

And in Fussilat:

﴿ لَكِتَابٌ عَزِيزٌ ۝ لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ ﴾

"A Mighty Book. Falsehood cannot come to it from its front, nor from its back. A revelation from (the) **All-Wise** (and) **Praiseworthy."** (Fussilat 41:41-42)

﴿ قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ ﴾

"Say: 'The Holy Spirit brought it down from your Lord in truth, in order to make the believers firm, and (as) **a guidance and glad tidings to the Muslims.'"**
(An-Nahl 16:102)

وَفِي الْأَنْعَامِ:

And in Al-An'ām:

﴿وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ﴾

"This is a Blessed Book which We have revealed, so follow it and fear (Allāh) **in order for you to be shown mercy."** (An'ām 6:155)

وَفِي فُصِّلَتْ:

And in Fussilat:

﴿ وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ أَأَعْجَمِيٌّ وَعَرَبِيٌّ قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى ﴾

"And if We had made it a Qurān in a foreign language they would verily have said: 'If only its verses had been explained in detail.' A foreign (revelation) **and an Arabic** (messenger)**? Say: 'It is a guidance and a cure for those who believe. And those who do not believe have deafness in their ears, and for them it is blindness.'"** (Fussilat 41:44)

وَفِي حم عسق:

And in Hā-Mīm 'Ayn-Sīn-Qāf:

﴿وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِتُنْذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا ﴾

"And thus We have revealed an Arabic Qurān to you, in order for you to warn the mother of the cities (i.e. Makkah)**, and those around it."** (Ash-Shūrā 42:7)

﴿ حم ۝ وَالْكِتَابِ الْمُبِينِ ۝ إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴾

"Hā-Mīm. By the Clear Book. We have verily made it an Arabic Qurān in order for you to understand." (Az-Zukhruf 43:1-3)

﴿ وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِيٌّ حَكِيمٌ ﴾

"And it (i.e. this Qurān) **is verily in the Mother of the Book with Us. It is verily exalted and full of wisdom."** (Az-Zukhruf 43:4)

وَفِي سُورَةِ الْعَلَقِ:

And in *sūrah* Al-'Alaq:

﴿ أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرَى ۝ كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ ﴾

"Does he not know that Allāh sees (him)**? No! If he does not stop, then We will verily catch him by the forelock."** (Al-'Alaq 96:14-15)

وَفِي الْمَائِدَةِ:

And in Al-Māidah:

﴿ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴾

"You know what is in my *nafs* (self or soul)**, but I do not know what it is Your Self. Verily You are the All-Knower of the unseen."** (Al-Māidah 5:116)

وَفِي الْأَنْعَامِ:

And in Al-An'ām:

﴿ قُلْ لِلَّهِ كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةَ لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ ﴾

"Say: 'To Allāh.' He has prescribed mercy upon Himself. He will verily gather you on the Day of Resurrection.'" (Al-An'ām 6:12)

﴿ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ ﴾

"(Then say:) **'Salāmun 'alaykum.' Your Lord has prescribed mercy upon Himself."** (Al-An'ām 6:54)

وَفِي الطُّورِ:

And in At-Tūr:

﴿ وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ ﴾

"And have patience with the decree of your Lord. For you are verily under Our eyes. And glorify the praise of your Lord." (At-Tūr 52:48)

وَفِي الْبَقَرَةِ:

And in Al-Baqarah:

﴿ فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ ﴾

"Then Ādam received some Words from his Lord." (Al-Baqarah 2:37)

﴿ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ ﴾

"They would hear the Words of Allāh and then distort it." (Al-Baqarah 2:75)

وَفِي طه:

And in Tā-Hā:

﴿ إِنَّنِي مَعَكُمَا أَسْمَعُ وَأَرَى ﴾

"I am verily with you both; hearing and seeing (you)**."** (Tā-hā 20:46)

وَفِي مَرْيَمَ:

And in Maryam:

﴿ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴾

"O my father, why do you worship that which does not hear, nor see, and it does not benefit you in anything." (Maryam 19:42)

﴿ وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي وَلِتُصْنَعَ عَلَى عَيْنِي ﴾

"And I bestowed upon you love from Me. For you to be made (i.e. brought up) **under My Eye."** (Tā-Hā 20:39)

وَفِي لُقْمَانَ:

And in Luqmān:

﴿ مَا خَلْقُكُمْ وَلَا بَعْثُكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ ﴾

"Creating you and resurrecting you is nothing but (creating and resurrecting) **a single person** (for Allāh)**."** (Luqmān 31:28)

وَفِي النِّسَاءِ:

And in An-Nisā:

﴿ مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا ﴾

"Whoever wants the reward of this life, then (know that) **the reward of this life and the hereafter is with Allāh. And Allāh is All-Hearing, All-Seeing."** (An-Nisā 4:134)

وَفِي الزُّمَرِ:

And in Az-Zumar:

﴿ وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴾

"And they did not estimate Allāh with His true estimate. And the whole earth will be in His Grasp on the Day of Judgment. And the heavens will be folded up in His Right Hand." (Az-Zumar 39:67)

وَفِي الْمَائِدَةِ:

And in Al-Māidah:

﴿ وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنْفِقُ كَيْفَ يَشَاءُ ﴾

"And the Jews said: 'The Hand of Allāh is tied.' Their hands are tied and they are cursed due to what they said. Rather His two Hands are far outstrethced. He spends (from His bounty) however He wants." (Al-Māidah 5:64)

وَفِي الْفَتْحِ:

And in Al-Fath:

﴿ إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ﴾

"Verily those who pledge alliegiance to you, they are verily pledging alliegiance to Allāh. The Hand of Allāh is above their hands. Then whoever breaches (his alliegiance and promise to Allāh)**, he has verily breached against himself."** (Al-Fath 48:10)

وَفِي طه:

And in Tā-Hā:

﴿ قَالَا رَبَّنَا إِنَّنَا نَخَافُ أَنْ يَفْرُطَ عَلَيْنَا أَوْ أَنْ يَطْغَى ۝ قَالَ لَا تَخَافَا إِنَّنِي مَعَكُمَا أَسْمَعُ وَأَرَى ۝ فَأْتِيَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ وَلَا تُعَذِّبْهُمْ قَدْ جِئْنَاكَ بِآيَةٍ مِنْ رَبِّكَ وَالسَّلَامُ عَلَى مَنِ اتَّبَعَ الْهُدَى ﴾

"They said: 'Our Lord, we verily fear that he will hasten against us (in punishment) **or that he will transgress.' He said: 'Do not fear, I am verily with you both; hearing and seeing** (you)**.' So go to him and say: 'We are the messengers of your Lord, so send Banū Isrāīl with us and do not torment them. We have verily come to you with a sign from your Lord. And may peace be upon the one who follows the guidance.'"** (Tā-Hā 20:45-57)

وَفِي الْقِيَامَةِ:

And in Al-Qiyāmah:

﴿ كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ۝ وَتَذَرُونَ الْآخِرَةَ ۝ وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ ۝ إِلَى رَبِّهَا نَاظِرَةٌ ﴾

"No! Rather you love this present life. And leave the hereafter. Some faces that Day will be radiant, looking at their Lord."
(Al-Qiyāmah 75:20-23)

وَفِي الْمُطَفِّفِينَ:

And in Al-Mutaffifīn:

﴿ كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ ۝١٥ ثُمَّ إِنَّهُمْ لَصَالُو الْجَحِيمِ ﴾

"No! That Day they are verily veiled from their Lord. Then they will verily burn in the blazing fire." (Al-Mutaffifīn 83:15-16)

﴿ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ۝٢٢ عَلَى الْأَرَائِكِ يَنْظُرُونَ ﴾

"Verily the righteous will be in delight. Upon thrones looking."
(Al-Mutaffifīn 83:22-23)

وَفِي الْمُلْكِ:

And in Al-Mulk:

﴿ قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ ۝٢٦ فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ الَّذِينَ كَفَرُوا ﴾

"Say: 'Verily the knowledge is with Allāh and I am verily (only) **a plain warner.' Then when they see it** (i.e. the punishment)**, the faces of those who disbelieved will be distressed."** (Al-Mulk 67:26-27)

وَفِي النَّجْمِ:

And in An-Najm:

﴿ فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى ۝١٠ مَا كَذَبَ الْفُؤَادُ مَا رَأَى ۝١١ أَفَتُمَارُونَهُ عَلَى مَا يَرَى ۝١٢ وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى ۝١٣ عِنْدَ سِدْرَةِ الْمُنْتَهَى ۝١٤ عِنْدَهَا جَنَّةُ الْمَأْوَى ﴾

"Then He revealed to His slave what He revealed. The heart did not lie regarding what he saw. So do want to dispute with him regarding what he saw. And he verily saw him at another descent. At the Sidrah Al-Muntahā. Near it is the Paradise of abode." (An-Najm 53:10-15)

1203 – حَدَّثَنِي إِسْمَاعِيلُ بْنُ عُبَيْدِ بْنِ أَبِي كَرِيمَةَ الْحَرَّانِيُّ أَبُو أَحْمَدَ، أَمْلَاهُ عَلَيْنَا إِمْلَاءً فِي دَارِ كَعْبٍ حَدَّثَنِي مُحَمَّدُ بْنُ سَلَمَةَ عَنْ أَبِي عَبْدِ الرَّحِيمِ خَالِدِ بْنِ أَبِي يَزِيدَ حَدَّثَنِي زَيْدُ بْنُ أَبِي أُنَيْسَةَ عَنِ الْمِنْهَالِ بْنِ عَمْرٍو عَنْ أَبِي عُبَيْدَةَ بْنِ عَبْدِ اللَّهِ عَنْ مَسْرُوقِ بْنِ الْأَجْدَعِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْعُودٍ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: " يَجْمَعُ اللَّهُ الْأَوَّلِينَ وَالْآخِرِينَ لِمِيقَاتِ يَوْمٍ مَعْلُومٍ قِيَامًا أَرْبَعِينَ سَنَةً شَاخِصَةً أَبْصَارُهُمْ إِلَى السَّمَاءِ يَنْتَظِرُونَ فَصْلَ الْقَضَاءِ قَالَ: فَيَنْزِلُ اللَّهُ عَزَّ وَجَلَّ فِي ظُلَلٍ مِنَ الْغَمَامِ مِنَ الْعَرْشِ إِلَى الْكُرْسِيِّ ثُمَّ يُنَادِي مُنَادٍ أَيُّهَا النَّاسُ أَلَمْ تَرْضَوْا مِنْ رَبِّكُمُ الَّذِي خَلَقَكُمْ وَرَزَقَكُمْ وَأَمَرَكُمْ أَنْ تَعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا أَنْ يُوَلِّيَ كُلَّ إِنْسَانٍ مِنْكُمْ مَا كَانَ يَتَوَلَّى وَيَعْبُدُ فِي الدُّنْيَا أَلَيْسَ ذَلِكَ عَدْلًا مِنْ رَبِّكُمْ؟ قَالُوا: بَلَى. قَالَ: فَلْيَنْطَلِقْ كُلُّ قَوْمٍ إِلَى مَا كَانُوا يَعْبُدُونَ وَيَتَوَلَّوْنَ فِي الدُّنْيَا قَالَ: فَيَنْطَلِقُونَ وَيُمَثَّلُ لَهُمْ أَشْبَاهُ مَا كَانُوا يَعْبُدُونَ فَمِنْهُمْ مَنْ يَنْطَلِقُ إِلَى الشَّمْسِ وَمِنْهُمْ مَنْ يَنْطَلِقُ إِلَى الْقَمَرِ وَإِلَى الْأَوْثَانِ وَالْحِجَارَةِ وَأَشْبَاهِ مَا كَانُوا يَعْبُدُونَ قَالَ: وَيُمَثَّلُ لِمَنْ كَانَ يَعْبُدُ عِيسَى شَيْطَانُ عِيسَى وَيُمَثَّلُ لِمَنْ كَانَ يَعْبُدُ عُزَيْرًا شَيْطَانُ عُزَيْرٍ وَيَبْقَى مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَأُمَّتُهُ قَالَ: فَيَتَمَثَّلُ الرَّبُّ جَلَّ وَعَزَّ فَيَأْتِيهِمْ فَيَقُولُ لَهُمْ:

مَا لَكُمْ لَا تَنْطَلِقُونَ كَمَا انْطَلَقَ النَّاسُ؟ فَيَقُولُونَ: إِنَّ لَنَا إِلَهًا. فَيَقُولُ: وَهَلْ تَعْرِفُونَهُ إِنْ رَأَيْتُمُوهُ؟ فَيَقُولُونَ بَيْنَنَا وَبَيْنَهُ عَلَامَةٌ إِذَا رَأَيْنَاهُ عَرَفْنَاهَا. فَيَقُولُ: مَا هِيَ؟ يَقُولُونَ يَكْشِفُ عَنْ سَاقِهِ. قَالَ: فَعِنْدَ ذَلِكَ يَكْشِفُ اللَّهُ عَنْ سَاقِهِ فَيَخِرُّ كُلُّ مَنْ كَانَ بِظَهْرِهِ طَبَقٌ وَيَبْقَى قَوْمٌ ظُهُورُهُمْ كَصَيَاصِي الْبَقَرِ يُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ ثُمَّ يَقُولُ ارْفَعُوا رُءُوسَكُمْ قَالَ: فَيَرْفَعُونَ رُءُوسَهُمْ فَيُعْطِيهِمْ نُورَهُمْ عَلَى قَدْرِ أَعْمَالِهِمْ فَمِنْهُمْ مَنْ يُعْطَى نُورَهُ مِثْلَ الْجَبَلِ الْعَظِيمِ يَسْعَى بَيْنَ يَدَيْهِ وَمِنْهُمْ مَنْ يُعْطَى نُورَهُ أَصْغَرَ مِنْ ذَلِكَ وَمِنْهُمْ مَنْ يُعْطَى نُورَهُ مِثْلَ النَّخْلَةِ بِيَمِينِهِ وَمِنْهُمْ مَنْ يُعْطَى نُورَهُ أَصْغَرَ مِنْ ذَلِكَ حَتَّى يَكُونَ آخِرُهُمْ رَجُلًا يُعْطَى نُورَهُ عَلَى إِبْهَامِ قَدَمِهِ فَيُضِيءُ مَرَّةً وَيُطْفِئُ مَرَّةً فَإِذَا أَضَاءَ قَدَّمَ قَدَمَهُ فَمَشَى وَإِذَا أُطْفِئَ قَامَ قَالَ: وَالرَّبُّ جَلَّ وَعَزَّ أَمَامَهُمْ حَتَّى يَمُرَّ فِي النَّارِ، وَيَبْقَى أَثَرُهُ كَحَدِّ السَّيْفِ دَحْضٌ مَزِلَّةٍ قَالَ: وَيَقُولُ مُرُّوا فَيَمُرُّونَ عَلَى قَدْرِ ذُنُوبِهِمْ مِنْهُمْ مَنْ يَمُرُّ كَطَرْفَةِ الْعَيْنِ وَمِنْهُمْ مَنْ يَمُرُّ كَالْبَرْقِ وَمِنْهُمْ مَنْ يَمُرُّ كَالسَّحَابِ وَمِنْهُمْ مَنْ يَمُرُّ كَالرِّيحِ وَمِنْهُمْ مَنْ يَمُرُّ كَانْقِضَاضِ الْكَوَاكِبِ وَمِنْهُمْ مَنْ يَمُرُّ كَشَدِّ الْفَرَسِ وَمِنْهُمْ مَنْ يَمُرُّ كَشَدِّ الرَّجُلِ حَتَّى يَمُرَّ الَّذِي أُعْطِيَ نُورَهُ عَلَى إِبْهَامِ قَدَمِهِ يَحْبُو عَلَى وَجْهِهِ وَيَدَيْهِ وَرِجْلَيْهِ تَخِرُّ يَدٌ وَتَعْلَقُ يَدٌ وَتَخِرُّ رِجْلٌ وَتَعْلَقُ رِجْلٌ وَتُصِيبُ جَوَانِبَهُ النَّارُ قَالَ: فَلَا يَزَالُ كَذَلِكَ حَتَّى يَخْلُصَ فَإِذَا خَلَصَ وَقَفَ عَلَيْهَا ثُمَّ قَالَ: الْحَمْدُ لِلَّهِ لَقَدْ أَعْطَانِي اللَّهُ عَزَّ وَجَلَّ مَا لَمْ يُعْطِ أَحَدًا إِذْ نَجَّانِي مِنْهَا بَعْدَ إِذْ رَأَيْتُهَا قَالَ: فَيُنْطَلَقُ بِهِ إِلَى غَدِيرٍ عِنْدَ بَابِ الْجَنَّةِ فَيَغْتَسِلُ قَالَ: فَيَعُودُ إِلَيْهِ رِيحُ أَهْلِ الْجَنَّةِ وَأَلْوَانُهُمْ قَالَ: وَيَرَى مَا فِي الْجَنَّةِ مِنْ خِلَالِ الْبَابِ فَيَقُولُ: يَا رَبِّ أَدْخِلْنِي الْجَنَّةَ، فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ لَهُ: أَتَسْأَلُ الْجَنَّةَ وَقَدْ نَجَّيْتُكَ مِنَ النَّارِ، فَيَقُولُ: رَبِّ اجْعَلْ بَيْنِي وَبَيْنَهَا حِجَابٌ لَا أَسْمَعُ حَسِيسَهَا قَالَ: فَيَدْخُلُ الْجَنَّةَ قَالَ: وَيَرَى أَوْ يُرْفَعُ لَهُ مَنْزِلًا أَمَامَ ذَلِكَ كَأَنَّ مَا هُوَ فِيهِ إِلَيْهِ حُلْمٌ قَالَ: فَيَقُولُ رَبِّ أَعْطِنِي ذَلِكَ الْمَنْزِلَ قَالَ: فَيَقُولُ لَهُ فَلَعَلَّكَ إِنْ أُعْطِيتَهُ تَسْأَلْ غَيْرَهُ فَيَقُولُ لَا وَعِزَّتِكَ لَا أَسْأَلُكَ غَيْرَهُ وَأَيُّ مَنْزِلٍ يَكُونُ أَحْسَنَ مِنْهُ؟ قَالَ: فَيُعْطَاهُ قَالَ: فَيَنْزِلُهُ قَالَ: وَيَرَى أَوْ يُرْفَعُ لَهُ أَمَامَ ذَلِكَ مَنْزِلًا آخَرَ كَأَنَّ مَا هُوَ فِيهِ إِلَيْهِ حُلْمٌ قَالَ: فَيَقُولُ يَا رَبِّ أَعْطِنِي ذَلِكَ الْمَنْزِلَ قَالَ: فَيَقُولُ اللَّهُ لَهُ لَعَلَّكَ إِنْ أُعْطِيتَهُ تَسْأَلُ غَيْرَهُ فَيَقُولُ لَا وَعِزَّتِكَ لَا اسْأَلُ غَيْرَهُ وَأَيُّ مَنْزِلٍ يَكُونُ أَحْسَنَ مِنْهُ قَالَ: فَيُعْطَاهُ فَيَنْزِلُهُ وَيَرَى أَوْ يَرْفَعُ لَهُ أَمَامَ ذَلِكَ الْمَنْزِلِ مَنْزِلًا آخَرَ كَأَنَّ مَا هُوَ فِيهِ إِلَيْهِ حُلْمٌ فَيَقُولُ رَبِّ أَعْطِنِي ذَلِكَ الْمَنْزِلَ فَيَقُولُ اللَّهُ لَهُ فَلَعَلَّكَ إِنْ أُعْطِيتَهُ تَسْأَلْ غَيْرَهُ قَالَ: لَا وَعِزَّتِكَ وَأَيُّ مَنْزِلٍ يَكُونُ أَحْسَنَ مِنْهُ قَالَ: فَيُعْطَاهُ فَيَنْزِلُهُ قَالَ: ثُمَّ يَسْكُتُ فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ لَهُ مَا لَكَ لَا تَسْأَلُ فَيَقُولُ رَبِّ قَدْ سَأَلْتُكَ حَتَّى قَدِ اسْتَحْيَيْتُكَ وَأَقْسَمْتُ لَكَ حَتَّى اسْتَحْيَيْتُكَ فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ لَهُ أَلَنْ تَرْضَى إِنْ أَعْطَيْتُكَ مِثْلَ الدُّنْيَا مُذْ يَوْمِ خَلَقْتُهَا إِلَى يَوْمِ أَفْنَيْتُهَا وَعَشَرَةَ أَضْعَافِهَا فَيَقُولُ أَتَسْتَهْزِئُ بِي وَأَنْتَ رَبُّ الْعَالَمِينَ قَالَ: فَيَضْحَكُ الرَّبُّ عَزَّ وَجَلَّ مِنْ قَوْلِهِ

1203. Ismā'īl ibn 'Ubayd ibn Abī Karīmah Al-Harrānī Abū Ahmad narrated to me – while he was reading it for us in the house of Ka'b – (and said): Muhammad ibn Salamah narrated to me, from Abū 'Abdir-Rahīm Khālid ibn Abī Yazīd (who said): Zayd ibn Abī Unaysah narrated to me, from Al-Minhāl ibn 'Amr, from Abū 'Ubaydah ibn 'Abdillāh, from Masrūq ibn Al-Ajda' who said: 'Abdullāh ibn Mas'ūd narrated to us, from the Prophet ﷺ who said: ***"Allāh will gather the first and last (generations) at an appointed time on an already known Day. They will stand for forty years looking up towards the sky, waiting for the Judgment to begin."*** He said: ***"Then Allāh – 'azza wa jalla – will descend in a shade of clouds from the 'Arsh (Throne) to the Kursī (Footstool). Then a caller will call: 'O people, are you not pleased with – from your Lord who created you, provided for you and***

ordered you to worship Him and not associate anything with Him (in worship) – that every person among you follows that which he used to ally with and worship in dunyā, is this not justice from your Lord?' They will say: 'Yes, verily.'" He said: *"So every people will go to what they used to worship and ally with in dunyā."* He said: *"So they will go forth and something (or someone) who resembles what they used to worship will appear to them. So some of them will go to the sun, some of them will go to the moon, the idols, the rocks and the likes of what they used to worship."* He said: *"And the shaytān of 'Īsā will take the shape of 'Īsā for those who used to worship 'Īsā, and the shaytān of 'Uzayr will take shape as 'Uzayr for those who used to worship 'Uzayr. And left will be Muhammad ﷺ and his nation."* He said: *"And the Lord will appear – jalla wa 'azza – and He will come to them and say to them: 'What is the matter with you since you are not going, just like the people are going.' So they will say: 'We verily have an ilāh.' So He will say: 'And will you know Him if you see Him?' So they will say: 'Between us and Him is a sign, (so) when we see Him we will know Him.' So he will say: 'What is it?' They will say: 'He will uncover His Shin.'"* He said: *"At that point Allāh will uncover His Shin. Then everyone who has cartilage in his back will fall down (in prostration), and some people whose backs are (hard) like the horns of a cow will remain (standing). They are invited to prostrate but they are not capable, and they were verily invited to prostrate while they were in a state of safety. Then He will say: 'Lift up your heads.'"* He said: "*So they will lift up their heads and He will give them their lights in accordance with their deeds. So some of them are given their light (which is) like a great mountain which he is running in front of. And some of them are given their light (which is) smaller than that. And some of them are given their light (which is) like a palm-tree in their right hand. And some of them are given their light smaller than that. Until the last one of them is a man whose light is at the size of the big toe of his foot. Sometimes it lights up and sometimes it turns off. So when it lights up he moves his foot forward and walk, and when it turns off he stops."* He said: *"And the Lord – jalla wa 'azza – is in front of them until He passes over Hellfire and His track remains like the edge of a sword, a void place of slipping."* He said: *"And He will say: 'Pass.' So they will pass according to the amount of their sins. Some of them will pass in the blink of an eye, some of them will pass like lightning, some of them will pass like clouds, some of them will pass like the wind, some of them will pass like a shooting star, some of them will pass like a riding horse and some of them will pass like a running man. Until the one who was given his light in the size of his big toe will pass. He will crawl on his face, hands and feet. A hand will fall while the other holds on. And a foot will fall while the other holds on. And the fire will touch his sides."* He said: *"Then he continues like that until he is finished. Then when he is finished he stands over it (i.e. the bridge) and says: 'All praise is due to Allāh – 'azza wa jalla – who gave me what He did not give to anyone else, when He saved*

me from it after I saw it.'" He said: ***"Then he is taken to a small stream at the gate of Paradise, and he will wash himself."*** He said: ***"Then the smell of the people of Paradise and their colors will return to him."*** He said: ***"And he sees what is in Paradise through the gate, so he says: 'O my Lord, enter me into Paradise.' So Allāh – 'azza wa jalla – will say to him: 'Do you ask for Paradise when I verily have saved you from Hellfire?' So he will say: 'My Lord, make an obstruction between me and it, so I cannot hear its faint sounds.'"*** He said: ***"Then he is entered into Paradise."*** He said: ***"And he sees or his house is raised for him in front of him, as if he is dreaming."*** He said: ***"So he will say: 'My Lord, give me that house.'"*** He said: ***"So He will say to him: 'Perhaps if it is given to you, you will ask for one more.' So he will say: 'No, by Your Might, I will not ask for anything other than it. And which house would be better than it.'"*** He said: ***"So it is given to him."*** He said: ***"So he enters it."*** He said: ***"And he sees or in front of that another house is raised for him, as if what he is in is a dream."*** He said: ***"So he will say: 'O my Lord, give me that house."*** He said: ***"So Allāh will say to him: 'Perhaps if it is given to you, you will ask for one more.' So he will say: 'No, by Your Might. I will not ask for anything else than it. And which house is better than it.'"*** He said: ***"So it is given to him and he enters it. And he sees or in front of that another house is raised for him, as if what he is in is a dream. So he will say: 'O my Lord, give me that home. So Allāh will say to him: 'Perhaps if it is given to you, you will ask for one more.' So he will say: 'No, by Your Might. And which house would be better than it."*** He said: ***"So it is given to him, and he enters it."*** He said: ***"And then he remains quiet. So Allāh – 'azza wa jalla – will say to him: 'What is the matter with you that you are not asking?' So he will say: 'My Lord, I have verily asked so much that I have become shy (or ashamed) from You. And I have sworn to You so much that I have become shy (or ashamed) from You.' So Allāh – 'azza wa jalla – wil say to him: 'Will you not be pleased if I gave the same as the whole dunyā since the day I created it until the day I destroyed it, and ten times of that.' So he will say: 'Are you mocking me, while You are the Lord of all the worlds.'"*** He said: ***"So the Lord – 'azza wa jalla – will laugh due to what he said."***

قَالَ: فَرَأَيْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ إِذَا بَلَغَ هَذَا الْمَكَانَ مِنَ الْحَدِيثِ ضَحِكَ فَقَالَ لَهُ رَجُلٌ يَا أَبَا عَبْدِ الرَّحْمَنِ قَدْ سَمِعْتُكَ تُحَدِّثُ بِهَذَا الْحَدِيثِ مِرَارًا كُلَّمَا بَلَغْتَ هَذَا الْمَكَانَ مِنْ هَذَا الْحَدِيثِ تَضْحَكُ فَقَالَ ابْنُ مَسْعُودٍ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُحَدِّثُ بِهَذَا الْحَدِيثِ مِرَارًا كُلَّمَا بَلَغَ هَذَا الْمَكَانَ مِنْ هَذَا الْحَدِيثِ ضَحِكَ حَتَّى تَبْدُوَ آخِرُ أَضْرَاسِهِ

He said: I saw that when 'Abdullāh ibn Mas'ūd would reach this place in the *hadīth* he would laugh. So a man said to him: *"O Abū 'Abdir-Rahmān, I have verily heard you narrate this hadīth many times. Every time you reach this place in the hadīth, you laugh."* So Ibn Mas'ūd said: *"I verily heard the Messenger of Allāh ﷺ narrate this hadīth many times. Every time he would reach to this place in the hadīth, he would laugh until the last of his molar teeth would become visible."*

قَالَ: فَيَقُولُ الرَّبُّ جَلَّ وَعَزَّ لَا وَلَكِنِّي عَلَى ذَلِكَ قَادِرٌ سَلْ فَيَقُولُ رَبِّ أَلْحِقْنِي بِالنَّاسِ فَيَقُولُ الْحَقْ بِالنَّاسِ فَيَنْطَلِقُ يَرْفُلُ فِي الْجَنَّةِ حَتَّى إِذَا دَنَا مِنَ النَّاسِ رُفِعَ لَهُ قَصْرٌ مِنْ دُرٍّ فَيَخِرُّ سَاجِدًا فَيُقَالُ لَهُ ارْفَعْ رَأْسَكَ مَا لَكَ؟ فَيَقُولُ رَأَيْتُ رَبِّيَ أَوْ تَرَاءَى لِي رَبِّي عَزَّ وَجَلَّ فَيَقُولُ لَهُ إِنَّمَا هُوَ مَنْزِلٌ مِنْ مَنَازِلِكَ قَالَ: ثُمَّ يَلْقَى رَجُلًا فَيَتَهَيَّأُ لِيَسْجُدَ فَيُقَالُ لَهُ مَهْ مَا لَكَ فَيَقُولُ رَأَيْتُ أَنَّكَ مَلَكٌ مِنَ الْمَلَائِكَةِ فَيَقُولُ إِنَّمَا أَنَا خَازِنٌ مِنْ خَزَائِنِكَ وَعَبْدٌ مِنْ عَبِيدِكَ تَحْتَ يَدَيَّ أَلْفُ قَهْرَمَانٍ عَلَى مِثْلِ مَا أَنَا عَلَيْهِ قَالَ: فَيَنْطَلِقُ أَمَامَهُ حَتَّى يُفْتَحَ لَهُ الْقَصْرُ قَالَ: وَهُوَ دُرَّةٌ مُجَوَّفَةٌ سَقَائِفُهَا وَأَبْوَابُهَا وَأَغْلَاقُهَا وَمَفَاتِحُهَا مِنْهَا تَسْتَقْبِلُهُ جَوْهَرَةٌ خَضْرَاءُ مُبَطَّنَةٌ بِحَمْرَاءَ فِيهَا سَبْعُونَ بَابًا كُلُّ بَابٍ يُفْضِي إِلَى جَوْهَرَةٍ خَضْرَاءَ مُبَطَّنَةٍ بِحَمْرَاءَ كُلُّ جَوْهَرَةٍ تُفْضِي إِلَى جَوْهَرَةٍ عَلَى غَيْرِ لَوْنِ الْأُخْرَى فِي كُلِّ جَوْهَرَةٍ سُرُرٌ وَأَزْوَاجٌ وَوَصَائِفُ أَدْنَاهُنَّ حَوْرَاءُ عَيْنَاءُ عَلَيْهَا سَبْعُونَ حُلَّةً يُرَى مُخُّ سَاقِهَا مِنْ وَرَاءِ حُلَلِهَا كَبِدُهَا مِرْآتُهُ وَكَبِدُهُ مِرْآتُهَا إِذَا أَعْرَضَ عَنْهَا إِعْرَاضَةً ازْدَادَتْ فِي عَيْنِهِ سَبْعِينَ ضِعْفًا عَمَّا كَانَتْ قَبْلَ ذَلِكَ وَإِذَا أَعْرَضَتْ عَنْهُ ازْدَادَ فِي عَيْنَيْهَا سَبْعِينَ ضِعْفًا فَيَقُولُ لَهَا لَقَدِ ازْدَدْتِ فِي عَيْنِي سَبْعِينَ ضَعْفًا فَتَقُولُ لَهُ وَأَنْتَ وَاللَّهِ لَقَدِ ازْدَدْتَ فِي عَيْنِي سَبْعِينَ ضِعْفًا قَالَ: فَيُقَالُ لَهُ أَشْرِفْ فَيُشْرِفُ قَالَ: فَيُقَالُ لَهُ وَلَكَ مُلْكٌ مَسِيرَةَ مِائَةِ عَامٍ يُنْفِذُهُ بَصَرُكَ

He said: ***"So the Lord – jalla wa 'azza – will say: 'No, but I am capable of that. Ask.' So he will say: 'My Lord, let me join the people.' So He will say: 'Join the people.' So he will go confidently in Paradise. Then when he comes close to the people a castle of pearls is raised for him, so he falls down in prostration.' So it is said to him: 'Raise your head, what is the matter with you?' So he will say: 'I saw my Lord, or my Lord – 'azza wa jalla – appeared to me.' So he will say to him: 'This is one of your houses.'"*** He said: ***"Then he will meet a man and he will get ready to prostrate, so it is said to him: 'Stop. What is the matter with you?' So he will say: 'I thought you were one of the angels.' So he will say: 'I am verily a treasurer among your treasurers, and a slave among your slaves. Under my authority are a thousand housekeepers (having authority) over the same as me (all belonging to you).'"*** He said: ***"Then he will go in front of him and open the castle for him."*** He said: ***"And its roofs, doors, locks and keys are all made of hollowed out jewels. Facing him is a green gem filled with red. It has seventy doors. Every door leads to a green gem filled with red. And every gem leads to another gem with a different color. In every gem there are beds, wives, servant girls; the lowest of them (in beauty) has big black eyes (showing the contrast with the white clearly), wearing seventy garments. The marrow of her shin is showing through her garments. Her liver is his mirror, and his liver is her mirror. If he turns away from her one time, she increases (in beauty) in his eyes by seventy times more that she was before that. And if she turns away from him, he increases in her eyes by seventy times. So he will say to her: 'You have verily increased (in beauty) in my eyes by seventy times.' Then she will say: 'And you, by Allāh, have verily increased (in beauty) in my eyes by seventy times.'"*** He said: ***"Then it is said to him: 'Look.' So he will look."*** He said: ***"Then it is said to him: 'And you have property (stretching over) the travelling distance of a hundred years, as far as you can see.'"***

قَالَ: فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ أَلَا تَسْمَعُ إِلَى مَا يُحَدِّثُنَا بِهِ ابْنُ أُمِّ عَبْدٍ يَا كَعْبُ عَنْ أَدْنَى أَهْلِ الْجَنَّةِ مَنْزِلًا فَكَيْفَ أَعْلَاهُمْ؟ فَقَالَ كَعْبٌ: يَا أَمِيرَ الْمُؤْمِنِينَ لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ , إِنَّ اللَّهَ كَانَ فَخَلَقَ لِنَفْسِهِ دَارًا وَجَعَلَ فِيهَا مَا شَاءَ مِنَ الْأَزْوَاجِ وَالثَّمَرَاتِ وَالْأَشْرِبَةِ ثُمَّ أَطْبَقَهَا ثُمَّ لَمْ يَرَهَا أَحَدٌ مِنْ خَلْقِهِ لَا جِبْرِيلَ وَلَا غَيْرَهُ مِنَ الْمَلَائِكَةِ قَالَ: ثُمَّ قَرَأَ كَعْبٌ {فَلَا تَعْلَمُ نَفْسٌ مَا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ} [السجدة: 17] قَالَ: وَخَلَقَ دُونَ ذَلِكَ جَنَّتَيْنِ زَيَّنَهُمَا بِمَا شَاءَ وَأَرَاهُمَا مَنْ شَاءَ مِنْ خَلْقِهِ ثُمَّ قَالَ: فَمَنْ كَانَ كِتَابُهُ فِي عِلِّيِّينَ نَزَلَ تِلْكَ الدَّارَ الَّتِي لَمْ يَرَهَا أَحَدٌ حَتَّى إِنَّ الرَّجُلَ مِنْ أَهْلِ عِلِّيِّينَ لَيَخْرُجُ فَيَسِيرُ فِي مُلْكِهِ فَمَا تَبْقَى خَيْمَةٌ مِنْ خِيَامِ الْجَنَّةِ إِلَّا دَخَلَهَا ضَوْءٌ مِنْ ضَوْءِ وَجْهِهِ وَيَسْتَبْشِرُونَ بِرِيحِهِ وَيَقُولُونَ وَاهًا لِهَذِهِ الرِّيحِ الطَّيِّبَةِ مِنْ أَهْلِ عِلِّيِّينَ قَدْ خَرَجَ يَسِيرُ فِي مُلْكِهِ قَالَ: فَقَالَ عُمَرُ وَيْحَكَ يَا كَعْبُ إِنَّ هَذِهِ الْقُلُوبَ قَدِ اسْتَرْسَلَتْ فَاقْبِضْهَا فَقَالَ كَعْبٌ: وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ لِجَهَنَّمَ يَوْمَ الْقِيَامَةِ لَزَفْرَةً مَا مِنْ مَلَكٍ مُقَرَّبٍ وَلَا نَبِيٍّ مُرْسَلٍ إِلَّا يَخِرُّ لِرُكْبَتَيْهِ حَتَّى إِنَّ إِبْرَاهِيمَ خَلِيلَ الرَّحْمَنِ عَلَيْهِ السَّلَامُ لَيَقُولُ رَبِّ نَفْسِي نَفْسِي حَتَّى لَوْ كَانَ لَكَ عَمَلُ سَبْعِينَ نَبِيًّا إِلَى عَمَلِكَ لَظَنَنْتُ أَنَّكَ لَنْ تَنْجُوَ "

He said: So ‘Umar (*radiAllāhu ‘anhu*) said: *“Do you not hear what Ibn Umm ‘Abb is narrating to us, O Ka’b, regarding the people with the lowest degree in Paradise, so how about those with the highest (degree)?”* So Ka’b said: *“O Amīr Al-Muminīn, no eye has seen it, nor has any ear heard (about it). Verily, Allāh was, and then He created an abode for Himself (i.e. no-one knows its reality except Him). And He put in it what He wanted of wives, fruits and drinks. Then He shut it and no-one from His creation has seen it; not Jibrīl, nor other than him among the angels.”* He said: Then Ka’b recited:

﴿ فَلَا تَعْلَمُ نَفْسٌ مَا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴾

“No person knows what is kept hidden for them of joy as a reward for what they used to do.” (As-Sajdah 32:17)

He said: *“Then besides that He created two gardens, and He beautified them with what He wanted, and He showed them to whomever He wanted among His creation.”* He said: *“So the one whose book is in ‘Illiyyīn, he will enter that abode which no-one has seen. And verily if a man from the people of ‘Illiyīn goes out and walks through his property, then there is no tent from the tents of Paradise, except that light from the light of his face will enter it. And they will rejoice over his fragrance, and say: ‘Ah, what a good fragrance from the people of ‘Illiyīn. He was verily gone out to walk through his property.’”* He said: So ‘Umar said: *“Woe to you, O Ka’b, verily these hearts have given way for their desires, so restrain them.”* So Ka’b said: *“By the One in whose Hand my soul is in, verily Jahannam on the Day of Resurrection will moan. There is no close angel, nor a sent prophet except that they will fall on their knees. Even Ibrāhīm (‘alayhi as-salam), the close friend of Ar-Rahmān will say: ‘My self, my self.’ Even if you add the deeds of seventy prophets to your deeds, you would verily believe that you will not be saved.”*

1204 – حَدَّثَنِي شُجَاعُ بْنُ مَخْلَدٍ، وَحَدَّثَنِي سُرَيْجُ بْنُ يُونُسَ، وَأَحْمَدُ بْنُ مَنِيعٍ، قَالُوا نا هُشَيْمٌ، أَنَا مُجَالِدُ بْنُ سَعِيدٍ، عَنْ أَبِي الْوَدَّاكِ الْهَمْدَانِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، يَرْفَعُ الْحَدِيثَ قَالَ: «ثَلَاثَةٌ يَضْحَكُ اللَّهُ إِلَيْهِمْ، إِذَا صَفُّوا فِي الصَّلَاةِ، وَالرَّجُلُ إِذَا قَامَ

مِنَ اللَّيْلِ يُصَلِّي، وَالْقَوْمُ إِذَا صَفُّوا لِقِتَالِ الْعَدُوِّ» قَالَ أَبُو عَبْدِ الرَّحْمَنِ: رَوَى عَلِيُّ بْنُ الْمَدِينِيِّ شَيْئًا قَلِيلًا فَلَمْ يَقَعْ عِنْدَهُ إِلَّا حَدِيثُ أَبِي الْوَدَّاكِ هَذَا وَلَمْ يَسْمَعْهُ أَبِي وَقَدْ سَمِعَ أَبِي أُلُوفًا

1204. Shujā' ibn Makhlad narrated to me, and Surayj ibn Yūnus and Ahmad ibn Manī' (also) narrated to me; they all said: Hushaym narrated to us (and said): Mujālid ibn Sa'īd narrated to us, from Abū Al-Waddāk Al-Hamadānī, from Abū Sa'īd Al-Khudrī, who ascribed the *hadīth* to the Prophet, and said: ***"Three (types of) people Allāh will laugh towards. When they get in row in the prayer, the man who gets up in the night to prayer and when the people get in row to fight the enemy."*** Abū 'Abdir-Rahmān said: 'Alī ibn Al-Madīnī narrated only a little, and only this *hadīth* from Abū Al-Waddāk was with him, and my father did not hear it. And my father verily heard several thousands.

1205 – حَدَّثَنِي خَلَّادُ بْنُ أَسْلَمَ، نا النَّضْرُ بْنُ شُمَيْلٍ، أَنَا حَمَّادٌ يَعْنِي ابْنَ سَلَمَةَ، نا ثَابِتٌ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَرَأَ هَذِهِ الْآيَةَ {فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا} [الأعراف: 143] قَالَ: «تَجَلَّى بَسَطَ كَفَّهُ وَوَضَعَ إِبْهَامَهُ عَلَى خِنْصَرِهِ»

1205. Khallād ibn Aslam narrated to me (and said): An-Nadr ibn Shumayl narrated to us (and said): Hammād (i.e. ibn Salamah) narrated to us (and said): Thābit narrated to us, from Anas ibn Mālik, from the Messenger of Allāh ﷺ, that he recited this verse:

﴿ فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا ﴾

"So when his Lord appeared to the mountain He made it collapse to dust."
(Al-A'rāf 7:143)

He said: ***"Appeared."*** And he extended his hand and put his thumb on his little finger.

1206 – قَرَأْتُ عَلَى أَبِي نا إِبْرَاهِيمُ بْنُ الْحَكَمِ بْنِ أَبَانَ، حَدَّثَنِي أَبِي، عَنْ عِكْرِمَةَ، قَالَ: " إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَمَسَّ بِيَدِهِ شَيْئًا إِلَّا ثَلَاثَةً: خَلَقَ آدَمَ بِيَدِهِ وَغَرَسَ الْجَنَّةَ بِيَدِهِ وَكَتَبَ التَّوْرَاةَ بِيَدِهِ "

1206. I read for my father: Ibrāhīm ibn Al-Hakam ibn Abān narrated to us (and said): My father narrated to me, from 'Ikrimah who said: *"Verily Allāh – 'azza wa jalla – did not touch anything with His Hand, except three things. He created Ādam with His Hand, He planted Paradise with His Hand and He wrote the Tawrāh with His Hand."*

1207 – حَدَّثَنِي أَبِي، نا أَبُو الْيَمَانِ، نا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ أُمِّ عَبْدِ اللَّهِ، عَنْ أَبِيهَا خَالِدِ بْنِ مَعْدَانَ أَنَّهُ قَالَ: «إِنَّ رِيحَ الْجَنَّةِ لَتَضْرِبُ عَلَى مِقْدَارِ أَرْبَعِينَ خَرِيفًا وَالْخَرِيفُ بَاعُ اللَّهِ عَزَّ وَجَلَّ»

1207. My father narrated to me (and said): Abū Al-Yamān narrated to us (and said): Ismā'īl ibn 'Ayyāsh narrated to us, from Umm 'Abdillāh, from her father Khālid ibn Ma'dān that he said: *"Verily the fragrance of Paradise can be smelled from a distance of forty kharīf. And the kharīf is (the distance of) the outstretched Arms of Allāh 'azza wa jalla."*

1208 – حَدَّثَنِي أَبِي، نا أَبُو الْمُغِيرَةِ، نا صَفْوَانُ، سَمِعْتُ أَيْفَعَ بْنَ عَبْدٍ الْكَلَاعِيَّ ، وَهُوَ يَعِظُ النَّاسَ يَقُولُ إِنَّ لِجَهَنَّمَ سَبْعُ قَنَاطِرَ وَالصِّرَاطُ عَلَيْهِنَّ وَاللَّهُ عَزَّ وَجَلَّ فِي الرَّابِعَةِ مِنْهُنَّ " قَالَ صَفْوَانُ: وَسَمِعْتُ أَبَا الْيَمَانِ الْهَوْزَنِيَّ يَصِلُ فِي هَذَا الْحَدِيثِ " فَيَمُرُّ الْخَلَائِقُ عَلَى اللَّهِ عَزَّ وَجَلَّ وَهُوَ فِي الْقَنْطَرَةِ الرَّابِعَةِ قَالَ: وَهِيَ الَّتِي يَقُولُ اللَّهُ عَزَّ وَجَلَّ {إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا} [النبأ: 21] {إِنَّ رَبَّكَ لَبِالْمِرْصَادِ} [الفجر: 14] {مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَاإِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ} [هود: 56] قَالَ: «فَيَأْخُذُ بِنَوَاصِي عِبَادِهِ» قَالَ: «فَيَلِينُ لِلْمُؤْمِنِينَ حَتَّى يَكُونَ أَلْيَنَ مِنَ الْوَالِدِ لِوَلَدِهِ وَيَقُولُ لِلْكَافِرِ» {مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ} [الانفطار: 6] "

1208. My father narrated to me (and said): Abū Al-Mughīrah narrated to us (and said): Safwān narrated to us (and said): I heard Ayqa' ibn 'Abd Al-Kalā'ī say while he was preaching for the people: *"Verily Jahannam has seven arches, and the sirāt (bridge) is upon them, and Allāh – 'azza wa jalla – is at the fourth (arch)."* Safwān said: I heard Abū Al-Yamān attaching to this *hadīth*: *"Then the creations will pass by Allāh while He is at the forth arch."* He said: *"And this is what Allāh – 'azza wa jalla – says:*

﴿ إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴾

"Verily Jahannam lies in ambush." (Naba 78:21)

﴿ إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ﴾

"Verily your Lord is ever observing." (Al-Fajr 89:14)

﴿ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴾

"There is no living being, except that He is grabbing its forelock. Verily my Lord is upon a Straight Path." (Hūd 11:56)

He said: *"So He grabs hold of the forelocks of His slaves."* He said: *"And He will be mild towards the believers, so much that He will be milder than a parent towards its child. And He will say to the kāfir:*

﴿ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ ﴾

"What has deceived your from your Lord." (Al-Infitār 82:6)*"*

1209 – حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، نا جَعْفَرُ بْنُ سُلَيْمَانَ، عَنْ أَبِي سُفْيَانَ السَّعْدِيِّ، قَالَ: رَأَيْتُ الْحَسَنَ قَدْ وَضَعَ رِجْلَ يَمِينِهِ عَلَى شِمَالِهِ وَهُوَ قَاعِدٌ قَالَ: قُلْتُ يَا أَبَا سَعِيدٍ تُكْرَهُ هَذِهِ الْقَعْدَةَ قَالَ: فَقَالَ الْحَسَنُ «قَاتَلَ اللَّهُ الْيَهُودَ» {وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ} [ق: 38] فَعَرَفْتُ مَا عَنَى فَسَكَتُّ

1209. ‘Ubayd-Allāh ibn ‘Umar Al-Qawārīrī narrated to us (and said): Ja’far ibn Sulaymān narrated to us, from Abū Sufyān As-Sa’dī who said: I saw Al-Hasan wile he had put his right foot upon his left while he was sitting. He said: I said: *“O Abū Sa’īd, is sitting like this disliked?”* So Al-Hasan said: *“May Allāh kill the Jews.”*

﴿ وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ ﴾

“And We verily created the heavens and the earth, and whatever is between them, in six days. And no fatigue (ever) **touched us.”** (Qāf 50:38)”

Then I knew what he meant, so I remained quiet.[95]

1210 – حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ بْنِ حَبِيبٍ الْأَسَدِيُّ لُوَيْنٌ نا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ، عَنْ أَبِيهِ، عَنْ عُرْوَةَ، عَنْ نِيَارِ بْنِ مُكْرَمٍ، وَكَانَتْ لَهُ صُحْبَةٌ قَالَ: " لَمَّا نَزَلَتْ {الم غُلِبَتِ الرُّومُ} [الروم: 2] خَرَجَ بِهَا أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ إِلَى الْمُشْرِكِينَ فَقَالُوا هَذَا كَلَامُ صَاحِبِهِ قَالَ: اللَّهُ أَنْزَلَ هَذَا "

1210. Muhammad ibn Sulaymān ibn Habīb Al-Asadī Luwayn narrated to us (and said): ‘Abdur-Rahmān ibn Abī Az-Zannād narrated to us, from his father, from ‘Urwah, from Niyār ibn Mukram – and he had companionship (with the Prophet ﷺ) – who said: When (this verse) was revealed:

﴿ الم ، غُلِبَتِ الرُّومُ ﴾

”Alif-Lām-Mīm. Ar-Rūm has been defeated.” (Ar-Rūm 30:1-2)

Abū Bakr (*radiAllāhu ‘anhu*) went out with it to the *mushrikūn*. So they said: *“These are the words of your companion.”* He said: *“Allāh revealed this.”*

1211 – حَدَّثَنِي إِبْرَاهِيمُ بْنُ خَالِدٍ الْكَلْبِيُّ أَبُو ثَوْرٍ الْفَقِيهُ، نا عَمْرٌو الْعَنْقَزِيُّ، عَنْ أَسْبَاطِ بْنِ نَصْرٍ، عَنِ السُّدِّيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ {فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا} [الأعراف: 143] قَالَ: «مَا يُرَى مِنْهُ إِلَّا بِقَدْرِ طَرْفِ الْخِنْصَرِ»

[95] What Al-Hasan – *rahimahullāh* – meant was, that the Jews claimed that Allāh became tired when He – the Exalted – created the heavens and the earth, and he put one Foot upon the other (while resting). So Allāh negated this for Himself.

1211. Ibrāhīm ibn Khālid Al-Kalbī Abū Thawr Al-Faqīh narrated to me (and said): ‘Amr Al-‘Anqazī narrated to us, from Asbāt ibn Nasr, from As-Suddī, from ‘Ikrimah, from Ibn ‘Abbās regarding the Words of Allāh *‘azza wa jalla*:

﴿ فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا ﴾

“So when his Lord appeared to the mountain He made it collapse to dust.” (Al-A’rāf 7:143)

He said: *“Nothing could be seen of Him, except the size of the tip of the little finger.”*

1212 – حَدَّثَنِي مُحَمَّدُ بْنُ سُلَيْمَانَ بْنِ حَبِيبٍ لُوَيْنٌ نا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو الرَّقِّيُّ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَطَاءِ بْنِ أَبِي مَرْوَانَ، عَنْ أَبِيهِ، عَنْ كَعْبٍ، قَالَ: كَلَّمَ اللَّهُ مُوسَى عَلَيْهِ السَّلَامُ فَقَالَ أَيْ رَبِّ أَكُونُ عَلَى الْحَالِ الَّتِي أُجِلُّكَ أَنْ أَذْكُرَكَ عَلَيْهَا الْخَلَاءُ وَالرَّجُلُ يُجَامِعُ أَهْلَهُ، قَالَ: «يَا مُوسَى اذْكُرْنِي عَلَى كُلِّ حَالٍ»

1212. Muhammad ibn Sulaymān ibn Habīb Luwayn narrated to me (and said): ‘Ubayd-Allāh ibn ‘Amr Ar-Raqqī narrated to us, from ‘Abdul-Malik ibn ‘Umayr, from ‘Atā ibn Abī Marwān, from his father, from Ka’b who said: Allāh spoke to Mūsā (*‘alayhi as-salām*), so he said: *“O my Lord, I am (sometimes) in a situation where I respect You (too much) to mention You; (such as) being in the toilet or a man who has intercourse with his wife.”* He said: *“O Mūsā, mention Me in every situation.”*

1213 – حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ لُوَيْنٌ نا عِيسَى بْنُ يُونُسَ، نا إِسْمَاعِيلُ يَعْنِي ابْنَ أَبِي خَالِدٍ، عَنْ قَيْسٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ، قَالَ: كُنَّا عِنْدَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذْ نَظَرَ إِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ فَقَالَ أَمَا إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ عَزَّ وَجَلَّ كَمَا تَرَوْنَ هَذَا لَا تُضَامُونَ فِي رُؤْيَتِهِ فَإِنِ اسْتَطَعْتُمْ إِلَّا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فَافْعَلُوا ثُمَّ قَرَأَ {وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا} [طه: 130]

1213. Muhammad ibn Sulaymān Luwayn narrated to us (and said): ‘Īsā ibn Yūnus narrated to us (and said): Ismā’īl (i.e. ibn Abī Khālid) narrated to us, from Qays, from Jarīr ibn ‘Abdillāh who said: We were with the Messenger of Allāh ﷺ when he looked at the moon on the night of a full moon. Then he said: ***“Verily you will see your Lord – ‘azza wa jalla – just as you see this moon (and) you have no difficulty in seeing it. So if you are capable of avoiding missing a prayer before the rising of the sun and before its setting, then do so.”*** Then he recited:

﴿ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا ﴾

“And exalt your Lord by praising Him before the rising of the sun and before its setting.” (Tā-hā 20:130)

1214 – حَدَّثَنِي إِسْحَاقُ بْنُ بُهْلُولٍ الْأَنْبَارِيُّ، قَالَ: سَمِعْتُ وَكِيعًا، يَقُولُ «مَنْ رَدَّ حَدِيثَ إِسْمَاعِيلَ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي الرُّؤْيَةِ فَاحْسَبُوهُ مِنَ الْجَهْمِيَّةِ»

1214. Ishāq ibn Buhlūl Al-Anbārī narrated to me and said: I heard Wakī' say: *"Whoever rejects the hadīth of Ismā'īl, from Qays ibn Abī Hāzim, from Jarīr ibn 'Abdillāh, from the Prophet ﷺ regarding the ruyah, then consider him to be from the Jahmiyyah."*

1215 – حَدَّثَنِي إِسْحَاقُ بْنُ بُهْلُولٍ، قَالَ: " قُلْتُ لِأَبِي حَمْزَةَ أَنَسِ بْنِ عِيَاضٍ أُصَلِّي خَلْفَ الْجَهْمِيَّةِ قَالَ: لَا {وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ} [آل عمران: 85] "

1215. Ishāq ibn Buhlūl narrated to me and said: I said to Abū Hamzah Anas ibn 'Iyād: *"Should I pray behind the Jahmiyyah?"* He said:

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾

"And whoever seeks another religion than Islām, then it will never be accepted from him. And in the hereafter he will be among the losers."
(Ālu 'Imrān 3:85)

1216 – حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، حَدَّثَنِي زُهَيْرُ بْنُ نُعَيْمٍ الْبَابِيُّ السِّجِسْتَانِيُّ، قَالَ: سَمِعْتُ سَلَّامَ بْنَ أَبِي مُطِيعٍ، يَقُولُ: «الْجَهْمِيَّةُ كُفَّارٌ لَا يُصَلَّى خَلْفَهُمْ»

1216. Ahmad ibn Ibrāhīm Ad-Dawraqī narrated to me (and said): Zuhayr ibn Nu'aym Al-Bābī As-Sijistānī narrated to me and said: I hard Sallām ibn Abī Mutī' say: *"The Jahmiyyah are kuffār. One does not pray behind them."*

1217 – حَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدِ بْنِ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانُ، قَالَ: سَمِعْتُ أَبِي يَقُولُ، سَمِعْتُ مُعَاذَ بْنَ مُعَاذٍ، يَقُولُ: " مَنْ قَالَ: الْقُرْآنُ مَخْلُوقٌ فَهُوَ كَافِرٌ "

1217. Ahmad ibn Muhammad ibn Yahyā ibn Sa'īd Al-Qattān narrated to me and said: I heard my father say: I heard Mu'ādh ibn Mu'ādh say: *"Whoever says that the Qurān is created, then he is a kāfir."*

1218 – سَأَلْتُ أَبَا مُحَمَّدِ بْنَ يَحْيَى عَنْ هَذِهِ الْقِصَّةِ، فَحَدَّثَنِي أَنَّ أَبَاهُ يَحْيَى بْنَ سَعِيدٍ بَعَثَهُ إِلَى مُعَاذِ بْنِ مُعَاذٍ فَلَمْ أَحْفَظْهُ فَحَدَّثَنِي ابْنُهُ، عَنْ أَبِيهِ بِهَذَا

1218. I asked Abū Muhammad ibn Yahyā about this narration. So he narrated to me that his father Yahyā ibn Sa'īd sent him to Mu'ādh ibn Mu'ādh, but I did not memorize it. So his son narrated it to me, from his father with this.

1219 – حَدَّثَنِي الْحَسَنُ بْنُ عِيسَى، مَوْلَى ابْنِ الْمُبَارَكِ حَدَّثَنِي حَمَّادُ بْنُ قِيرَاطٍ، قَالَ: سَمِعْتُ إِبْرَاهِيمَ بْنَ طَهْمَانَ، يَقُولُ «الْجَهْمِيَّةُ كُفَّارٌ وَالْقَدَرِيَّةُ كُفَّارٌ»

1219. Al-Hasan ibn 'Īsā – the *mawlā* of Ibn Al-Mubārak – narrated to me (and said): Hammād ibn Qīrāt narrated to me and said: I heard Ibrāhīm ibn Tamhān say: *"The Jahmiyyah are kuffār and the Qadariyyah are kuffār."*

1220 – حَدَّثَنِي الْحَسَنُ بْنُ عِيسَى، قَالَ: كَانَ ابْنُ الْمُبَارَكِ يَقُولُ: «الْجَهْمِيَّةُ كُفَّارٌ»

1220. Al-Hasan ibn ʻĪsā narrated to me and said: Ibn Al-Mubārak used to say: *"The Jahmiyyah are kuffār."*

1221 – حَدَّثَنِي الْحَسَنُ بْنُ عِيسَى، مِنْ قَوْلِ نَفْسِهِ: «وَمَنْ يَشُكُّ فِي كُفْرِ الْجَهْمِيَّةِ؟ وَمَنْ يَشُكُّ فِي كُفْرِ الْجَهْمِيَّةِ؟» قَالَ: وَذَكَرَ عَبْدُ اللَّهِ بْنُ عُمَرَ قَالَ: سَمِعْتُ الْحُسَيْنَ الْجُعْفِيَّ، وَحَدَّثَ بِحَدِيثِ الرُّؤْيَةِ فَقَالَ عَلَى رَغْمِ أَنْفِ جَهْمٍ وَالْمَرِيسِيِّ

1221. Al-Hasan ibn ʻĪsā narrated to me, from his own saying: *"And who doubt the kufr of the Jahmiyyah? And who doubts the kufr of the Jahmiyyah?"* He said: And ʻAbdullāh ibn ʻUmar mentioned and said: I heard Al-Husayn Al-Juʻfī who narrated the *hadīth* of the *ruyah*. Then he said: *"In humiliation of Jahm and Al-Marīsī."*

1222 – حَدَّثَنِي هَنَّادُ بْنُ السَّرِيِّ، نا أَبُو الْأَحْوَصِ، عَنْ عَطَاءٍ يَعْنِي ابْنَ السَّائِبِ، عَنْ مَيْسَرَةَ، فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ {وَقَرَّبْنَاهُ نَجِيًّا} [مريم: 52] قَالَ: «أُدْنِيَ حَتَّى سَمِعَ صَرِيفَ الْقَلَمِ»

1222. Hannād ibn As-Sirrī narrated to me (and said): Abū Al-Ahwas narrated to us, from ʼAtā (i.e. ibn As-Sāib), from Maysarah regarding the Words of Allāh *ʼazza wa jalla*:

﴿ وَقَرَّبْنَاهُ نَجِيًّا ﴾

"And We brought him near for conversation." (Maryam 19:52)

He said: *"He was brought so close that he could hear the creaking of the pen."*

1223 – حَدَّثَنِي أَبُو السَّرِيِّ هَنَّادُ بْنُ السَّرِيِّ، حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مَيْسَرَةَ، قَالَ: " خَلَقَ اللَّهُ عَزَّ وَجَلَّ بِيَدِهِ أَرْبَعَةً: خَلَقَ آدَمَ بِيَدِهِ وَكَتَبَ التَّوْرَاةَ بِيَدِهِ وَغَرَسَ جَنَّةَ عَدْنٍ بِيَدِهِ ثُمَّ قَالَ: {قَدْ أَفْلَحَ الْمُؤْمِنُونَ} [المؤمنون: 1] وَقَالَ: الرَّابِعَةُ أَغْفَلْتُهَا

1223. Abū As-Sirrī Hannād ibn As-Sirrī narrated to me (and said): Abū Al-Ahwas narrated to us, from Maysarah who said: *"Allāh created four things with His Hand: He created Ādam with His Hand, He wrote the Tawrāh with His Hand and He planted the Garden of Eden with His Hand."* Then he said:

﴿ قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴾

"Verily the believers will be succesful." (Al-Muminūn 23:1)

And he said: *"I forgot the fourth."*[96]

[96] This narration is weak due to ʻAtā ibn As-Sāib (after either old age, lost eyesight or losing his books) would make mistakes in narration. And he heard from Abū Al-Ahwas after this would occur from him. And there is something rejected in the wording of this narration, and that is that it appears to ascribe to Allāh – the Exalted – that He created the Tawrāh.

1224 – حَدَّثَنِي مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ، نا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ، عَنْ بُسْرِ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنِ النَّوَّاسِ بْنِ سَمْعَانَ، قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: " الْمِيزَانُ بِيَدِ الرَّحْمَنِ عَزَّ وَجَلَّ يَرْفَعُ أَقْوَامًا وَيَخْفِضُ آخَرِينَ إِلَى يَوْمِ الْقِيَامَةِ وَقَلْبُ ابْنِ آدَمَ بَيْنَ إِصْبَعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ جَلَّ وَعَزَّ إِذَا شَاءَ أَقَامَهُ وَإِذَا شَاءَ أَزَاغَهُ وَكَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ»

1224. Mansūr ibn Abī Muzāhim narrated to me (and said): Ismā'īl ibn 'Ayyāsh narrated to us, from 'Abdur-Rahmān ibn Yazīd ibn Jābir, from Busr ibn 'Ubayd-Allāh, from Abū Idrīs Al-Khawlānī, from An-Nawwās ibn Sam'ān who said: I heard the Prophet ﷺ say: ***"The scale is in the Hand of Ar-Rahmān 'azza wa jalla. He raises some people (in status) and lowers others, until the Day of Resurrection. And the heart of the son of Ādam is between two Fingers from the Fingers of Ar-Rahmān jalla wa 'azza. If He wants to He makes it upright and if He wants to He lets it deviate."*** And the Prophet ﷺ used to say: ***"O Turner of the hearts, make my heart firm upon Your religion."***

1225 – حَدَّثَنِي أَبُو بَكْرٍ مُحَمَّدُ بْنُ إِسْحَاقَ الصَّاغَانِيُّ نا أَبُو الْجَوَّابِ الْأَحْوَصُ بْنُ جَوَّابٍ، حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ، عَنْ أَبِي سِنَانٍ، عَنْ أَبِي وَائِلٍ، قَالَ: «يُجَاءُ بِالْعَبْدِ يَوْمَ الْقِيَامَةِ فَيَسْتُرُهُ اللَّهُ عَزَّ وَجَلَّ بِيَدِهِ وَيُعَرِّفُهُ بِذُنُوبِهِ ثُمَّ يَغْفِرُ لَهُ»

1225. Abū Bakr Muhammad ibn Ishāq As-Sāghānī narrated to me (and said): Abū Al-Jawwāb Al-Ahwas ibn Jawwāb narrated to us (and said): Sufyān Ath-Thawrī narrated to us, from Abū Sinān, from Abū Wāil who said: *"The slave is brought on the Day of Resurrection, and Allāh – 'azza wa jalla – will cover over him with His Hand and inform him about his sins. Then He will forgive him."*

1226 – حَدَّثَنِي أَبُو بَكْرٍ الصَّاغَانِيُّ، نا أَسْوَدُ بْنُ عَامِرٍ، قَالَ: ذُكِرَ لِي عَنْ شَرِيكٍ، عَنْ أَبِي الْيَقْظَانِ، عَنْ أَنَسٍ، {وَلَدَيْنَا مَزِيدٌ} [ق: 35] قَالَ: «يَتَجَلَّى لَهُمْ فِي كُلِّ جُمُعَةٍ»

1226. Abū Bakr As-Sāghānī narrated to me (and said): Aswad ibn 'Āmir narrated to us and said: It was mentioned to me from Sharīk, from Abū Al-Yaqdhān, from Anas:

﴿ وَلَدَيْنَا مَزِيدٌ ﴾

"And We have more." (Qāf 50:35)

He said: *"He will appear to them every Jumu'ah."*

And this narration was narrated with a more correct wording than this, from Maysarah – *rahimahullāh* – from Ad-Dārimī, in "An-Naqd 'alā Al-Marīsī" (45), by way of Abū 'Awānah, from 'Atā, from Maysarah who said: *"Verily Allāh did not touch anything from His creation, except three things. He created Ādam with His Hand, He wrote the Tawrāh with His Hand, and He planted the Garden of Eden with His Hand."* And this wording is more correct.

1227 – حَدَّثَنِي أَبُو بَكْرٍ، نا أَبُو الْأَسْوَدِ النَّضْرُ بْنُ عَبْدِ الْجَبَّارِ، نا ابْنُ لَهِيعَةَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، أَنَّهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَقْرَأُ الْآيَةَ الَّتِي فِي خَاتِمَةِ النُّورِ وَهُوَ جَاعِلٌ أَصَابِعَهُ تَحْتَ عَيْنَيْهِ وَهُوَ يَقُولُ {بِكُلِّ شَيْءٍ بَصِيرٌ} [الملك: 19] "

1227. Abū Bakr narrated to me (and said): Abū Al-Aswad An-Nadr ibn ‘Abdil-Jabbār narrated to us (and said): Ibn Lahī’ah narrated to us, from Yazīd ibn Abī Habīb, from Abū Al-Khayr, fom ‘Uqbah ibn ‘Āmir that he said: *“I saw the Messenger of Allāh ﷺ while he was reciting the end of (sūrah) An-Nūr, while he was pointing with his finger under his eye when he said:* ***‘(Verily He is) the All-Seer of everything.’***”[97]

1228 – حَدَّثَنِي أَبُو بَكْرٍ، نا حُسَيْنُ بْنُ مُحَمَّدٍ، نا جَرِيرٌ يَعْنِي ابْنَ حَازِمٍ، عَنِ الْأَعْمَشِ، عَنْ سُلَيْمَانَ بْنِ مُسْهِرٍ، عَنْ خَرَشَةَ بْنِ الْحُرِّ، عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: " ثَلَاثَةٌ لَا يَنْظُرُ اللَّهُ إِلَيْهِمْ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ: شَيْخٌ زَانٍ وَمَلِكٌ كَذَّابٌ وَعَائِلٌ مُسْتَكْبِرٌ "

1228. Abū Bakr narrated to me (and said): Husayn ibn Muhammad narrated to us (and said): Jarīr (i.e. ibn Hāzim) narrated to us, from Al-A’mash, from Sulaymān ibn Mushir, from Kharashah ibn Al-Hurr, from Abū Dharr (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh ﷺ said: ***“Three (types of people) Allāh will not look at them, nor will He purify them and they will have a painful punishment: An old man who fornicates, a lying king and a poor man who is arrogant.”***

1229 – حَدَّثَنَا أَبِي، نا وَكِيعٌ، حَدَّثَنِي أَبُو حُجَيْرٍ، عَنِ الضَّحَّاكِ، {وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ} [الزمر: 67] قَالَ: «كُلُّ ذَلِكَ فِي يَمِينِهِ»

1229. My father narrated to us (and said): Wakī’ narrated to us (and said): Abū Hujayr narrated to me, from Ad-Dahhāk (regarding):

﴿ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ ﴾

“And the whole earth will be in His Grasp on the Day of Judgment. And the heavens will be folded up in His Right Hand.” (Az-Zumar 39:67)

He said: *“All of this will be in His Right (Hand).”*

1230 – حَدَّثَنِي أَبِي، نا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ سَلَمَةَ، عَنِ الضَّحَّاكِ، {وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ} [الزمر: 67] قَالَ: «كُلٌّ فِي يَمِينِهِ»

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[97] Al-Haythamī said in “Majma’ Az-Zawāid” (7/84): *“This is how (the narration) occurred!! Because there is abnormality in its reading (i.e. that there is no such verse in sūrah An-Nūr), and the (true) reciting is* ***“Verily Allāh is All-Knowing about everything.”*** *At-Tabarānī narrated it, and in it (i.e. the chain of narration) is Ibn Lahī’ah and he has a bad memory and there is weakness in him. And the rest of the narrators are trustworthy.”*

1230. My father narrated to me (and said): Al-Fadl ibn Dhukayn narrated to us, from Salamah, from Ad-Dahhāk (regarding):

﴿ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ ﴾

"And the whole earth will be in His Grasp on the Day of Judgment. And the heavens will be folded up in His Right Hand." (Az-Zumar 39:67)

He said: *"All of it in His Right (Hand)."*

1231 – حَدَّثَنِي أَبِي، نا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، حَدَّثَنِي عَطَاءُ بْنُ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا {وَقَرَّبْنَاهُ نَجِيًّا} [مريم: 52] قَالَ: «سَمِعَ صَرِيفَ الْقَلَمِ أَوِ الْأَقْلَامِ» قَالَ وَكِيعٌ مَرَّةً فِي حَدِيثِهِ: «حَتَّى سَمِعَ صَرِيفَ الْقَلَمِ وَالْأَقْلَامِ»

1231. My father narrated to me (and said): Yahyā ibn Sa'īd narrated to us, from Sufyān (who said): 'Atā ibn As-Sāib narrated to me, from Sa'īd ibn Jubayr, from Ibn 'Abbās (*radiAllāhu 'anhumā*) (regarding):

﴿ وَقَرَّبْنَاهُ نَجِيًّا ﴾

"And We brought him near for conversation." (Maryam 19:52)

He said: *"He heard the creaking of the pen or the pens."* Wakī' said one time in his hadīth: *"Until heard the creaking of the pen or the pens."*

1232 – حَدَّثَنِي أَبِي، نا مُحَمَّدُ بْنُ جَعْفَرٍ، نا شُعْبَةُ، عَنْ سُلَيْمَانَ يَعْنِي الْأَعْمَشَ، عَنْ مُجَاهِدٍ، عَنْ جُنَادَةَ بْنِ أَبِي أُمَيَّةَ، قَالَ: أَتَيْتُ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ لَهُ حَدِّثْنِي حَدِيثًا سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي الدَّجَّالِ وَلَا تُحَدِّثْنِي عَنْ غَيْرِكَ وَإِنْ كَانَ غَيْرُكَ مُصَدَّقًا فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «أَنْذَرْتُكُمْ فِتْنَةَ الدَّجَّالِ فَإِنَّهُ لَمْ يُبْعَثْ نَبِيٌّ إِلَّا أَنْذَرَهُ أُمَّتَهُ لَا يَقْرَبُ أَرْبَعَةَ مَسَاجِدِ الْمَسْجِدَ الْحَرَامَ وَمَسْجِدَ الْمَدِينَةِ وَالطُّورَ وَمَسْجِدَ الْأَقْصَى وَإِنْ شُكِّكَ عَلَيْكُمْ أَوْ شُبِّهَ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَيْسَ بِأَعْوَرَ»

1232. My father narrated to me (and said): Muhammad ibn Ja'far narrated to us (and said): Shu'bah narrated to us, from Sulaymān (i.e. Al-A'mash), from Mujāhid, from Junādah ibn Abī Umayyah who said: I came to a man from the companions of the Prophet ﷺ, and I said to him: *"Narrate a hadīth to me that you heard from the Messenger of Allāh ﷺ regarding the Dajjāl, and do not narration to me from someone else than yourself, even if others than you are truthful."* So he said: I heard the Messenger of Allāh ﷺ say: ***"I have warned you agains the Dajjāl. No prophet was sent, except that he warned his nation against him. Four masājid he cannot come near to: Al-Masjid Al-Harām, Masjid Al-Madīnah, At-Tūr and Masjid Al-Aqsā. If he becomes doubtful or difficult for you (to recognize), then (know that) Allāh – 'azza wa jalla – verily is not one-eyed."***

1233 – حَدَّثَنِي أَبِي، نا عَفَّانُ، وَيُونُسُ، قَالَا: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ سَلَمَةَ، أَنَا حُمَيْدٌ، وَشُعَيْبٌ الْحُبْحَابُ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ الدَّجَّالَ أَعْوَرُ وَإِنَّ رَبَّكُمْ جَلَّ وَعَزَّ لَيْسَ بِأَعْوَرَ بَيْنَ عَيْنَيْهِ كَفَرَ يَقْرَؤُهُ كُلُّ مُؤْمِنٍ قَارِئٍ وَغَيْرِ قَارِئٍ»

1233. My father narrated to me (and said): ‘Affān and Yūnus (both) narrated to us and said: Hammād (i.e. ibn Salamah) narrated to us (and said): Humayd and Shu’ayb Al-Habhāb narrated to us, from Anas ibn Mālik, that the Messenger of Allāh ﷺ said: ***“Verily the Dajjāl is one-eyed, and verily your Lord – jalla wa ‘azza – is not one-eyed. (The word) kāfir is written between his eyes, which can be read by every believer whether he can read or not.”***

1234 – حَدَّثَنِي أَبُو الْقَاسِمِ وَاصِلُ بْنُ عَبْدِ الْأَعْلَى، نا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِي الْقَعْقَاعِ، قَالَ: سَمِعْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ يَقُولُ: «إِنَّ الدَّجَّالَ لَا يَضُرُّ مُؤْمِنًا فَإِنَّ بَيْنَ عَيْنَيْهِ مَكْتُوبٌ كَافِرٌ وَإِنَّهُ أَعْوَرُ وَإِنَّ رَبَّكُمْ عَزَّ وَجَلَّ لَيْسَ بِأَعْوَرَ»

1234. Abū Al-Qāsim Wāsil ibn ‘Abdil-A’lā narrated to me (and said): Muhammad ibn Fudayl narrated to us, from ‘Āsim ibn Kulayb, from Abū Al-Qa’Qā’ who said: I heard ‘Alī (*radiAllāhu ‘anhu*) say: *“Verily the Dajjāl cannot harm the believer. Between his eyes kāfir is written. And he is verily one-eyed. And verily your Lord –‘azza wa jalla – is not one-eyed.”*

1235 – حَدَّثَنِي أَبِي، نا عَبْدُ الْوَهَّابِ، نا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ نَبِيَّ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَمْ يُبْعَثْ نَبِيٌّ قَبْلِي إِلَّا حَذَّرَ أُمَّتَهُ الدَّجَّالَ الْكَذَّابَ فَاحْذَرُوهُ فَإِنَّهُ أَعْوَرُ أَلَا وَإِنَّ رَبَّكُمْ عَزَّ وَجَلَّ لَيْسَ بِأَعْوَرَ»

1235. My father narrated to me (and said): ‘Abdul-Wahhāb narrated to us (and said): Sa’īd narrated to us, from Qatādah, from Anas ibn Mālik (*radiAllāhu ‘anhu*), that the Prophet of Allāh ﷺ said: ***“No prophet was sent before me, except that he warned his nation against the lying Dajjāl. So be aware of him, for he is verily one-eyed. And verily your Lord – ‘azza wa jalla – is not one-eyed.”***

1236 – حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ بْنِ مُحَمَّدٍ الْمُسَيَّبِيُّ الْقُرَشِيُّ، حَدَّثَنِي أَنَسٌ، عَنْ عِيَاضٍ أَبِي ضَمْرَةَ، عَنْ يُونُسَ، قَالَ: قَالَ لِي ابْنُ شِهَابٍ: قَالَ سَالِمُ بْنُ عَبْدِ اللَّهِ قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: قَامَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي النَّاسِ فَأَثْنَى عَلَى اللَّهِ عَزَّ وَجَلَّ بِمَا هُوَ أَهْلُهُ ثُمَّ ذَكَرَ الدَّجَّالَ فَقَالَ: «إِنِّي لَأُنْذِرُكُمُوهُ وَمَا مِنْ نَبِيٍّ إِلَّا وَقَدْ أَنْذَرَهُ قَوْمَهُ لَقَدْ أَنْذَرَ نُوحٌ عَلَيْهِ السَّلَامُ قَوْمَهُ وَلَكِنْ أَقُولُ لَكُمْ فِيهِ قَوْلًا لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ تَعْلَمُونَ أَنَّهُ أَعْوَرُ وَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَيْسَ بِأَعْوَرَ»

1236. Muhammad ib Ishāq ibn Muhammad Al-Musayyabī Al-Qurashī narrated to me (and said): Anas narrated to me, from ‘Iyād Abū Damrah, from Yūnus who said: Ibn Shihāb said to me: Sālim ibn ‘Abdillāh said: ‘Abdullāh ibn ‘Umar said: The Messenger of Allāh ﷺ got up among the people and praised Allāh – *‘azza wa jalla* – with what He deserves. Then he mentioned the Dajjāl and said: ***“I verily***

warn you against him. There has been no prophet, except that he warned his people against him. Nūh ('alayhi as-salām) also warned his people. But I will say something about him to you which no prophet has said to his people. You should know that he is one-eyed, and verily Allāh – 'azza wa jalla – is not one-eyed."

1237 – حَدَّثَنِي أَبُو بَكْرٍ الصَّاغَانِيُّ، نا عَبْدُ اللَّهِ بْنُ يُوسُفَ التِّنِّيسِيُّ، نا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الَّذِي يَجُرُّ ثَوْبَهُ خُيَلَاءَ لَا يَنْظُرُ اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ يَوْمَ الْقِيَامَةِ»

1237. Abū Bakr As-Sāghānī narrated to me (and said): 'Abdullāh ibn Yūsuf At-Tinnīsī narrated to us (and said): Mālik narrated to us, from 'Abdullāh ibn Dīnār, from 'Abdullāh ibn 'Umar, that the Messenger of Allāh ﷺ said: ***"The one who drags his garments (on the ground) out of arrogance, Allāh – 'azza wa jalla – will not look at him on the Day of Resurrection."***

1238 – حَدَّثَنِي أَبُو بَكْرٍ، نا عَبْدُ اللَّهِ بْنُ يُوسُفَ، نا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: «لَا يَنْظُرُ اللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ إِلَى مَنْ جَرَّ إِزَارَهُ بَطَرًا»

1238. Abū Bakr narrated to me (and said): 'Abdullāh ibn Yūsuf narrated to us (and said): Mālik narrated to us, from Abū Az-Zannād, from Al-A'raj, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: *"Allāh – 'azza wa jalla – on the Day of Resurrection will not look at the one who drags his waist-cloth due to pride (or vanity)."*

1239 – حَدَّثَنِي أَبُو بَكْرٍ، نا عَبْدُ اللَّهِ بْنُ يُوسُفَ، نا مَالِكٌ، عَنْ نَافِعٍ، وَعَبْدِ اللَّهِ بْنِ دِينَارٍ، وَزَيْدِ بْنِ أَسْلَمَ، كُلُّهُمْ يُخْبِرُهُ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا يَنْظُرُ اللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ إِلَى مَنْ جَرَّ ثَوْبَهُ خُيَلَاءَ»

1239. Abū Bakr narrated to us (and said): 'Abdullāh ibn Yūsuf narrated to us (and said): Mālik narrated to us, from Nāfi', 'Abdullāh ibn Dīnār and Zayd ibn Aslam who all informed him from Ibn 'Umar (*radiAllāhu 'anhu*), that the Messenger of Allāh ﷺ said: ***"Allāh – 'azza wa jalla – will not look on the Day of Resurrection at then one who drags his garment out of arrogance."***

1240 – حَدَّثَنِي أَبُو بَكْرٍ، نا كَثِيرُ بْنُ هِشَامٍ، نا جَعْفَرٌ يَعْنِي ابْنَ بُرْقَانَ، نا يَزِيدُ بْنُ الْأَصَمِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَرْفَعُهُ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَنْظُرُ إِلَى صُوَرِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ إِنَّمَا يَنْظُرُ إِلَى أَعْمَالِكُمْ وَقُلُوبِكُمْ»

1240. Abū Bakr narrated to me (and said): Kathīr ibn Hishām narrated to us (and said): Ja'far (i.e. ibn Burqān) narrated to us (and said): Yazīd ibn Al-Asamm narrated to us, from Abū Hurayrah (*radiAllāhu 'anhu*) who ascribed it to the Prophet ﷺ who said: ***"Verily Allāh – 'azza wa jalla – does not look at your appearances and your wealth. Rather, He verily looks at your deeds and your hearts."***

1241 – حَدَّثَنِي مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ، نا عَبْدُ الْحَمِيدِ بْنُ بَهْرَامَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، قَالَ: سَمِعْتُ رَجُلًا، يُحَدِّثُ عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَا مِنْ رَجُلٍ يَمُوتُ حِينَ يَمُوتُ وَفِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ كِبْرٍ تَحِلُّ لَهُ الْجَنَّةُ أَنْ يَرِيحَ رِيحَهَا وَلَا يَرَاهَا» فَقَالَ رَجُلٌ مِنْ قُرَيْشٍ يُقَالُ لَهُ أَبُو رَيْحَانَةَ: يَا رَسُولَ اللَّهِ إِنِّي لَأُحِبُّ الْجَمَالَ وَأَشْتَهِيهِ حَتَّى إِنِّي لَأُحِبُّهُ فِي عِلَاقَةِ سَوْطِي وَفِي شِرَاكِ نَعْلِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لَيْسَ ذَلِكَ مِنَ الْكِبْرِ، مَرَّتَيْنِ، إِنَّ اللَّهَ عَزَّ وَجَلَّ جَمِيلٌ يُحِبُّ الْجَمَالَ وَلَكِنَّ الْكِبْرَ مَنَ سَفِهَ الْحَقَّ وَغَمَصَ النَّاسَ» يَعْنِي صَغُرَ النَّاسُ فِي عَيْنَيْهِ

1241. Mansūr ibn Abī Muzāhim narrated to me (and said): ʻAbdul-Hamīd ibn Bahrām narrated to us, from Shahr ibn Hawshab who said: I heard a man narrate from ʻUqbah ibn ʻĀmir Al-Jumahī (*radiAllāhu ʻanhu*), that he heard the Messenger of Allāh ﷺ say: ***"There is no man who dies at his time of death – and he in his heart has (the size of) a mustard seeds arrogance – that will be allowed in Paradise, nor to smell its fragrance or even see it."*** So a man from Quraysh called Abū Rayhanah said: *"O Messenger of Allāh, I verily love beauty and long for it. I even love it in the grab of my whip and the string of my sandal."* So the Messenger of Allāh ﷺ said: ***"That is not arrogance*** – two times – ***Verily Allāh is Beautiful and He loves Beauty. Rather, arrogance is the one who is ignorant regarding the truth and looks down upon people."***

1242 – حَدَّثَنِي أَبُو بَكْرٍ مُحَمَّدُ بْنُ إِسْحَاقَ الصَّاغَانِيُّ، نا عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ، أَنَا عَبْدُ اللَّهِ يَعْنِي ابْنَ الْمُبَارَكِ، نا أُسَامَةُ بْنُ زَيْدٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ آدَمَ عَلَيْهِ السَّلَامُ عَلَى صُورَتِهِ»

1242. Abū Bakr Muhammad ibn Ishāq As-Sāghānī narrated to me (and said): ʻAlī ibn Al-Husayn ibn Shaqīq narrated to us (and said): ʻAbdullāh (i.e. ibn Al-Mubārak) narrated to us (and said): Usamah bin Zayd narrated to us, from Sa'īd Al-Maqburī, from Abū Hurayrah (*radiAllāhu ʻanhu*) who said: The Messenger of Allāh ﷺ said: ***"Verily Allāh – ʻazza wa jalla – created Ādam (ʻalayhi as-salām) in His Image."***

1243 – حَدَّثَنِي أَبُو بَكْرٍ مُحَمَّدُ بْنُ إِسْحَاقَ الصَّاغَانِيُّ، نا أَبُو الْأَسْوَدِ وَهُوَ النَّضْرُ بْنُ عَبْدِ الْجَبَّارِ، نا ابْنُ لَهِيعَةَ، عَنْ أَبِي يُونُسَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا قَاتَلَ أَحَدُكُمْ فَلْيُجَنِّبِ الْوَجْهَ فَإِنَّمَا صُورَةُ الْإِنْسَانِ عَلَى وَجْهِ الرَّحْمَنِ تَبَارَكَ وَتَعَالَى»

1243. Abū Bakr Muhammad ibn Ishāq As-Sāghānī narrated to me (and said): Abū Al-Aswad – and he is An-Nadr ibn ʻAbdil-Jabbār – narrated to us (and said): Ibn Lahī'ah narrated to us, from Abū Yūnus, from Abū Hurayrah (*radiAllāhu ʻanhu*), from the Messenger of Allāh ﷺ who said: ***"If any of you fight then let him avoid***

the face. For verily, the image of the human is according to the Face of Ar-Rahmān tabāraka wa ta'ālā."

1244 – حَدَّثَنِي أَبُو بَكْرٍ مُحَمَّدُ بْنُ إِسْحَاقَ الصَّاغَانِيُّ نا هَاشِمُ بْنُ الْقَاسِمِ، نا أَبُو مَعْشَرٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لَا يَقُولَنَّ أَحَدُكُمْ قَبَّحَ اللَّهُ وَجْهَكَ فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى خَلَقَ آدَمَ عَلَى صُورَتِهِ» قَالَ أَبُو النَّضْرِ: فَقُلْتُ لِأَبِي مَعْشَرٍ: عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ؟ فَقَالَ: عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

1244. Abū Bakr Muhammad ibn Ishāq As-Sāghānī narrated to me (and said): Hāshim ibn Al-Qāsim narrated to us (and said): Abū Ma'shar narrated to us, from Sa'īd Al-Maqburī, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"None of you should say: 'May Allāh make your face ugly.' For verily, Allāh – tabāraka wa ta'ālā – created Ādam in His Image."*** Abū An-Nadr said: I said to Abū Ma'shar: *"(Is this) from the Prophet ﷺ?"* So he said: *"From the Prophet ﷺ."*

هَلْ وَصَّى رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ؟

(Chapter 18) Did the Messenger of Allāh ﷺ leave a will (regarding the *Khalīfah* after him)?

1245 – حَدَّثَنِي أَبِي، نا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنِ ابْنِ عَوْنٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، قَالَ: ذَكَرُوا عِنْدَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ كَانَ وَصِيًّا فَقَالَتْ: " مَتَى أَوْصَى إِلَيْهِ قَدْ كُنْتُ مُسْنِدَتَهُ إِلَى صَدْرِي أَوْ قَالَتْ: فِي حِجْرِي فَدَعَا بِالطَّشْتِ وَلَقَدِ انْخَنَثَ فِي حِجْرِي وَمَا شَعَرْتُ أَنَّهُ مَاتَ فَمَتَى أَوْصَى إِلَيْهِ"

1245. My father narrated to me (and said): Ismā'īl ibn Ibrāhīm narrated to us, from Ibn 'Awn, from Ibrāhīm, from Al-Aswad who said: They mentioned in front of 'Āishah (*radiAllāhu 'anhā*) that 'Alī (*radiAllāhu 'anhu*) was the recommended one (by the Messenger of Allāh as the *Khalīfah*). So she said: *"When did he recommend him? I verily supported him against my chest"* – or she said – *"in my lap, and then he asked for a washbowl. And he verily leaned in my lap. And I did not feel that he died. So when did he recommend him?"*

1246 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، نا مَالِكُ بْنُ مِغْوَلٍ، عَنْ طَلْحَةَ بْنِ مصرف، قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى: هَلْ أَوْصَى رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: «لَا» . قُلْتُ: فَلِمَ كُتِبَ عَلَى الْمُسْلِمِينَ الْوَصِيَّةُ أَوْ لِمَ أُمِرُوا بِالْوَصِيَّةِ؟ قَالَ: «أَوْصَى بِكِتَابِ اللَّهِ عَزَّ وَجَلَّ»

1246. My father narrated to me (and said): 'Abdur-Rahmān ibn Mahdī narrated to us (and said): Mālik ibn Mighwal narrated to us, from Talhah ibn Misraf who said: I asked 'Abdullāh ibn Abī Awfā: *"Did the Messenger of Allāh ﷺ leave a will?"* He said: *"No."* I said: *"Then why was leaving a will made obligatory upon the Muslims, or why were they ordered to leave a will?"* He said: *"He left the Book of Allāh 'azza wa jalla."*

1247 – حَدَّثَنِي أَبِي، نا حَجَّاجُ بْنُ مُحَمَّدٍ، قَالَ مَالِكُ بْنُ مِغْوَلٍ: أَخْبَرَنِي طَلْحَةُ، قَالَ: قُلْتُ لِعَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى: أَوْصَى رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: «لَا» . قَالَ قُلْتُ: فَكَيْفَ أَمَرَ الْمُؤْمِنِينَ بِالْوَصِيَّةِ وَلَمْ يُوصِ قَالَ: «أَوْصَى بِكِتَابِ اللَّهِ»

1247. My father narrated to me (and said): Hajjāj ibn Muhammad narrated to us (and said): Malik ibn Mighwal said: Talhah informed me and said: I said to 'Abdullāh ibn Abī Awfā: *"Did the Messenger of Allāh ﷺ leave a will?"* He said: *"No."* He said: I said: *"Then how did he command the Muslims to leave a will, when he did not leave a will himself?"* He said: *"He left the Book of Allāh 'azza wa jalla."*

1248 – حَدَّثَنِي أَبِي، نا يَحْيَى بْنُ سَعِيدٍ، وَحَدَّثَنِي أَبُو خَيْثَمَةَ، نا يَحْيَى بْنُ سَعِيدٍ، نا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، نا قَتَادَةُ، عَنِ الْحَسَنِ، عَنْ قَيْسِ بْنِ عَبَّادٍ، قَالَ: " انْطَلَقْتُ أَنَا وَالْأَشْتَرُ، إِلَى عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ فَقُلْنَا هَلْ عَهِدَ نَبِيُّ اللَّهِ إِلَيْكَ شَيْئًا لَمْ يَعْهَدْهُ إِلَى النَّاسِ عَامَّةً؟ قَالَ: «لَا إِلَّا مَا فِي كِتَابِي هَذَا» . قَالَ: وَأَخْرَجَ كِتَابًا مِنْ قِرَابِ سَيْفِهِ فَإِذَا فِيهِ: «الْمُؤْمِنُونَ تَتَكَافَأُ دِمَاؤُهُمْ

وَهُمْ يَدٌ عَلَى مَنْ سِوَاهُمْ وَيَسْعَى بِذِمَّتِهِمْ أَدْنَاهُمْ أَلَا لَا يُقْتَلُ مُؤْمِنٌ بِكَافِرٍ وَلَا ذُو عَهْدٍ فِي عَهْدِهِ مَنْ أَحْدَثَ حَدَثًا فَعَلَى نَفْسِهِ وَمَنْ أَحْدَثَ حَدَثًا أَوْ آوَى مُحْدِثًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ وَهَذَا لَفْظُ حَدِيثِ أَبِي رَحِمَهُ اللَّهُ»

1248. My father narrated to me (and said): Yahyā ibn Sa'īd narrated to us (and said) – and Abū Khaythamah (also) narrated to me (and said): Yahyā ibn Sa'īd narrated to us (and said): – Sa'īd ibn Abī 'Arūbah narrated to us (and said): Qatādah narrated to us, from Al-Hasan, from Qays ibn 'Abbād who said: Me and Al-Ashtar went to 'Alī (radiAllāhu 'anhu) and we said: *"Did the Prophet of Allāh order you (or make your familiar with) something which he did not order the people in general?"* He said: *"No, not except that which is in this writing of mine."* He said: And he brought out a writing from the sheath of his sword, and in it was (written): *"The believers' blood is equal (in value) and they are one hand against those who are besides them, and the lowest of them strive to (establish) their protection (which they have given to someone). Verily, a believer is not killed for a kāfir, nor is a person who has a pact (with the Muslims) in the time of his pact. Whoever invents an innovation, then it is against himself. And whoever invents an innovation or shelters an innovator, then the curse of Allāh, the angels and all of the people is upon him."* And those are the words of the *hadīth* of my father *rahimahullāh*.

1249 – حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، نا يَحْيَى بْنُ يَمَانٍ، عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنِ الْأَعْمَشِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، قَالَ: قِيلَ لِعَلِيٍّ رَضِيَ اللَّهُ عَنْهُ: أَلَا تُوصِي؟ قَالَ: «مَا أَوْصَى رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِشَيْءٍ فَأُوصِي اللَّهُمَّ إِنَّهُمْ عِبَادُكَ فَإِنْ شِئْتَ أَصْلَحْتَهُمْ وَإِنْ شِئْتَ أَفْسَدْتَهُمْ»

1249. 'Uthmān ibn Abī Shaybah narrated to us (and said): Yahyā ibn Yamān narrated to us, from Sufyān Ath-Thawrī, from Al-A'mash, from Sālim ibn Abī Al-Ja'd who said: It was said to 'Alī: *"Do you not leave a will?"* So he said: *"The Messenger of Allāh ﷺ did not leave a will (or order anything specific). So I leave as my will (this du'ā): 'O Allāh, they are verily Your slaves, so if You want You make them righteous, and if You want, You make them corrupt.'"*

1250 – حَدَّثَنِي أَبُو خَيْثَمَةَ، نا ابْنُ عُيَيْنَةَ، عَنْ مُطَرِّفٍ، عَنِ الشَّعْبِيِّ، أَخْبَرَنِي أَبُو جُحَيْفَةَ، قَالَ: قُلْتُ لِعَلِيٍّ رَضِيَ اللَّهُ عَنْهُ: هَلْ عِنْدَكُمْ عَنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ شَيْءٌ سِوَى كِتَابِ اللَّهِ عَزَّ وَجَلَّ؟ قَالَ: فَقَالَ: وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ مَا عِنْدَنَا شَيْءٌ سِوَى كِتَابِ اللَّهِ عَزَّ وَجَلَّ إِلَّا أَنْ يُؤْتِيَ اللَّهُ رَجُلًا فَهْمًا فِي هَذَا الْقُرْآنِ وَمَا فِي هَذِهِ الصَّحِيفَةِ. قَالَ: قُلْتُ: وَمَا فِي هَذِهِ الصَّحِيفَةِ؟ قَالَ: «الْعَقْلُ وَفِكَاكُ الْأَسِيرِ وَلَا يُقْتَلُ مُسْلِمٌ بِكَافِرٍ»

1250. Abū Khaythamah narrated to me (and said): Ibn 'Uyaynah narrated to us, from Mutarrif, from Ash-Sha'bī (who said): Abū Juhayfah narrated to me and said: I said to 'Alī (*radiAllāhu 'anhu*): *"Do you have something from the Messenger of Allāh ﷺ besides the Book of Allāh 'azza wa jalla?"* He said: So he said: *"By the One who cleaves the grain and created the human. We do not have anything besides the Book of Allāh –*

'azza wa jalla – except that Allāh gives a man understanding of this Qurān, and that which is in this sheet." He said: I said: *"And what is in this sheet?"* He said: *"Blood-money, ransoming the prisoner and that a Muslim is not killed for (killing) a kāfir."*

1251 – حَدَّثَنِي أَبِي، نا هُشَيْمٌ، نا مُطَرِّفٌ، عَنِ الشَّعْبِيِّ، أَنَا أَبُو جُحَيْفَةَ، قَالَ: قُلْتُ لِعَلِيٍّ رَضِيَ اللَّهُ عَنْهُ: يَا أَمِيرَ الْمُؤْمِنِينَ، هَلْ عِنْدَكُمْ سَوْدَاءُ فِي بَيْضَاءَ لَيْسَ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ؟ قَالَ: فَقَالَ: «لَا وَالَّذِي خَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ مَا عَلِمْتُهُ إِلَّا فَهْمًا يُؤْتِيهِ اللَّهُ عَزَّ وَجَلَّ رِجَالًا فِي الْقُرْآنِ وَمَا فِي الصَّحِيفَةِ» . قَالَ: قُلْتُ: وَمَا فِي الصَّحِيفَةِ؟ قَالَ: «فِيهِ الْعَقْلُ وَفِكَاكُ الْأَسِيرِ وَلَا يُقْتَلُ مُؤْمِنٌ بِكَافِرٍ»

1251. My father narrated to me (and said): Hushaym narrated to us (and said): Mutarrif narrated to us, from Ash-Sha'bi (who said): Abū Juhayfah narrated to us and said: I said to 'Alī (*radiAllāhu 'anhu*): *"O Amīr Al-Muminīn, do you have anything (written) black on white, which is not in the Book of Allāh 'azza wa jalla?"* He said: So he said: *"No, by the One who created the seed and fashioned the human, except an understanding which Allāh – 'azza wa jalla – gives some men of the Qurān, and what is in this sheet."* He said: I said: *"And what is in this sheet?"* He said: *"Blood-money, ransoming the prisoner and that a Muslim is not killed for a kāfir."*

1252 – حَدَّثَنِي سَعِيدُ بْنُ يَحْيَى الْقُرَشِيُّ، ثنا أَبِي، ثنا الْمُجَالِدُ، عَنْ عَامِرٍ، عَنْ أَبِي جُحَيْفَةَ، قَالَ: لَمَّا أَحْرَقَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ الزُّطَّ قَالَ: صَدَقَ اللَّهُ وَرَسُولُهُ فَلَمَّا انْصَرَفَ قُلْتُ لَهُ: فَهَلْ عَهِدَ إِلَيْكَ فِيهِمْ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَهْدًا؟ فَقَالَ: «إِذَا قُلْتُ صَدَقَ اللَّهُ وَرَسُولُهُ عَرَفَ مِثْلُكَ وَمَنْ يَعْقِلُ أَنَّهُ كَذَلِكَ فَإِذَا قُلْتُ قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَهُنَالِكَ فَسَلْنِي»

1252. Sa'īd ibn Yahyā Al-Qurashī narrated to me (and said): My father narrated to us (and said): Al-Mujālid narrated to us, from 'Āmir, from Abū Juhayfah who said: When 'Alī (radiAllāhu 'anhu) burned the (people from) Zut, he said*: "Allāh and His Messenger have spoken the truth."* Then when he left (the place) I said to him: *"Did the Messenger of Allāh ﷺ inform you about them?"* So he said: *"If I say: 'Allāh and His Messenger have spoken the truth', then people like you and whoever understands, will know that it is like this. But if I say: 'The Messenger of Allāh ﷺ said', then in that case you can ask me.'"*

1253 – حَدَّثَنِي أَبِي، نا مُحَمَّدُ بْنُ جَعْفَرٍ، نا شُعْبَةُ، قَالَ: سَمِعْتُ الْقَاسِمَ بْنَ أَبِي بَزَّةَ، يُحَدِّثُ عَنْ أَبِي الطُّفَيْلِ، قَالَ: سُئِلَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ هَلْ خَصَّكُمْ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِشَيْءٍ؟ فَقَالَ: " مَا خَصَّنَا رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِشَيْءٍ لَمْ يَعُمَّ بِهِ النَّاسَ كَافَّةً إِلَّا كِتَابًا فِي قِرَابِ سَيْفِي هَذَا. قَالَ: فَأَخْرَجَ صَحِيفَةً مَكْتُوبٌ فِيهَا لَعَنَ اللَّهُ مَنْ لَعَنَ وَالِدَهُ وَلَعَنَ اللَّهُ مَنْ آوَى مُحْدِثًا وَلَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ وَلَعَنَ اللَّهُ مَنْ سَرَقَ مَنَارَ الْأَرْضِ "

1253. My father narrated to me (and said): Muhammad ibn Ja'far narrated to us (and said): Shu'bah narrated to us and said: I heard Al-Qāsim ibn Abī Bazzah narrate from Abū At-Tufayl who said: 'Alī (*radiAllāhu 'anhu*) was asked: *"Did the*

Messenger of Allāh ﷺ give preference to you in anything?" So he said: *"The Messenger of Allāh ﷺ did not give preference to us in anything which he did not include all of the people in, except a writing in the sheath of this sword of mine."* He said: So he brought out a sheet in which it was written: *"Allāh has cursed the one who curses his father, and Allāh has curses the one who shelters an innovator, and Allāh has cursed the one who slaughters for others than Allāh and Allāh has cursed the one who steals the guidepost[98] of the land."*

1254 – حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، نا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ، نا مَنْصُورُ بْنُ حَيَّانَ ، نا أَبُو الطُّفَيْلِ عَامِرُ بْنُ وَاثِلَةَ قَالَ: كُنْتُ عِنْدَ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ فَأَتَاهُ رَجُلٌ فَقَالَ: مَا كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ؟ يُسِرُّ إِلَيْكَ؟ قَالَ: فَغَضِبَ وَقَالَ: مَا كَانَ النَّبِيُّ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ يُسِرُّ إِلَيَّ شَيْئًا يَكْتُمُ النَّاسَ غَيْرَ أَنَّهُ قَدْ حَدَّثَنِي بِكَلِمَاتٍ أَرْبَعٍ فَقَالَ: مَا هُنَّ يَا أَمِيرَ الْمُؤْمِنِينَ؟ قَالَ: «لَعَنَ اللَّهُ مَنْ لَعَنَ وَالِدَهُ، وَلَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ وَلَعَنَ اللَّهُ مَنْ آوَى مُحْدِثًا وَلَعَنَ اللَّهُ مَنْ غَيَّرَ مَنَارَ الْأَرْضِ»

1254. Zuhayr ibn Harb narrated to us (and said) Marwān ibn Mu'āwiyah Al-Fazārī narrated to us (and said) Mansūr ibn Hayyān narrated to us (and said): Abū At-Tufayl 'Āmir ibn Wāilah narrated to us and said: I was with 'Alī (radiAllāhu 'anhu) when a man came to him and said: *"What did the Prophet ﷺ inform you about in secret?"* So he got angry and said: *"The Prophet ﷺ did not inform me about anything in secret hidden from the people, except that he narrated four things to me."* Then he said: *"And what are those, O Amīr Al-Muminīn?"* He said: *"Allāh has cursed the one who curses his father, and Allāh has cursed the one who slaughters for others than Allāh, and Allāh has cursed the one who shelters an innovator and Allāh has cursed the one who changes the guidepost of the land."*

1255 – حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، نا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ مَنْصُورِ بْنِ حَيَّانَ، عَنْ أَبِي الطُّفَيْلِ، قَالَ: قُلْنَا لِعَلِيٍّ رَضِيَ اللَّهُ عَنْهُ أَخْبِرْنَا بِشَيْءٍ أَسَرَهُ إِلَيْكَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. فَقَالَ: مَا أَسَرَّ إِلَيَّ شَيْئًا كَتَمَهُ النَّاسَ وَلَكِنِّي سَمِعْتُهُ يَقُولُ: «لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ» فَذَكَرَ الْحَدِيثَ

1255. Abū Bakr ibn Abī Shaybah narrated to us (and said): Abū Khālid Al-Ahmar narrated to us, from Mansūr ibn Hayyān, from Abū At-Tufayl who said: We said to 'Alī (*radiAllāhu 'anhu*): *"Inform us about something which the Messenger of Allāh ﷺ said to you in secret."* So he said: *"He did not say anything in secret to me that I have hidden (without informing about it), but I heard him saying: **'Allāh has cursed the one who slaughters for others than Allāh.'**"* And he mentioned the *hadīth*.

[98] The guidepost that shows the division of land between two neighbors.

1256 – وَحَدَّثَنِيهِ أَبُو الشَّعْثَاءِ عَلِيُّ بْنُ الْحَسَنِ بْنِ سُلَيْمَانَ قَالَ: نا سُلَيْمَانُ بْنُ حَيَّانَ، عَنِ مَنْصُورِ بْنِ حَيَّانَ، قَالَ: سَمِعْتُ عَامِرَ بْنَ وَائِلَةَ، قَالَ: قِيلَ لِعَلِيٍّ رَضِيَ اللَّهُ عَنْهُ: أَخْبِرْنَا بِشَيْءٍ أَسَرَّ إِلَيْكَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «مَا أَسَرَّ إِلَيَّ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ شَيْئًا وَكَتَمَهُ النَّاسَ» فَذَكَرَ الْحَدِيثَ

1256. And Abū Ash-Sha'thā 'Alī ibn Al-Hasan ibn Sulaymān (also) narrated it to me and said: Sulaymān ibn Hayyān narrated to us, from Mansūr ibn Hayyan who said: I heard 'Āmir ibn Wāilah who said: It was said to 'Alī (*radiAllāhu 'anhu*): *"Inform us about something which the Messenger of Allāh ﷺ said to you in secret."* So he said: *"The Messenger of Allāh ﷺ did not say anything to me in secret, which I have hidden from the people."* And he mentioned the *hadīth*.

1257 – حَدَّثَنِي أَبِي، نا أَسْوَدُ بْنُ عَامِرٍ، حَدَّثَنِي عَبْدُ الْحَمِيدِ بْنُ أَبِي جَعْفَرٍ يَعْنِي الْفَرَّاءَ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ زَيْدِ بْنِ يُثَيْعٍ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ مَنْ نُؤَمِّرُ بَعْدَكَ؟ قَالَ: «إِنْ تُؤَمِّرُوا أَبَا بَكْرٍ تَجِدُوهُ أَمِينًا زَاهِدًا فِي الدُّنْيَا رَاغِبًا فِي الْآخِرَةِ، وَإِنْ تُؤَمِّرُوا عُمَرَ تَجِدُوهُ قَوِيًّا أَمِينًا لَا يَخَافُ فِي اللَّهِ لَوْمَةَ لَائِمٍ، وَإِنْ تُؤَمِّرُوا عَلِيًّا وَلَا أَرَاكُمْ فَاعِلِينَ تَجِدُوهُ هَادِيًا مَهْدِيًّا يَأْخُذُ بِكُمْ إِلَى الطَّرِيقِ الْمُسْتَقِيمِ»

1257. My father narrated to me (and said): Aswad ibn 'Āmir narrated to us (and said): 'Abdul-Hamīd ibn Abū Ja'far (i.e. Al-Farrā) narrated to me, from Ismā'īl, from Abū Ishāq, from Zayd ibn Yuthay', from 'Alī (*radiAllāhu 'anhu*) who said: It was said: *"O Messenger of Allāh, who should we appoint as a leader after you?"* He said: ***"If you appoint Abū Bakr, you will find him trustworthy, uninterested in dunyā and longing for the ākhirah. And if you appoint 'Umar you will find him strong and trustworthy, and he does not fear the blame of the blamer. And if you appoint 'Alī – and I do not see you doing that – then you will find him guided and a guide who will take you towards the Straight Path."***

1258 – حَدَّثَنِي أَبِي وَأَبُو خَيْثَمَةَ قَالَا: نا أَبُو مُعَاوِيَةَ، نا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، قَالَ: خَطَبَنَا عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ فَقَالَ مَنْ زَعَمَ أَنَّ عِنْدَنَا شَيْئًا نَقْرَؤُهُ إِلَّا كِتَابَ اللَّهِ عَزَّ وَجَلَّ وَهَذِهِ الصَّحِيفَةَ " قَالَ أَبِي رَحِمَهُ اللَّهُ: صَحِيفَةٌ فِيهَا أَسْنَانُ الْإِبِلِ وَأَشْيَاءُ مِنَ الْجِرَاحَاتِ «فَقَدْ كَذَبَ» . قَالَ: وَفِيهَا قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «الْمَدِينَةُ حَرَمٌ مَا بَيْنَ عِيرٍ إِلَى ثَوْرٍ مَنْ أَحْدَثَ فِيهَا حَدَثًا أَوْ آوَى فِيهَا مُحْدِثًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يَقْبَلُ اللَّهُ عَزَّ وَجَلَّ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفًا وَلَا عَدْلًا، وَذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ يَسْعَى بِهَا أَدْنَاهُمْ» وَزَادَ أَبِي فِي حَدِيثِهِ: «وَمَنِ ادَّعَى إِلَى غَيْرِ أَبِيهِ أَوْ تَوَلَّى غَيْرَ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يَقْبَلُ اللَّهُ يَوْمَ الْقِيَامَةِ مِنْهُ عَدْلًا وَلَا صَرْفًا»

1258. My father and Abū Khaythamah (both) narrated to me and said: Abū Mu'āwiyah narrated to us (and said): Al-A'mash narrated to us, from Ibrāhīm At-Taymī, from his father who said: 'Alī (*radiAllāhu 'anhu*) held a sermon for us and said: *"Whoever claims that we have something which we read besides the Book of Allāh – 'azza wa jalla – and this sheet..."* – My father – *rahimahullāh* – said: A sheet in which there were something about blood money and the punishments for crimes – *"…he*

has verily lied." He said: *"And in it (i.e. the sheet) is: The Messenger of Allāh ﷺ said:* ***'Al-Madīnah is sacred, what is between 'Īr and Thawr. Whoever invents an innovation in it, or shelters an innovator in it, then the curse of Allāh, the angels and all people is upon him. Allāh – azza wa jalla – will not accept any obligatory nor voluntary deeds from him on the Day of Resurrection. And the protection of the Muslims is one, (even) the lowest of them strives to establish it.'"*** And my father added in his *hadīth*: ***"And whoever is called with another name than his fathers, or he allies with other than his allies, then the curse of Allāh, the angels and all people is upon him. Allāh will not accept any obligatory nor voluntary deeds from him on the Day of Resurrection."***

1259 – حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ الْهَمْدَانِيُّ، حَدَّثَنِي حَفْصٌ، يَعْنِي ابْنَ غِيَاثٍ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، قَالَ: خَطَبَنَا عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ وَعَلَيْهِ سَيْفٌ فِيهِ صَحِيفَةٌ مُعَلَّقَةٌ بِهِ فَقَالَ: " وَاللَّهِ مَا عِنْدَنَا كِتَابٌ نَقْرَؤُهُ إِلَّا كِتَابَ اللَّهِ عَزَّ وَجَلَّ وَمَا فِي هَذِهِ الصَّحِيفَةِ فَأَخْرَجَهَا فَنَشَرَهَا فَإِذَا فِيهَا أَسْنَانٌ وَإِذَا فِيهَا: «الْمَدِينَةُ حَرَامٌ مَا بَيْنَ عِيرٍ وَثَوْرٍ» ثُمَّ ذَكَرَ الْحَدِيثَ

1259. Muhammad ibn 'Abdillāh Numayr Al-Hamadānī narrated to me (and said): Hafs (i.e. ibn Ghiyāth) narrated to me, from Al-A'mash, from Ibrāhīm At-Taymī, from his father who said: 'Alī (*radiAllāhu 'anhu*) held a sermon for us, and on him was a sword with a sheet hanging from it. Then he said: *"By Allāh, we do not have a book we read in, except the Book of Allāh – 'azza wa jalla – and what is in this sheet."* Then he brought it out and spread it. And in it was (judgments regarding) bloodmoney, and in it was: ***"Al-Madīnah is sacred, what is between 'Īr and Thawr."*** Then he mentioned the *hadīth*.

1260 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا عِنْدَنَا شَيْءٌ إِلَّا كِتَابَ اللَّهِ عَزَّ وَجَلَّ وَهَذِهِ الصَّحِيفَةَ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «الْمَدِينَةُ حَرَمٌ مَا بَيْنَ عِيرٍ إِلَى ثَوْرٍ مَنْ أَحْدَثَ فِيهَا حَدَثًا أَوْ آوَى مُحْدِثًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ» فَذَكَرَ الْحَدِيثَ إِلَى آخِرِهِ

1260. My father narrated to me (and said): 'Abdur-Rahmān ibn Mahdī narrated to us, from Sufyān, from Al-A'mash, from Ibrāhīm At-Taymi, from his father, from 'Alī (*radiAllāhu 'anhu*) who said: *"We do not have anything except the Book of Allāh – 'azza wa jalla – and this sheet from the Prophet ﷺ:* ***'Al-Madīnah is sacred, what is between 'Īr and Thawr. Whoever invents an innovation in it, or shelters an innovator in it, then the curse of Allāh, the angels and all people is upon him.'"*** And he mentioned the *hadīth* until its end.

1261 – حَدَّثَنِي أَبِي، نا مُحَمَّدُ بْنُ جَعْفَرٍ، نا شُعْبَةُ، عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، قَالَ: قِيلَ لِعَلِيٍّ رَضِيَ اللَّهُ عَنْهُ: إِنَّ رَسُولَكُمْ كَانَ يَخُصُّكُمْ بِشَيْءٍ دُونَ النَّاسِ عَامَّةً؟ قَالَ: «مَا خَصَّنَا رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

بِشَيْءٍ لَمْ يَخُصَّ بِهِ النَّاسَ لَيْسَ شَيْءٌ فِي قِرَابِ سَيْفِي هَذَا» فَأَخْرَجَ صَحِيفَةً فَذَكَرَ الْحَدِيثَ إِلَّا أَنَّ شُعْبَةَ خَالَفَهُمْ قَالَ: عَنِ الْحَارِثِ بْنِ سُوَيْدٍ فَأَخْطَأَ إِنَّمَا هُوَ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ عَنْ أَبِيهِ وَهُوَ الصَّوَابُ إِنْ شَاءَ اللَّهُ

1261. My father narrated to me (and said): Muhammad ibn Ja'far narrated to us (and said): Shu'bah narrated to us, from Sulaymān, from Ibrāhīm At-Taymī, from Al-Hārith ibn Suwayd who said: It was said to 'Alī (radiAllāhu 'anhu): *"Did your Messenger used to single you out in anything besides the general people?"* He said: *"The Messenger of Allāh ﷺ did not single us out in anything which he did not also inform the people. There is nothing (new) in this sheath of my sword."* Then he brought out a sheet. And he mentioned the *hadīth*. Except that Shu'bah opposed them and said: From Al-Hārith ibn Suwayd. And he made a mistake. It is verily from Ibrāhīm At-Taymī, from his father. And this is correct, *in shā Allāh*.

1262 – حَدَّثَنِي سُرَيْجُ بْنُ يُونُسَ أَبُو الْحَارِثِ وَكَانَ صَدُوقًا ثِقَةً رَجُلًا صَالِحًا، نا أَبُو حَفْصٍ الْأَبَّارُ وَاسْمُهُ عُمَرُ بْنُ عَبْدِ الرَّحْمَنِ عَنِ الْحَكَمِ بْنِ عَبْدِ الْمَلِكِ، عَنِ الْحَارِثِ بْنِ حَصِيرَةَ، عَنْ أَبِي صَادِقٍ، عَنْ رَبِيعَةَ بْنِ نَاجِذٍ، عَنْ عَلِيٍّ، رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ: النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «فِيكَ مَثَلٌ مَنْ عِيسَى صَلَوَاتُ اللَّهُ عَلَيْهِ وَسَلَامُهُ أَبْغَضَتْهُ يَهُودُ حَتَّى بَهَتُوا أُمَّهُ وَأَحَبَّتْهُ النَّصَارَى حَتَّى أَنْزَلُوهُ بِالْمَنْزِلَةِ الَّتِي لَيْسَ بِهِ» ثُمَّ قَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: هَلَكَ فِيَّ رَجُلَانِ مُحِبٌّ مُفْرِطٍ وَمُبْغِضٍ مُفْرِطٍ يُقَرِّظُنِي بِمَا لَيْسَ فِيَّ وَمُبْغِضٌ يَحْمِلُهُ شَنَآنِي عَلَى أَنْ يَبْهَتَنِيَ

1262. Surayj ibn Yūnus Abū Al-Hārith– and he was truthful, trustworthy and a righteous man – narrated to me (and said): Abū Hafs Al-Abbār (and his name is 'Umar ibn 'Abdir-Rahmān) narrated to us, from Al-Hakam ibn 'Abdil-Malik, from Al-Hārith ibn Hasīrah, from Abū Sādiq, from Rabī'ah ibn Nājidh, from 'Alī (*radiAllāhu 'anhu*) who said: The Prophet ﷺ said: ***"In you there is an example of 'Īsā (salawātullāhi 'alayhi wa salāmuhu). The Jews hated him (so much) that they falsely accused his mother, and the Christians loved him (so much) that they gave him a status which he did not have."*** Then 'Alī (*radiAllāhu 'anhu*) said: *"Two (types) of men are destroyed due to me; an excessive lover and an excessive hater. (The lover) praises me with what I don't have (of characteristics), and a hating man who lets the hate for me lead him to falsely accusing me."*

1263 – حَدَّثَنِي سُفْيَانُ بْنُ وَكِيعِ بْنِ الْجَرَّاحِ بْنِ مَلِيحِ بْنِ عَدِيِّ بْنِ فَرَسٍ الرُّوَاسِيُّ، نا خَالِدُ بْنُ مَخْلَدٍ، نا أَبُو غَيْلَانَ الشَّيْبَانِيُّ، عَنِ الْحَكَمِ بْنِ عَبْدِ الْمَلِكِ، عَنِ الْحَارِثِ بْنِ حَصِيرَةَ، عَنْ أَبِي صَادِقٍ، عَنْ رَبِيعَةَ بْنِ نَاجِذٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَعَانِي رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «إِنَّ فِيكَ مِنْ عِيسَى مَثَلًا أَبْغَضَتْهُ يَهُودُ حَتَّى بَهَتُوا أُمَّهُ، وَأَحَبَّتْهُ النَّصَارَى حَتَّى أَنْزَلُوهُ بِالْمَنْزِلِ الَّذِي لَيْسَ بِهِ» أَلَا وَإِنَّهُ يَهْلِكُ فِيَّ اثْنَانِ مُحِبٌّ مُفْرِطٌ يُقَرِّظُنِي بِمَا لَيْسَ فِيَّ وَمُبْغِضٌ مُفْتَرٍ يَحْمِلُهُ شَنَآنِي عَلَى أَنْ يَبْهَتَنِي أَلَا وَإِنِّي لَسْتُ بِنَبِيٍّ وَلَا يُوحَى إِلَيَّ وَلَكِنِّي أَعْمَلُ بِكِتَابِ اللَّهِ وَسُنَّةِ نَبِيِّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَا اسْتَطَعْتُ فَمَا أَمَرْتُكُمْ بِهِ مِنْ طَاعَةِ اللَّهِ عَزَّ وَجَلَّ فَحَقٌّ عَلَيْكُمْ طَاعَتِي فِيمَا أَحْبَبْتُمْ وَكَرِهْتُمْ

1263. Sufyān ibn Wakī' ibn Al-Jarrāh ibn Malīh ibn 'Adī ibn Faras Ar-Ruwāsī narrated to me (and said): Khālid ibn Makhlad narrated to us (and said): Abū Ghaylān Ash-Shaybānī narrated to us, from Al-Hakam ibn 'Abdul-Malik, from Al-Hārith ibn Hasīrah, from Abū Sādiq, from Rabī'ah ibn Nājidh, from 'Alī ibn Abū Tālib (*radiAllāhu 'anhu*) who said: *"The Messenger of Allāh ﷺ called me and said:* ***'In you there is an example of 'Īsā (salawātullāhi 'alayhi wa salāmuhu). The Jews hated him (so much) that they falsely accused his mother, and the Christians loved him (so much) that they gave him a status which he did not have.'*** *Verily two types of people will be destroyed due to me; one who loves excessively, who will praise me with what I am not, and one who hates and slanders, whose hatred towards me will make him invent lies against me. Verily I am not a prophet, nor has anything been revealed to me. Rather, I act according to the Book of Allāh and the Sunnah of His Messenger ﷺ as much as I am capable of it. So whatever I order you from the obedience of Allāh – 'azza wa jalla – then it is an obligation upon you to obey me in both what you like and what you dislike."*

1264 – حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، نا فُضَيْلُ بْنُ سُلَيْمَانَ يَعْنِي النُّمَيْرِيَّ ، نا مُحَمَّدُ بْنُ أَبِي يَحْيَى، عَنْ إِيَاسِ بْنِ عَمْرٍو الْأَسْلَمِيِّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّهُ سَيَكُونُ اخْتِلَافٌ أَوْ أَمْرٌ فَإِنِ اسْتَطَعْتَ أَنْ يَكُونَ السَّلَمُ فَافْعَلْ»

1264. Muhammad ibn Abī Bakr Al-Muqaddamī narrated to me (and said): Fudayl ibn Sulaymān (i.e. An-Numayrī) narrated to us (and said): Muhammad ibn Abī Yahyā narrated to us, from Iyyās ibn 'Amr Al-Aslamī, from 'Alī ibn Abū Tālib (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"There will verily be disagreement or an issue (of disagreement). So if you are capable of being passive, then be so."***

1265 – حَدَّثَنِي أَبِي، نا يَحْيَى بْنُ سَعِيدٍ، نا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، نا قَتَادَةُ، عَنِ الْحَسَنِ، عَنْ قَيْسِ بْنِ عُبَادٍ، قَالَ: انْطَلَقْتُ أَنَا وَالْأَشْتَرُ، إِلَى عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ وَذَكَرَ الْحَدِيثَ وَذَكَرَ قِصَّةَ الصَّحِيفَةِ

1265. My father narrated to me (and said): Yahyā ibn Sa'īd narrated to us (and said): Sa'īd ibn Abī 'Arūbah narrated to us (and said): Qatādah narrated to us, from Al-Hasan, from Qays ibn 'Abbād who said: *"Al-Ashtar and I went out to see 'Alī (radiAllāhu 'anhu)."* And he mentioned the *hadīth*, and he mentioned the story of the sheet.

1266 – حَدَّثَنِي أَبُو مَعْمَرٍ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ نا ابْنُ عُلَيَّةَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ قَيْسِ بْنِ عَبَّادٍ، قَالَ: قُلْتُ لِعَلِيٍّ رَضِيَ اللَّهُ عَنْهُ أَرَأَيْتَ مَسِيرَكَ هَذَا عَهْدٌ عَهِدَهُ إِلَيْكَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَمْ رَأْيٌ رَأَيْتَهُ؟ قَالَ: مَا تُرِيدُ إِلَى هَذَا؟ قُلْتُ: دِينَنَا دِينَنَا. قَالَ: «مَا عَهِدَ إِلَيَّ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي شَيْءٍ وَلَكِنْ رَأْيٌ رَأَيْتُهُ»

1266. Abū Ma'mar Ismā'īl ibn Ibrāhīm narrated to me (and said): Ibn 'Ulayyah narrated to us, from Yūnus, from Al-Hasan, from Qays ibn 'Abbād who said: I said

to ʻAlī (*radiAllāhu ʻanhu*): *"This direction which you are going in, is this something which the Messenger of Allāh ﷺ have advised you to do, or is it an opinion that you have yourself?"* He said: *"And what do you want with that (question)?"* I said: *"Our religion, our religion."* He said: *"The Prophet ﷺ did not advise me to do anything, rather it is an opinion that I have myself."*

1267 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّزَّاقِ، نا مَعْمَرٌ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنِ الْحَسَنِ، عَنْ قَيْسِ بْنِ عَبَّادٍ، قَالَ: كُنَّا مَعَ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ فَكَانَ إِذَا شَهِدَ مَشْهَدًا أَوْ أَشْرَفَ عَلَى أَكَمَةٍ أَوْ هَبَطَ وَادِيًا قَالَ: صَدَقَ اللَّهُ وَرَسُولُهُ. فَقُلْتُ لِرَجُلٍ مِنْ بَنِي يَشْكُرَ انْطَلِقْ بِنَا إِلَى أَمِيرِ الْمُؤْمِنِينَ حَتَّى نَسْأَلَهُ عَنْ قَوْلِهِ صَدَقَ اللَّهُ وَرَسُولُهُ. قَالَ: فَانْطَلَقْنَا إِلَيْهِ فَقُلْنَا يَا أَمِيرَ الْمُؤْمِنِينَ رَأَيْنَاكَ إِذَا شَهِدْتَ مَشْهَدًا أَوْ هَبَطْتَ وَادِيًا أَوْ أَشْرَفْتَ عَلَى أَكَمَةٍ قُلْتَ صَدَقَ اللَّهُ وَرَسُولُهُ فَهَلْ عَهِدَ إِلَيْكَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ شَيْئًا فِي ذَلِكَ؟ قَالَ: فَأَعْرَضَ عَنَّا فَأَلْحَحْنَا عَلَيْهِ فَلَمَّا رَأَى ذَلِكَ قَالَ: «وَاللَّهِ مَا عَهِدَ إِلَيَّ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَهْدًا إِلَّا شَيْئًا عَهِدَهُ إِلَى النَّاسِ وَلَكِنَّ النَّاسَ وَقَعُوا عَلَى عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ فَقَتَلُوهُ ثُمَّ إِنِّي رَأَيْتُ أَنِّيَ أَحَقُّهُمْ بِهَذَا الْأَمْرِ فَوَثَبْتُ عَلَيْهِ فَاللَّهُ أَعْلَمُ أَصَبْنَا أَمْ أَخْطَأْنَا»

1267. My father narrated to me (and said): ʻAbdur-Razzāq narrated to us (and said): Maʻmar narrated to us, from ʻAlī ibn Zayd, from Al-Hasan, from Qays ibn ʻAbbād who said: We were with ʻAlī (*radiAllāhu ʻanhu*) and whenever he would witness a battle, or climb a hill or descend into a valley, he would say: *"Allāh and His Messenger have spoken the truth."* So I said to a man from Banū Yashkur: *"Take us to Amīr Al-Muminīn so we can ask him about him saying: Allāh and His Messenger have spoken the truth."* He said: So we went to him and said: *"O Amīr Al-Muminīn, we have seen you that when you witness a battle or descend into a valley or climb a hill, then you say: Allāh and His Messenger have spoken the truth. So have the Messenger of Allāh ﷺ left some information for you regarding that?"* He said: So he turned away from us, but we insisted on him (telling us). So when he saw that, he said: *"By Allāh, the Messenger of Allāh ﷺ did not leave anything to me, except the same which he has left for the people. But it was the people who attacked ʻUthmān (radiAllāhu ʻanhu) and killed him. Then I saw that I was the most deserving of this affair (i.e. the Khilāfah) so I jumped upon it. So Allāh knows whether we did the correct thing or we made a mistake."*

1268 – حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ أَبُو عِمْرَانَ الْوَرْكَانِيُّ، نا أَبُو عَقِيلٍ يَحْيَى بْنُ الْمُتَوَكِّلِ عَنْ كَثِيرٍ النَّوَّاءِ، عَنْ إِبْرَاهِيمَ بْنِ حَسَنِ بْنِ حَسَنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ «يَظْهَرُ فِي أُمَّتِي فِي آخِرِ الزَّمَانِ قَوْمٌ يُسَمَّوْنَ الرَّافِضَةَ يَرْفُضُونَ الْإِسْلَامَ»

1268. Muhammad ibn Jaʻfar Abū ʼImrān Al-Warkānī narrated to me (and said): Abū ʻAqīl Yahyā ibn Al-Mutawakkil narrated to us, from Kathīr An-Nawwā, from Ibrāhīm ibn Hasan ibn Hasan ibn ʼAlī ibn Abī Tālib, from his father, from his grandfather who said: ʼAlī ibn Abī Tālib (*radiAllāhu ʻanhu*) said: The Messenger of

Allāh ﷺ said: ***"In my Ummah in the last times a people will emerge who are called Ar-Rāfidah. They will refuse Al-Islām."***

1269 – حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ لُوَيْنٌ الْأَسَدِيُّ، حَدَّثَنَا أَبُو عَقِيلٍ يَحْيَى بْنُ الْمُتَوَكِّلِ عَنْ أَبِي إِسْمَاعِيلَ كَثِيرِ النَّوَّاءِ، عَنْ إِبْرَاهِيمَ بْنِ الْحَسَنِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «يَظْهَرُ فِي أُمَّتِي فِي آخِرِ الزَّمَانِ قَوْمٌ يُسَمَّوْنَ الرَّافِضَةَ يَرْفُضُونَ الْإِسْلَامَ»

1269. Muhammad ibn Sulaymān Luwayn Al-Asadī narrated to us (and said): Abū ʻAqīl Yahyā ibn Al-Mutawakkil narrated to us, from Abū Ismāʻīl Kathīr An-Nawwā, from Ibrāhīm ibn Al-Hasan, from his father, from his grandfather ʻAlī ibn Abī Tālib who said: The Messenger of Allāh ﷺ said: ***"In my Ummah in the last times a people will emerge who are called Ar-Rāfidah. They will refuse Al-Islām."***

1270 – حَدَّثَنِيهِ سُفْيَانُ بْنُ وَكِيعٍ، نا يَزِيدُ بْنُ هَارُونَ، عَنْ أَبِي عَقِيلٍ يَحْيَى بْنِ الْمُتَوَكِّلِ نا كَثِيرٌ أَبُو إِسْمَاعِيلَ، عَنْ إِبْرَاهِيمَ بْنِ الْحَسَنِ بْنِ الْحَسَنِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «يَكُونُ فِي آخِرِ الزَّمَانِ قَوْمٌ يُسَمَّوْنَ الرَّافِضَةَ يَرْفُضُونَ الْإِسْلَامَ»

1270. Sufayn ibn Wakīʻ (also) narrated it to me (and said): Yazīd ibn Hārūn narrated to us, from Abū ʻAqīl Yahyā ibn Al-Mutawakkil (who said): Kathīr Abū Ismāʻīl narrated to us, from Ibrāhīm ibn Al-Hasan ibn Al-Hasan, from his father, from his grandfather, from ʻAlī ibn Abī Tālib, from the Prophet ﷺ who said: ***"In my Ummah in the last times a people will emerge who are called Ar-Rāfidah. They will refuse Al-Islām."***

1271 – حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ الْوَرْكَانِيُّ، نا أَبُو شِهَابٍ عَبْدُ رَبِّهِ بْنُ نَافِعٍ الْحَنَّاطُ الْكُوفِيُّ، عَنْ كَثِيرٍ النَّوَّاءِ، عَنْ إِبْرَاهِيمَ بْنِ الْحَسَنِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، يَرْفَعُهُ قَالَ: «يَجِيءُ قَوْمٌ قَبْلَ قِيَامِ السَّاعَةِ يُسَمَّوْنَ الرَّافِضَةَ بُرَآءُ مِنَ الْإِسْلَامِ»

1271. Muhammad ibn Jaʼfar Al-Warkānī narrated to me (and said): Abū Shihāb ʻAbdu Rabbihi ibn Nāfiʻ Al-Hannāt Al-Kūfī narrated to us, from Kathīr An-Nawwā, from Ibrāhīm ibn Al-Hasan, from his father, from his grandfather who lifted it (i.e. ascribed it to the Prophet) and said: ***"There will come a people before the Hour is established who are called Ar-Rāfidah. They have nothing to do with Al-Islām."***

1272 – حَدَّثَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ سَمُرَةَ الْأَحْمَسِيُّ، نا أَبُو يَحْيَى الْحِمَّانِيُّ، عَنْ أَبِي جَنَابٍ الْكَلْبِيِّ، عَنْ أَبِي سُلَيْمَانَ الْهَمْدَانِيِّ أَوِ النَّخَعِيِّ، عَنْ عَمِّهِ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِيَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «يَا عَلِيُّ أَنْتَ وَشِيعَتُكَ فِي الْجَنَّةِ وَإِنَّ قَوْمًا لَهُمْ نَبْزٌ يُقَالُ لَهُ الرَّافِضَةُ إِنْ أَدْرَكْتَهُمْ فَاقْتُلْهُمْ فَإِنَّهُمْ مُشْرِكُونَ» قَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: يَنْتَحِلُونَ حُبَّنَا أَهْلَ الْبَيْتِ وَلَيْسُوا كَذَلِكَ وَآيَةُ ذَلِكَ أَنَّهُمْ يَشْتُمُونَ أَبَا بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا

1272. Muhammad ibn Ismā'īl ibn Samurah Al-Ahmasī narrated to me (and said): Abū Yahyā Al-Himmānī narrated to us, from Abū Janāb Al-Kalbī, from Abū Sulaymān Al-Hamadhānī or An-Nakha'ī, from his uncle, from 'Alī (*radiAllāhu 'anhu*) who said: The Prophet ﷺ said to me: ***"O 'Alī, you and your adherents are in Paradise. And verily a people who have a nickname, they are called Ar-Rāfidah, if you meet them then kill them, for they are verily mushrikūn."*** 'Alī (*radiAllāhu 'anhu*) said: *"They unrightfully claim to love us the people of the household (of the Prophet ﷺ), but in reality they do not. And the sign of that is that they swear at Abū Bakr and 'Umar (radiAllāhu 'anhumā)."*

1273 – سَأَلْتُ أَبِي: مَنِ الرَّافِضَةُ؟ قَالَ: «الَّذِينَ يَسُبُّونَ أَوْ يَشْتُمُونَ أَبَا بَكْرٍ وَعُمَرَ»

1273. I asked my father about Ar-Rāfidah? He said: *"(They are) those who curse or swear at Abū Bakr and 'Umar."*

1274 – حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ، نا مُحَمَّدُ بْنُ الْحَسَنِ يَعْنِي الْأَسَدِيَّ، نا أَبُو كُدَيْنَةَ، عَنْ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، قَالَ: " لَوْ كَانَتِ الشِّيعَةُ مِنَ الطَّيْرِ لَكَانُوا رَخَمًا قَالَ الشَّعْبِيُّ وَنَظَرْتُ فِي هَذِهِ الْأَهْوَاءِ وَكَلَّمْتُ أَهْلَهَا فَلَمْ أَرَ قَوْمًا أَقَلَّ عُقُولًا مِنَ الْخَشَبِيَّةِ

1274. 'Uthmān ibn Abī Shaybah narrated to me (and said) Muhammad ibn Al-Hasan (i.e. Al-Asadī) narrated to us (and said): Abū Kudaynah narrated to us, from Abū Khālid, from Ash-Sha'bī who said: *"If the Shī'ah were from the birds, then they would be vultures."* Ash-Sha'bī said: *"And I looked into these desires (i.e. innovations) and spoke with their people, and I did not see anyone with less intellect than the Khashabiyyah."*

1275 – حَدَّثَنِي أَبُو هَاشِمٍ زِيَادُ بْنُ أَيُّوبَ دَلُّوَيْهِ، نا أَبُو مُعَاوِيَةَ، نا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ عَلْقَمَةَ، قَالَ: «لَقَدْ غَلَتْ هَذِهِ الشِّيعَةُ فِي عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ كَمَا غَلَتِ النَّصَارَى فِي عِيسَى ابْنِ مَرْيَمَ»

1275. Abū Hāshim Ziyād ibn Ayyūb Dalluwayh narrated to me (and said): Abū Mu'āwiyah narrated to us (and said): Ismā'īl ibn Abī Khālid narrated to us, from Ash-Sha'bī, from 'Alqamah who said: *"These Shī'ah have verily went into extreme with regard to 'Alī ibn Abī Tālib, just like the Christians went into extreme with regard to 'Īsā ibn Maryam."*

1276 – حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى بْنِ أَبِي سَمِينَةَ، نا ابْنُ أَبِي زَائِدَةَ، عَنْ إِسْمَاعِيلَ يَعْنِي ابْنَ أَبِي خَالِدٍ، وَأَبُوهُ يَعْنِي زَكَرِيَّا بْنَ أَبِي زَائِدَةَ، وَمَالِكِ بْنِ مِغْوَلٍ، عَنِ الشَّعْبِيِّ «لَوْ كَانَتِ الشِّيعَةُ مِنَ الطَّيْرِ لَكَانَتْ رَخَمًا وَلَوْ كَانَتْ مِنَ الْبَهَائِمِ لَكَانَتْ حُمُرًا»

1276. Muhammad ibn Yahyā ibn Abī Samīnah narrated to me (and said): Ibn Abī Zāidah narrated to us, from Ismā'īl (i.e. ibn Abū Khālid) and his father (i.e. Zakariyyā ibn Abī Zāidah) and Mālik ibn Mighwal, from Ash-Sha'bī who said: *"If*

the Shī'ah were from the birds they would have been vultures, and if they had been from the animals (on the ground) they would have been donkeys."

1277 – حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى بْنِ أَبِي سَمِينَةَ، نا ابْنُ أَبِي زَائِدَةَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ «مَا رَأَيْتُ قَوْمًا أَحْمَقَ مِنَ الشِّيعَةِ لَوْ أَرَدْتُ أَنْ يَمْلَأُوا لِي بَيْتِي هَذَا وَرِقًا لَمَلَأُوهُ»

1277. Muhammad ibn Yahyā ibn Abī Samīnah narrated to me (and said): Ibn Abī Zāidah narrated to us, from Ismā'īl ibn Abī Khālid, from Ash-Sha'bī (who said): *"I have not seen a people more stupid than the Shī'ah, and if I wanted them to fill up this house of mine with dirhams of silver, then they would fill it up (in order for me to invent lies for them)."*

1278 – حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُطِيعِ بْنِ رَاشِدٍ، نا هُشَيْمٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، قَالَ: قَالَ عَلْقَمَةُ: «لَقَدْ صَنَعَتْ هَذِهِ الْأُمَّةُ فِي عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ كَمَا صَنَعَتِ النَّصَارَى فِي عِيسَى عَلَيْهِ السَّلَامُ»

1278. 'Abdullāh ibn Mutī' ibn Rāshid narrated to me (and said): Hushaym narrated to us, from Ismā'īl ibn Abī Khālid, from Ash-Sha'bī who said: 'Alqamah said: *"This nation has verily done with regard to 'Alī, just as the Christians have done with 'Īsā ('alayhi as-salām)."*

1279 – حَدَّثَنِي مُحَمَّدُ بْنُ عَبَّادٍ الْمَكِّيُّ، نا سُفْيَانُ بْنُ عُيَيْنَةَ، قَالَ: سَمِعْتُ مَالِكَ بْنَ مِغْوَلٍ، يَقُولُ: سَمِعْتُ الشَّعْبِيَّ، يَقُولُ: «لَوْ شِئْتُ أَنْ يُمْلَأَ بَيْتِي هَذَا وَرِقًا عَلَى أَنْ أَكْذِبَ لَهُمْ عَلَى عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ لَفَعَلْتُ وَاللَّهِ لَا كَذَبْتُ عَلَيْهِ أَبَدًا»

1279. Muhammad ibn 'Abbād Al-Makkī narrated to me (and said): Sufyān ibn 'Uyaynah narrated to us and said: I heard Mālik ibn Mighwal say: I heard Ash-Sha'bī say: *"If I wanted for my house to be filled up with dirhams of silver in return of me lying for them about 'Alī (radiAllāhu 'anhu), then I could do that. By Allāh, I never lied about him."*

1280 – حَدَّثَنِي أَبُو عَبْدِ الرَّحْمَنِ عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ شَبُّوَيْهِ، نا عَبْدُ الْكَرِيمِ بْنُ أَبِي عَبْدِ الْكَرِيمِ، نا وَهْبُ بْنُ زَمْعَةَ، قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: كَانَ الشَّعْبِيُّ فِي زَمَانٍ أَشَدَّ مِنْ زَمَنِ الْمَوَالِي فَذَكَرَ الشِّيعَةَ وَأَيَّامَ الْخُشَبِيَّةِ قَالَ: قَالَ الشَّعْبِيُّ: " لَوْ كَذَبْتُ لَهُمْ كَذْبَةً لَمَلَأُوا لِي هَذِهِ الزَّاوِيَةَ دَنَانِيرَ أَوْ دَرَاهِمَ وَلَكِنْ لَا أَفْعَلُ. ثُمَّ قَالَ لَهُمْ: إِنْ كَانُوا مِنَ الدَّوَابِّ فَهُمْ حِمْيَرٌ وَإِنْ كَانُوا مِنَ الطَّيْرِ فَهُمْ رَخَمٌ "

1280. Abū 'Abdir-Rahmān 'Abdullāh ibn Ahmad ibn Shubbawayh narrated to me (and said): 'Abdul-Karīm ibn Abī 'Abdil-Karīm narrated to us (and said): Wahb ibn Zam'ah narrated to us and said: 'Abdullāh ibn Al-Mubārak said: *"Ash-Sha'bī lived in a time which was worse than the time of the mawālī."* Then he mentioned the Shī'ah and the days of the Khashabiyyah. He said: Ash-Sha'bī said: *"If I had lied for them (with only) one lie, they would have filled this corner up with danānīr (pl. dīnār) and darāhim (pl. dirham), but I would never do it."* Then he said about them: *"If they were*

from these animals, then they would have been donkeys. And if they were from the birds, they would have been vultures."

1281 – قَرَأْتُ عَلَى أَبِي قَالَ: نا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ مُجَالِدٍ، عَنْ عَامِرٍ، قَالَ: خَطَبَ صَعْصَعَةُ بْنُ صُوحَانَ فَذَكَرَ خَلْقَ آدَمَ عَلَيْهِ السَّلَامُ وَالْأُمَمَ وَالْجَاهِلِيَّةَ وَمَبْعَثَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ: «قُبِضَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَاسْتَخْلَفَ اللَّهُ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَأَقَامَ الْمُصْحَفَ وَقَضَى فِي الْكَلَالَةِ ثُمَّ تُوُفِّيَ أَبُو بَكْرٍ رَحِمَ اللَّهُ أَبَا بَكْرٍ وَاسْتُخْلِفَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ فَفَرَضَ الْعَطَاءَ وَدَوَّنَ الدَّوَاوِينَ وَمَصَّرَ الْأَمْصَارَ ثُمَّ قُتِلَ عُمَرُ يَرْحَمُ اللَّهُ عُمَرَ فَاسْتَخْلَفَ النَّاسُ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ»

1281. I read for my father. He said: Yahyā ibn Zakariyyā ibn Abī Zāidah narrated to us, from Mujālid, from ʻĀmir who said: Sa'sa'ah ibn Sūhān held a sermon and mentioned the creation of Ādam (*'alayhi as-salām*), the nations, the *jāhiliyyah* and the sending of the Prophet ﷺ. Then he said: *"The Prophet ﷺ was taken (i.e. died) and Allāh let Abū Bakr (radiAllāhu 'anhu) be his successor. So he established the Mushaf and he decreed (the judgment of) the kalalah (i.e. the one who has no-one who inherits him). Then Abū Bakr died, may Allāh show Abū Bakr mercy. Then 'Umar (radiAllāhu 'anhu) was the successor after him, so he obligated the bestowals, committed to writing the dawāwīn*[99] *and he established the countries. Then 'Umar was killed, may Allāh show 'Umar mercy. Then the people chose 'Uthmān (radiAllāhu 'anhu) as the successor."*

1282 – حَدَّثَنِي أَبِي، نا أَبُو مُعَاوِيَةَ، نا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ عَلْقَمَةَ، قَالَ: «غَلَتِ الشِّيعَةُ فِي عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ كَمَا غَلَتِ النَّصَارَى فِي عِيسَى ابْنِ مَرْيَمَ عَلَيْهِ السَّلَامُ» قَالَ: «وَكَانَ الشَّعْبِيُّ يَقُولُ لَقَدْ بَغَّضُوا إِلَيْنَا حَدِيثَ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ»

1282. My father narrated to me (and said): Abū Mu'āwiyah narrated to us (and said): Ismā'īl ibn Abī Khālid narrated to us, from Ash-Sha'bī, from 'Alqamah who said: *"The Shī'ah went into extreme with regard to 'Alī (radiAllāhu 'anhu) just like the Christians went into extreme with regard to 'Īsā ibn Maryam ('alayhi as-salām)."* He said: And Ash-Sha'bī used to say: *"They made the speech (or hadīth) about 'Alī (radiAllāhu 'anhu) hateful to us."*

1283 – حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُطِيعِ بْنِ رَاشِدٍ، وَمُحَمَّدُ بْنُ بَكَّارٍ وَهَذَا، لَفْظُ حَدِيثِ عَبْدِ اللَّهِ بْنِ مُطِيعٍ قَالَا: نا هُشَيْمٌ، عَنْ مُجَالِدِ بْنِ سَعِيدٍ، أَنَا الشَّعْبِيُّ، أَنَا الْحَارِثُ الْأَعْوَرُ، قَالَ: سَمِعْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ يَقُولُ: «لَا تَكْرَهُوا إِمَارَةَ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ، وَالَّذِي نَفْسِي بِيَدِهِ مَا بَيْنَكُمْ وَبَيْنَ أَنْ تَنْظُرُوا إِلَى جَمَاجِمِ الرِّجَالِ تَنْدُرُ عَنْ كَوَاهِلِهَا كَأَنَّهَا الْحَنْظَلُ إِلَّا أَنْ يُفَارِقَكُمْ مُعَاوِيَةُ»

1283. 'Abdullāh ibn Mutī' ibn Rāshid and also Muhammad ibn Bakkār – and these are the words of 'Abdullāh ibn Mutī' – (both) narrated to me and said: Hushaym

[99] *Dawāwīn*: Books in which the names of soldiers and those receiving money from the state are written.

narrated to us, from Mujālid ibn Sa'īd, from Ash-Sha'bī, from Al-Hārith Al-A'war who said: I heard 'Alī (*radiAllāhu 'anhu*) say: *"Do not hate the leadership of Mu'āwiyah. There is nothing between you and between you looking at the craniums of men falling from its shoulders as if it were a colocynth, except that Mu'āwiyah deserts you."*

1284 – حَدَّثَنِي إِسْمَاعِيلُ أَبُو مَعْمَرٍ الْهُذَلِيُّ، نا هُشَيْمٌ، عَنِ الْعَوَّامِ بْنِ حَوْشَبٍ، عَنْ أَبِي صَادِقٍ، قَالَ: قَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: " إِنَّ مُعَاوِيَةَ سَيَظْهَرُ عَلَيْكُمْ. قَالُوا: أَفَلَا نُقَاتِلُهُ؟ قَالَ: لَا "

1284. Ismā'īl ibn Ma'mar Al-Hudhalī narrated to me (and said): Hushaym narrated to us, from Al-'Awwām ibn Hawshab, from Abū Sādiq who said: 'Alī (*radiAllāhu 'anhu*) said: *"Mu'āwiyah will verily conquer you."* They said: *"Should we not fight him?"* He said: *"No."*

1285 – حَدَّثَنِي أَبِي، نا الْأَسْوَدُ بْنُ عَامِرٍ، نا شُعْبَةُ، عَنْ حُصَيْنٍ، قَالَ: قُلْتُ لِأَبِي وَائِلٍ: عَلِيٌّ أَعْجَبُ إِلَيْكَ صَنِيعًا أَوْ عُثْمَانُ؟ قَالَ: «عَلِيٌّ» قُلْتُ: فَالْيَوْمَ. قَالَ: «عُثْمَانُ، لِأَنَّهُ قُتِلَ رَحْمَةُ اللَّهِ عَلَيْهِ»

1285. My father narrated to me (and said): Al-Aswad ibn 'Āmir narrated to us (and said): Shu'bah narrated to us, from Husayn who said: I said to Abū Wāil: *"Whose deeds please you more, 'Alī's or 'Uthmān's?"* He said: *"(It used to be) 'Alī."* I said: *"And today?"* He said: *"Uthmān, because he was killed, may the mercy of Allāh be upon him."*

1287 – حَدَّثَنِي أَبُو مَعْمَرٍ، نا سُفْيَانُ، عَنْ عَمْرٍو، قَالَ: بَلَغَنِي أَنَّ أَبَا مُوسَى، كَتَبَ إِلَى عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ: " بَلَغَنِي أَنَّكَ تَقْنُتُ فِي صَلَاةِ الْفَجْرِ تَدْعُو عَلَيَّ وَيُؤَمِّنُ خَلْفَكَ الْجَاهِلُونَ وَقَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ {إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ} [هود: 46]

1287. Abū Ma'mar narrated to me (and said): Sufyān narrated to us, from 'Amr who said: It has reached me that Abū Mūsā wrote to 'Alī (*radiAllāhu 'anhu*): *"It has reached me that you make an invocation in the morning prayer in which you invoke against me, and behind you the ignorant are prayer, while Allāh verily said:*

﴿ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ ﴾

"I verily warn you against being from the ignorant." (Hūd 11:46)"

1288 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ، قَالَ: رَأَى عَبْدُ اللَّهِ بْنُ بُدَيْلِ بْنِ وَرْقَاءَ الْخُزَاعِيُّ رُؤْيَا فَقَصَّهَا عَلَى أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: " إِنْ صَدَقَتْ رُؤْيَاكَ قُتِلْتَ فِي أَمْرٍ ذِي لُبْسٍ فَقُتِلَ مَعَ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ يَوْمَ صِفِّينَ قَالَ عَبْدُ الرَّزَّاقِ: فَحَدَّثْتُ بِهِ ابْنَ عُيَيْنَةَ فَحَدَّثَنِي بِحَدِيثٍ أَسْنَدَهُ أَنَّ بُدَيْلَ بْنَ وَرْقَاءَ رَأَى رُؤْيَا وَامْرَأَتُهُ حَامِلٌ بِعَبْدِ اللَّهِ فَقَصَّهَا عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «فِي بَطْنِ امْرَأَتِكَ غُلَامٌ وَسَيُقْتَلُ شَهِيدًا»

1288. My father narrated to me (and said): 'Abdur-Razzāq narrated to us, from Ma'mar, from Ayyūb, from Ibn Sīrīn who said: 'Abdullāh ibn Budayl ibn Warqā

Al-Khuzā'ī saw a dream and then he narrated it to Abū Bakr (*radiAllāhu 'anhu*), who then said: *"If your dream comes true, then you will be killed during an affair of ambiguity."* Then he was killed along with 'Alī (*radiAllāhu 'anhu*) the day of Siffīn. 'Abdur-Razzāq said: So I narrated it to Ibn 'Uyaynah, and then he narrated to me a hadīth with its chain of narration, that Budayl ibn Warqā saw a dream while his wife was pregnant with 'Abdullāh, which he told to the Prophet ﷺ who said: ***"In the stomach of your wife is a boy who will be killed as a martyr."***

1289 – حَدَّثَنِي أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ، حَدَّثَنِي أَزْهَرُ السَّمَّانُ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، إِنَّهُ لَقِيَ بُدَيْلًا عِنْدَ كَحَالِ الرَّحَبَةِ فَقَالَ: مَا كُنْتُ أَرَاكَ إِلَّا قُتِلْتَ أَمَا تَذْكُرُ رُؤْيَا رَأَيْتَهَا فِي عَهْدِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ؟ فَقَالَ «إِنْ صَدَقَتْ رُؤْيَاكَ قُتِلْتَ فِي أَمْرٍ مُلْتَبِسٍ.» قَالَ مُحَمَّدٌ: «فَنُبِّئْتُ أَنَّهُ قُتِلَ يَوْمَ صِفِّينَ»

1289. Abū Mūsā Muhammad ibn Al-Muthannā Al-'Anazī narrated to me (and said): Azhar As-Sammān narrated to me, from Ibn 'Awn, from Muhammad ibn Sīrīn, from 'Abdur-Rahmān ibn Abī Bakrah, from his father, that he met Budayl the midst of the *masjid*. So he said: *"I verily thought that you had been killed. Do you not remember the dreamed which you had in the time of Abū Bakr (radiAllāhu 'anhu)?"* Then he (also) said: *"If your dream comes true, then you will be killed during an ambiguous matter."* Muhammad said: Then I was (later) informed that he was killed on the day of Siffīn.

1290 – حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَأَبُو مَعْمَرٍ قَالَا: ثنا جَرِيرٌ، عَنْ لَيْثٍ، عَنْ عِمْرَانَ بْنِ ظَبْيَانَ، عَنْ أَبِي يَحْيَى قَالَ: قَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: يَا مَعَاشِرَ بَاهِلَةَ «اغْدُوا عَلَى عَطَايَاكُمْ وَاللَّهُ يَعْلَمُ أَنِّي أَبْغَضُكُمْ وَتَبْغَضُونِي»

1290. 'Uthmān ibn Abī Shaybah and Abū Ma'mar (both) narrated to me and said: Jarīr narrated to us, from Layth, from 'Imrān ibn Dhabyān, from Abū Yahyā who said: 'Alī (*radiAllāhu 'anhu*) said: *"O people of Bahilah. Go now with your bestowings. And Allāh knows that I hate you and you hate me."*

بَيْعَةُ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ

(Chapter 19) The *bay'ah* (pledge of allegiance) to Abū Bakr (*radiAllāhu 'anhu*)

1291 – حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ بْنِ مُحَمَّدٍ الْمَخْزُومِيُّ الْمُسَيَّبِيُّ، نا مُحَمَّدُ بْنُ فُلَيْحِ بْنِ سُلَيْمَانَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنِ ابْنِ شِهَابٍ، قَالَ: «وَغَضِبَ رِجَالٌ مِنَ الْمُهَاجِرِينَ فِي بَيْعَةِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ مِنْهُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ وَالزُّبَيْرُ بْنُ الْعَوَّامِ رَضِيَ اللَّهُ عَنْهُمَا فَدَخَلَا بَيْتَ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَمَعَهُمَا السِّلَاحُ فَجَاءَهُمَا عُمَرُ رَضِيَ اللَّهُ عَنْهُ فِي عِصَابَةٍ مِنَ الْمُسْلِمِينَ فِيهِمْ أُسَيْدُ وَسَلَمَةُ بْنُ سَلَامَةَ بْنِ وَقْشٍ وَهُمَا مِنْ بَنِي عَبْدِ الْأَشْهَلِ وَيُقَالُ فِيهِمْ ثَابِتُ بْنُ قَيْسِ بْنِ الشَّمَّاسِ أَخُو بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ فَأَخَذَ أَحَدُهُمْ سَيْفَ الزُّبَيْرِ فَضَرَبَ بِهِ الْحَجَرَ حَتَّى كَسَرَهُ» قَالَ مُوسَى بْنُ عُقْبَةَ: قَالَ سَعْدُ بْنُ إِبْرَاهِيمَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ «أَنَّ عَبْدَ الرَّحْمَنِ كَانَ مَعَ عُمَرَ يَوْمَئِذٍ وَأَنَّ مُحَمَّدَ بْنَ مَسْلَمَةَ كَسَرَ سَيْفَ الزُّبَيْرِ»

1291. Muhammad ibn Ishāq ibn Muhammad Al-Makhzūmī Al-Musayyabī narrated to us (and said): Muhammad ibn Fulayh ibn Sulaymān narrated to us, from Mūsā ibn 'Uqbah, from Ibn Shihāb who said: *"And some men from the Muhājirūn became angry regarding the pledge of allegiance to Abū Bakr (radiAllāhu 'anhu), and among them were 'Alī ibn Abī Tālib and Az-Zubayr ibn Al-'Awwām. So they both entered the house of Fātimah the daughter of the Messenger of Allāh ﷺ and they had weapons with them. Then 'Umar (radiAllāhu 'anhu) came to them along with a group of the Muslims. Among them were Usayd and Salamah ibn Salamah ibn Waqsh. And these two were from Banū Al-Ashhal. And it is said that among them were: Thābit ibn Qays ibn Ash-Shammās the brother of Banū Al-Hārith ibn Al-Khazraj. Then one of them took the sword of Az-Zubayr and struck a stone with it until it (i.e. the sword) broke."* Mūsā ibn 'Uqbah said: Sa'd ibn Ibrāhīm said: Ibrāhīm ibn 'Abdur-Rahmān ibn 'Awf narrated to me: That 'Abdur-Rahmān was with 'Umar that day, and that Muhammad ibn Maslamah broke the sword of Az-Zubayr.

وَاللَّهُ أَعْلَمُ

And Allāh knows best.[100]

[100] Muhib At-Tabarī narrated this narration and then he said:
وهذا محمول على تقدير صحته على تسكين نار الفتنة وإغماد سيفها لا على قصد إهانة الزبير وتخلف عن بيعة أبي بكر يومئذ سعد بن عبادة في طائفة من الخزرج وعلي بن أبي طالب وابناه والعباس عم رسول الله صلى الله عليه وسلم وبنوه في بني هاشم والزبير وطلحة وسلمان وعمار وأبو ذر والمقداد وغيرهم من المهاجرين وخالد بن سعيد بن العاص ثم إنهم بايعوا كلهم فمنهم من أسرع ببيعته ومنهم من تأخر حيناً
"And this (i.e. him breaking his sword) is interpreted – based upon the assumption that it is sahīh – as (the intent of) calming the fire of tribulation and sheathing its sword, and not as the intent to belittle Az-Zubayr. And those who were late in pledging allegiance to Abū Bakr that day were Sa'd ibn 'Ubādah along with a group of Al-Khazraj, 'Alī ibn Abū Tālib and his two sons, Al-'Abbās the uncle of the Messenger of Allāh ﷺ and his sons from Banū Hāshim, Az-Zubayr, Talhah, Salmān, 'Ammār, Abū Dhar, Al-Miqdād and other than these from the Muhājirūn, and Khālid ibn Sa'īd ibn Al-'Ās. Then after that they all pledged their allegiance. Some of them were fast in pledging allegiance to him and some of them came after some time." (Ar-Riyād An-Nadrah fi Manāqib Al-'Asharah).
And Al-Hākim also narrated it, and he said:
أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ كَانَ مَعَ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ ، وَأَنَّ مُحَمَّدَ بْنَ مَسْلَمَةَ كَسَرَ سَيْفَ الزُّبَيْرِ ، ثُمَّ قَامَ أَبُو بَكْرٍ فَخَطَبَ النَّاسَ وَاعْتَذَرَ إِلَيْهِمْ ، وَقَالَ : وَاللَّهِ مَا كُنْتُ حَرِيصًا عَلَى الإِمَارَةِ يَوْمًا وَلاَ لَيْلَةً قَطُّ ، وَلاَ كُنْتُ فِيهَا رَاغِبًا ، وَلاَ سَأَلْتُهَا اللَّهَ عَزَّ وَجَلَّ فِي سِرٍّ وَلاَ عَلاَنِيَةٍ ، وَلَكِنِّي أَشْفَقْتُ مِنَ الْفِتْنَةِ ، وَمَا لِي فِي الإِمَارَةِ مِنْ رَاحَةٍ ، وَلَكِنْ قُلِّدْتُ أَمْرًا عَظِيمًا مَا لِي بِهِ مِنْ طَاقَةٍ وَلاَ يَدَ إِلاَّ بِتَقْوِيَةِ اللهِ عَزَّ وَجَلَّ ، وَلَوَدِدْتُ أَنَّ أَقْوَى النَّاسِ عَلَيْهَا مَكَانِي الْيَوْمَ ، فَقَبِلَ الْمُهَاجِرُونَ مِنْهُ مَا قَالَ وَمَا اعْتَذَرَ بِهِ ، قَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ وَالزُّبَيْرُ : مَا غَضِبْنَا إِلاَّ لأَنَّا قَدْ أُخِّرْنَا عَنِ الْمُشَاوَرَةِ ، وَإِنَّا نَرَى أَبَا بَكْرٍ أَحَقَّ النَّاسِ بِهَا بَعْدَ رَسُولِ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، إِنَّهُ لِصَاحِبُ الْغَارِ ، وَثَانِيَ اثْنَيْنِ ، وَإِنَّا لَنَعْلَمُ بِشَرَفِهِ وَكِبَرِهِ ، وَلَقَدْ أَمَرَهُ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالصَّلاَةِ بِالنَّاسِ وَهُوَ حَيٌّ. هَذَا حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ الشَّيْخَيْنِ ، وَلَمْ يُخَرِّجَاهُ.
"That 'Abdur-Rahmān ibn 'Awf was with 'Umar ibn Al-Khattāb (radiAllāhu 'anhu), and that Muhammad ibn Al-Maslamah broke the sword of Az-Zubayr. Then Abū Bakr got up and spoke to the people and apologized to them. And he said: 'By Allāh, I was never eager for leadership, not even for one day and one night, nor did I desire it. And I did not ask Allāh – 'azza wa jalla – for it in secret or openly. But I feared the fitnah. And I do not find any rest in leadership. And I was appointed for a major issue, for which I have neither power nor strength, except by the strengthening of Allāh 'azza wa jalla. I verily wished that people who are stronger in it were in my place today.' Then the Muhājirūn accepted what he said and what he apologized with. 'Alī (radiAllāhu 'anhu) and Az-Zubayr said: 'We did not become angry except that we were hindered in joining the consultation. And verily do we consider Abu Bakr to be the most deserving of the people for it (i.e. Khilāfah) after the Messenger of Allāh ﷺ. He is verily the companion of the cave, the second of the two, and we verily know of his honor and high rank. And verily did the Messenger of Allāh ﷺ order him to lead the prayer while he was alive.'" (Al-Hākim said) This hadīth is correct according to the conditions of the two Shaykhs, but they did not narrate it." (Al-Mustadrak 'alā As-Sahīhayn by Al-Hākim).

1292 – حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، نا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى، نا دَاوُدُ بْنُ أَبِي هِنْدٍ، عَنْ أَبِي نَضْرَةَ، قَالَ: لَمَّا اجْتَمَعَ النَّاسُ عَلَى أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَقَالَ مَا لِي لَا أَرَى عَلِيًّا قَالَ: فَذَهَبَ رِجَالٌ مِنَ الْأَنْصَارِ فَجَاءُوا بِهِ فَقَالَ لَهُ: يَا عَلِيُّ قُلْتَ ابْنُ عَمِّ رَسُولِ اللَّهِ وَخَتَنُ رَسُولِ اللَّهِ؟ فَقَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: لَا تَثْرِيبَ يَا خَلِيفَةَ رَسُولِ اللَّهِ ابْسُطْ يَدَكَ فَبَسَطَ يَدَهُ فَبَايَعَهُ ثُمَّ قَالَ أَبُو بَكْرٍ: مَا لِي لَا أَرَى الزُّبَيْرَ؟ قَالَ: فَذَهَبَ رِجَالٌ مِنَ الْأَنْصَارِ فَجَاءُوا بِهِ فَقَالَ: يَا زُبَيْرُ قُلْتَ ابْنُ عَمَّةِ رَسُولِ اللَّهِ وَحَوَارِيُّ رَسُولِ اللَّهِ؟ قَالَ الزُّبَيْرُ: لَا تَثْرِيبَ يَا خَلِيفَةَ رَسُولِ اللَّهِ ابْسُطْ يَدَكَ فَبَسَطَ يَدَهُ فَبَايَعَهُ

1292. ’Ubayd-Allāh ibn ’Umar Al-Qawārīrī narrated to me (and said): ‘Abdul-A’lā ibn ‘Abdil-A’lā narrated to us (and said): Dāwūd ibn Abī Hind narrated to us, from Abū Nadrah who said: When the people gathered around Abū Bakr (*radiAllāhu ‘anhu*), he said: *“How come I do not see ‘Alī?”*

He said: So some men from the Ansār went and brought ‘Alī. Then he said to him: *“O ‘Alī. You said (you are): the cousin the Messenger of Allāh, and the son-in-law of the Messenger of Allāh.”*

So ‘Alī (*radiAllāhu ‘anhu*) said: *“There is no blame (upon you), O Khalīfah of the Messenger of Allāh. Extend your hand.”* So he extended his hand and he pledged allegiance to him.

Then Abū Bakr said: *“How come I do not see Az-Zubayr?”*

He said: So some men from the Ansār went and brought him. So he said: *“O Zubayr. You said (you are) the cousin of the Messenger of Allāh, and the disciple of the Messenger of Allāh?”*

Az-Zubayr said: *“There is no blame (upon you), O Khalīfah of the Messenger of Allāh. Extend your hand.”* So he extended his hand and he pledged allegiance to him.

1293 – حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ مُحَمَّدٍ، نا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ وَهُوَ ابْنُ عُلَيَّةَ نا الْجُرَيْرِيُّ، عَنْ أَبِي نَضْرَةَ، قَالَ: " أَبْطَأَ عَلِيٌّ وَالزُّبَيْرُ عَنْ بَيْعَةِ أَبِي بَكْرٍ، فَلَقِيَهُ أَبُو بَكْرٍ فَقَالَ: «يَا عَلِيُّ أَبْطَأْتَ عَنْ بَيْعَتِي وَأَنَا أَسْلَمْتُ، قَبْلَكَ» وَلَقِيَ الزُّبَيْرَ فَقَالَ: «يَا زُبَيْرُ أَبْطَأْتَ عَنْ بَيْعَتِي وَأَنَا أَسْلَمْتُ قَبْلَكَ»

1293. ’Ubayd-Allāh ibn Muhammad narrated to me (and said): Ismā’īl ibn Ibrāhīm – and he is Ibn ‘Ulayyah – narrated to us (and said): Al-Jurayrī narrated to us, from Abū Nadrah who said: ‘Alī and Az-Zubayr were slow in pledging allegiance to Abū Bakr. Then Abū Bakr met him, so he said: *“O ‘Alī, were you slow in pledging your allegiance to me, while I accepted Islām before you?”* And he met Az-Zubayr, so he said: *“O Zubayr, were you slow in pledging your allegiance to me, while I accepted Islām before you?”*

1294 – حَدَّثَنِي إِسْمَاعِيلُ أَبُو مَعْمَرٍ، نا ابْنُ نُمَيْرٍ، عَنْ شَرِيكٍ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الْكَرِيمِ، عَنْ تَمِيمِ بْنِ سَلَمَةَ، قَالَ: قَالَ الْحَسَنُ بْنُ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ يَوْمَ الْجَمَلِ أَوْ يَوْمَ صِفِّينَ شَيْئًا فَقَالَ لَهُ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: «وَدِدْتُ أَنِّي مُتُّ قَبْلَ هَذَا بِعِشْرِينَ سَنَةً»

1294. Ismā'īl Abū Ma'mar narrated to me (and said): Ibn Numayr narrated to us, from Sharīk, from Al-'Alā ibn 'Abdil-Karīm, from Tamīm ibn Salamah who said: Al-Hasan ibn 'Alī (*radiAllāhu 'anhu*) said something on the Day of Al-Jamal or the Day of Siffīn. So 'Alī (*radiAllāhu 'anhu*) said to him: *"I wish that I died twenty years before this."*

1295 – حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، نا أَبُو مَعْشَرٍ الْبَرَاءُ، حَدَّثَنِي صَدَقَةُ بْنُ طَيْسَلَةَ، عَنْ قَيْسِ بْنِ عَبَايَةَ، قَالَ: دَخَلَ عَبْدُ اللَّهِ بْنُ مُغَفَّلٍ عَلَى عَلِيٍّ وَعِنْدَهُ جَامٌّ مِنْ خَبِيصٍ فَقَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: «عَلَى هَذَا الَّذِي تَقْتُلُ قُرَيْشٌ بَعْضُهَا بَعْضًا»

1295. Muhammad ibn Abī Bakr Al-Muqaddamī narrated to me (and said): Abū Ma'shar Al-Barā narrated to us (and said): Sadaqah ibn Taysalah narrated to me, from Qays ibn 'Abāyah who said: 'Abdullāh ibn Mughaffal entered upon 'Alī while he had a container of silver containing *khabīs* (a sweet made of dates and butter). Then 'Alī (*radiAllāhu 'anhu*) said: *"Because of this, Quraysh are killing each other."*

1296 – حَدَّثَنِي أَبُو عَلِيٍّ الْحَسَنُ بْنُ حَمَّادٍ سَجَّادَةُ، نا أَحَدُ بَنِي عَلِيِّ بْنِ غُرَابٍ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، قَالَ: أُتِيَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ بِقَصْعَةِ ثَرِيدٍ فَقَالَ لِأَصْحَابِهِ: «كُلُوا فَإِنَّمَا يُقَاتِلُكُمُ الْقَوْمُ عَلَى هَذَا»

1296. Abū 'Alī Al-Hasan ibn Hammād Sajjādah narrated to me (and said): someone from Banū 'Alī ibn Ghurāb narrated to us, from Ismā'īl ibn Abī Khālid, from Qays ibn Abī Hāzim who said: A bowl of porridge was brought to 'Alī, so he said to his companions: *"Eat, because verily the people are fighting you over this."*

1297 – حَدَّثَنِي مُحَمَّدُ بْنُ مَرْزُوقٍ، وَجَدُّهُ مَهْدِيُّ بْنُ مَيْمُونٍ، نا عُثْمَانُ بْنُ عُثْمَانَ الْغَطَفَانِيُّ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيِّبِ قَالَ: «سَمِعْتُ عَلِيًّا، وَعُثْمَانَ رَضِيَ اللَّهُ عَنْهُمَا يَسْتَبَّانِ سِبَابًا لَا أُحَدِّثُ بِهِ أَحَدًا أَبَدًا ثُمَّ رَأَيْتُهُمَا مِنَ الْعَشِيِّ فِي ذَلِكَ الْمَكَانِ يَضْحَكُ أَحَدُهُمَا لِصَاحِبِهِ»

1297. Muhammad ibn Marzūq and his grandfather Mahdī ibn Maymūn narrated to me (and said): 'Uthmān ibn 'Uthmān Al-Ghatafānī narrated to us, from 'Alī ibn Zayd, from Sa'īd ibn Al-Musayyib who said: *"I heard 'Alī and 'Uthmān (radiAllāhu*

'anhumā) insult one another with insults, that I will never narrate to anyone. Then I saw them in the evening in that place where they were laughing to each other."[101]

1298 – حَدَّثَنِي أَبِي، نا مُحَمَّدُ بْنُ جَعْفَرٍ، نا شُعْبَةُ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيِّبِ، قَالَ: «لَقَدْ رَأَيْتُ عَلِيًّا وَعُثْمَانَ رَضِيَ اللَّهُ عَنْهُمَا يَسْتَبَّانِ سِبَابًا مَا أَخْبَرْتُ بِهِ أَحَدًا بَعْدُ»

1298. My father narrated to me (and said): Muhammad ibn Ja'far narrated to us (and said): Shu'bah narrated to us, from 'Alī ibn Zayd, from Sa'īd ibn Al-Musayyib who said: *"I verily saw 'Alī and 'Uthmān (radiAllāhu 'anhumā) insult one another with insults, which I still have not narrated to anyone."*

1299 – حَدَّثَنِي إِسْمَاعِيلُ أَبُو مَعْمَرٍ، نا عَبَّادُ بْنُ الْعَوَّامِ، عَنِ الْجُرَيْرِيِّ، عَنْ مُضَارِبِ بْنِ حَزْنٍ، قَالَ: قِيلَ لِعَلِيٍّ رَضِيَ اللَّهُ عَنْهُ: مَا حَمَلَهُمْ عَلَى قَتْلِ عُثْمَانَ؟ قَالَ: «الْحَسَدُ»

1299. Ismā'īl Abū Ma'mar narrated to me (and said): 'Abbād ibn Al-'Awwām narrated to us, from Al-Jurayrī, from Mudārib ibn Hazn who said: It was said to 'Alī (*radiAllāhu 'anhu*): *"What made them kill 'Uthmān?"* He said: *"Envy (or jealousy)."*

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[101] Al-Khallāl – *rahimahullāh* – said:

أخبرنا عبدالله بن أحمد: حدثني أبي قال حدثنا سليمان بن حرب قال حدثنا سلام بن مسكين قال حدثنا عمران بن عبد الله بن طلحة الخزاعي عن سعيد بن المسيب قال شهدت عليا وعثمان وكان بينهما نزغ من الشيطان فما ترك واحد منهما لصاحبه شيئا إلا قال له فلو شئت أن أقص عليكم ما قالا لفعلت ثم لم يبرحا حتى اصطلحا واستغفر كل واحد منهما لصاحبه

"'Abdullāh ibn Ahmad narrated to us (and said): My father narrated to me and said: Sulaymān ibn Harb narrated to us and said: Salām ibn Miskīn narrated to us and said: 'Imrān ibn 'Abdillāh ibn Talhah Al-Khuzā'ī narrated to us, from Sa'īd ibn Al-Musayyib who said: 'I witnessed 'Alī and 'Uthmān, and between them was something from the shaytān. And none of them left anything (of bad words) for his companion, except that he said it to him. So if I wanted to tell what they said, then I verily would have done so. Then they continued (to speak) until they reconciled and each one of them asked for forgiveness for his companion (i.e. the other).'" (As-Sunnah by Al-Khallāl)

It was the *manhaj* of the people of *hadīth* (or *Ahlus-Sunnah*) not to narrate the disputes of the *Sahābah* (*radiAllāhu 'anhum*) and what could occur of negative words from them to one another, because they knew that these are human mistakes which everyone can fall into, and that it is a disagreement between brothers which have nothing to do with issues of religion. This is because for some people, issues like this can become a *fitnah* (affliction), and they adopt these things as issues in their beliefs or hold grudges towards some of the *Sahābah* (*radiAllāhu 'anhum ajma'īn*).

قَوْلُ أَوْلَادِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ

(Chapter 20) The opinion of the children of ‘Alī (*radiAllāhu ‘anhu*)

1300 – حَدَّثَنِي أَبِي، نا أَسْبَاطٌ، نا كَثِيرٌ أَبُو إِسْمَاعِيلَ النَّوَّاءُ، قَالَ: سَأَلْتُ زَيْدَ بْنَ عَلِيٍّ عَنْ أَبِي بَكْرٍ، وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، فَقَالَ «تَوَلَّهُمَا» قَالَ: قُلْتُ: كَيْفَ تَقُولُ فِيمَنْ تَبَرَّأَ مِنْهُمَا؟ قَالَ: «يُبْرَأُ مِنْهُ حَتَّى يَتُوبَ»

1300. My father narrated to me (and said): Asbāt narrated to me (and said): Kathīr Abū Ismā’īl An-Nawwā narrated to us and said: I asked Zayd ibn ‘Alī about Abū Bakr and ‘Umar (*radiAllāhu ‘anhumā*), so he said: *“Ally yourself with them.”* He said: I said: *“What do you say about the one who disassociates from them?”* He said: *“One disassociates himself from him until he repents.”*

1301 – حَدَّثَنِي أَبِي، نا أَسْبَاطٌ، عَنْ كَثِيرٍ النَّوَّاءِ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَنْ أَبِي بَكْرٍ، وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، فَقَالَ «تَوَلَّهُمَا فَمَا كَانَ مِنْهُمَا مِنْ إِثْمٍ فَهُوَ فِي عُنُقِي»

1301. My father narrated to me (and said): Asbāt narrated to us, from Kathīr An-Nawwā who said: I asked Ja’far about Abū Bakr and ‘Umar (*radiAllāhu ‘anhumā*), so he said: *“Ally yourself with them. And whatever occurs from them of sin, then it is upon my neck.”*

1302 – حَدَّثَنِي أَبِي، نا أَسْبَاطٌ، عَنْ عَمْرِو بْنِ قَيْسٍ، قَالَ: سَمِعْتُ جَعْفَرَ بْنَ مُحَمَّدٍ، يَقُولُ: «بَرِئَ اللَّهُ مِمَّنْ تَبَرَّأَ مِنْ أَبِي بَكْرٍ وَعُمَرَ»

1302. My father narrated to me (and said): Asbāt narrated to us, from ‘Amr ibn Qays who said: I heard Ja’far ibn Muhammad say: *“Allāh disassociates from the one who disassociates from Abū Bakr and ‘Umar.”*

1303 – حَدَّثَنِي أَبِي، نا مُحَمَّدُ بْنُ فُضَيْلٍ، نا سَالِمٌ يَعْنِي ابْنَ أَبِي حَفْصَةَ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ وَجَعْفَرًا عَنْ أَبِي بَكْرٍ، وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، فَقَالَا «يَا سَالِمُ تَوَلَّهُمَا وَابْرَأْ مِنْ عَدُوِّهِمَا فَإِنَّهُمَا كَانَا إِمَامَيْ هُدًى» وَقَالَ لِي جَعْفَرٌ: «يَا سَالِمُ، أَبُو بَكْرٍ جَدِّي أَيَسُبُّ الرَّجُلُ جَدَّهُ؟» قَالَ: وَقَالَ لِي: «لَا نَالَتْنِي شَفَاعَةُ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي الْقِيَامَةِ إِنْ لَمْ أَكُنْ أَتَوَلَّهُمَا وَأَبْرَأُ مِنْ عَدُوِّهِمَا»

1303. My father narrated to me and said: Muhammad ibn Fudayl narrated to us (and said): Sālim (i.e. ibn Abī Hafsah) narrated to us and said: I asked Abū Ja’far and Ja’far about Abū Bakr and ‘Umar (*radiAllāhu ‘anhumā*), so they said: *“O Sālim, ally yourself with them and disassociate from their enemies. They were two leaders of guidance.”* And Ja’far said to me: *“O Sālim, Abū Bakr is my grandfather. Does a man curse at his grandfather?”* He said: And he said to me: *“The intercession of Muhammad ﷺ will not include me on the Day of Resurrection, if I do not ally myself with them and disassociate from their enemies.”*

1304 – حَدَّثَنِي أَبِي وَقَرَأْتُ عَلَيْهِ، نا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ أَبُو سَعِيدٍ، فِي سَنَةِ تِسْعٍ وَسَبْعِينَ وَمِائَةٍ عَنْ مُجَالِدٍ، قَالَ: قِيلَ لِعَامِرٍ لِمَ تَقَعُ فِي هَذِهِ الشِّيعَةِ وَإِنَّمَا تَعَلَّمْتَ مِنْهُمْ؟ فَقَالَ: مِنْ أَيِّهِمْ؟ قَالُوا مِنَ الْحَارِثِ الْأَعْوَرِ وَصَعْصَعَةَ بْنِ صُوحَانَ وَرُشَيْدٍ الْهَجَرِيِّ فَقَالَ " سَأُحَدِّثُكُمْ عَنْ هَؤُلَاءِ أَمَّا الْحَارِثُ فَإِنَّهُ كَانَ رَجُلًا حَاسِبًا فَتَعَلَّمْتُ مِنْهُ الْحِسَابَ وَأَمَّا صَعْصَعَةُ بْنُ صُوحَانَ فَكَانَ رَجُلًا خَطِيبًا مَا أَفْتَى بِفُتْيَا قَطُّ وَأَمَّا رُشَيْدٌ فَإِنَّهُ كَانَ صَاحِبًا لِي قَالَ: هَلْ لَكَ فِي رُشَيْدٍ فَصَلَّيْنَا الْغَدَاةَ وَعَلَيَّ ثِيَابِي فَأَتَيْنَاهُ فَنَظَرَ إِلَى صَاحِبِي وَأَنْكَرَنِي فَقَالَ لِصَاحِبِي بِيَدِهِ هَكَذَا وَحَرَّكَهَا يَعْنِي أَيُّ شَيْءٍ ذَا الَّذِي مَعَكَ؟ قَالَ: فَأَشَارَ بِيَدِهِ وَعَقَدَ ثَلَاثِينَ قَالَ: هُوَ عَلَى السَّكِينَةِ قُلْنَا حَدِّثْنَا رَحِمَكَ اللَّهُ. قَالَ: أَتَيْنَا حُسَيْنَ بْنَ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ بَعْدَمَا قُتِلَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ فَقُلْنَا اسْتَأْذِنْ لَنَا عَلَى أَمِيرِ الْمُؤْمِنِينَ فَقَالَ هُوَ نَائِمٌ وَحُسَيْنٌ يَعْنِي حَسَنًا قَالَ: فَقُلْنَا مَا نَعْنِي الَّذِي تَعْنِي وَلَكِنْ نَعْنِي أَمِيرَ الْمُؤْمِنِينَ وَسَيِّدَ الْمُرْسَلِينَ. قَالَ: فَقَالَ حُسَيْنٌ: ذَاكَ قُتِلَ. فَقُلْنَا إِنَّهُ وَاللَّهِ مَا قُتِلَ وَإِنَّهُ لَيَتَنَفَّسُ تَنَفُّسَ الْحَيِّ وَيَعْرَقُ مِنَ الدِّثَارِ الثَّقِيلِ قَالَ: أَمَا إِذَا عَلِمْتُمْ فَادْخُلُوا عَلَيْهِ فَسَلِّمُوا وَلَا تُهَيِجُوهُ "

1304. My father narrated to me and I read for him: Yahyā ibn Zakariyyā ibn Abī Zāidah Abū Sa'īd narrated to us – in the year hundred seventy-nine – from Mujālid who said: It was said to 'Āmir (i.e. Ash-Sha'bī): *"Why do you slander these Shī'ah, when you verily have learned from them?"* So he said: *"From who of them?"* They said: *"From Al-Hārith Al-A'war, Sa'sa'ah ibn Sūhān and Rushayd Al-Hajarī."* So he said: *"I will verily narrate to you about these. As for Al-Hārith, then he verily was an accountant, so I learned how to do accounts from him. And as for Sa'sa'ah ibn Sūhān, then he was a man giving speaches; he never issued any fatwā. And as for Rushayd, then a friend of mine said: 'Should we go and see Rushayd?' So we prayed the morning prayer, and I was wearing my cloak. Then we went to him, and he looked at my companion but ignored me. And he said to my companion with his hand like this and he moved it, meaning: 'Who is this that you have brought with you.' He pointed with his hand – putting the tip of the index finger on the tip of his thumb – and he said: 'He is upon the truth.' We said: 'Narrate to us, may Allāh show you marcy.' He said: 'We came to Husayn ibn 'Alī (radiAllāhu 'anhu) after 'Alī (radiAllāhu 'anhu) was killed. So we said: 'Ask for permission for us to enter upon Amīr Al-Muminīn.' He said: 'He is sleeping.' And Husayn meant Hasan. He said: So we said: 'We do not mean the one you mean, rather we mean Amīr Al-Muminīn and the leader of the prophets.' He said: So Husayn said: 'He was killed.' So we said: 'By Allāh, he was not killed. And he verily is breating with the breaths of a living man, and sweating due to the heavy clothing.' He said: 'Well, if you know that, then go in and greet him and do not disturb him.'"*[102]

1305 – حَدَّثَنِي أَبِي وَقَرَأْتُ عَلَيْهِ، نا يَحْيَى بْنُ أَبِي زَائِدَةَ، عَنْ مُجَالِدٍ، عَنْ عَامِرٍ، قَالَ: قُلْتُ لِزِيَادِ بْنِ النَّضْرِ قَدْ كُنْتَ مِنَ الشِّيعَةِ فَلِمَ تَرَكْتَهُمْ قَالَ: «إِنِّي رَأَيْتُهُمْ يَأْخُذُونَ بِأَعْجَازٍ لَيْسَ لَهَا صُدُورٌ»

[102] It was narrated in "Ad-Du'afā" by Al-'Uqaylī that Ash-Sha'bī said: *"So what is it I have learned from that?"* Or he said: *"From these?"*

1305. My father narrated to me and I read for him: Yahyā ibn Abī Zāidah narrated to us, from Mujālid, from ʻĀmir who said: I said to Ziyād ibn An-Nadr: *"You were verily from the Shi'ah, so why did you leave them?"* He said: *"I saw that they were attaching themselves to later affairs (i.e. newly invented issues) that do not have any foundation."*

1306 – حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، إِمْلَاءً سَنَةَ ثَلَاثِينَ وَمِائَتَيْنِ، نا أَبُو حَفْصٍ الْأَبَّارُ، حَدَّثَنِي شَيْخٌ، مِنْ قُرَيْشٍ عَنِ الشَّعْبِيِّ، قَالَ: «أَرْجِئِ الْأُمُورَ إِلَى اللَّهِ تَعَالَى وَلَا تَكُنْ مُرْجِئًا وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَلَا تَكُنْ حَرُورِيًّا وَاعْلَمْ أَنَّ الْخَيْرَ وَالشَّرَّ مِنَ اللَّهِ وَلَا تَكُنْ قَدَرِيًّا» قَالَ يَحْيَى بْنُ أَيُّوبَ: فَحَدَّثَنِي رَجُلٌ كَانَ إِلَى جَنْبِ الْأَبَّارِ أَنَّ الشَّعْبِيَّ قَالَ: مَعَ هَذَا وَأَحِبَّ صَلَاحَ بَنِي هَاشِمٍ وَلَا تَكُنْ شِيعِيًّا "

1306. Yahyā ibn Ayyūb narrated to us by reading – in the year two-hundred and thirty – (and said): Abū Hafs Al-Abbār narrated to us (and said): An old man from Quraysh narrated to me, from Ash-Sha'bī who said: *"Defer the affairs to Allāh – the Exalted – and do not be a murjī. And command towards the good and forbid the evil, and do not a harūrī. And know that all good and bad is from Allāh, and do not be a qadarī."* Yahyā ibn Ayyub said: Then a man who was next to Al-Abbār narrated to me that Ash-Sha'bī said: *"Along with this, then love the righteous from Banū Hāshim, and do not be a shī'ī."*

1307 – حَدَّثَنِي عُثْمَانُ بْنُ مُحَمَّدِ بْنِ أَبِي شَيْبَةَ، نا شَرِيكٌ أَوْ رَجُلٌ عَنْ شَرِيكٍ، شَكَّ أَبُو عَبْدِ الرَّحْمَنِ، عَنِ الْأَعْمَشِ، عَنْ سَالِمٍ، أَنَّ أُسْقُفَ نَجْرَانَ جَاءَ إِلَى عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ أَنْشُدُكَ كِتَابَكَ بِيَمِينِكَ وَشَفَاعَتَكَ بِلِسَانِكَ وَكَانَ عُمَرُ أَخْرَجَهُمْ مِنْ أَرْضِهِمْ أَرْجِعْنَا إِلَى أَرْضِنَا قَالَ: «لَا إِنَّ عُمَرَ رَضِيَ اللَّهُ عَنْهُ كَانَ رَشِيدَ الْأَمْرِ»

1307. ʻUthmān ibn Muhammad ibn Abī Shaybah narrated to me (and said): Sharīk narrated to us – or a man (narrated) from Sharīk; Abū ʻAbdir-Rahmān doubted – from Al-A'mash, from Sālim, that the bishop of Najrān came to ʻAlī (*radiAllāhu ʻanhu*) and said: *"O Amīr Al-Muminīn, I ask you by your Book in your right hand, and your intercession with your tongue* – And ʻUmar had verily banished them from their land – *return us to our land*." He said: *"No, verily ʻUmar (radiAllāhu ʻanhu) was guided in (his) affairs."*

1308 – حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ أَبِي عُمَرَ الْعَدَنِيُّ بِمَكَّةَ أَبُو عَبْدِ اللَّهِ، نا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَعْيَنَ، عَنْ أَبِي حَرْبِ بْنِ أَبِي الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ قَالَ: " أَتَانِي عَبْدُ اللَّهِ بْنُ سَلَامٍ وَقَدْ أَدْخَلْتُ رِجْلِي فِي الْغَرْزِ فَقَالَ أَيْنَ تُرِيدُ؟ قُلْتُ: الْعِرَاقَ، قَالَ: «أَمَا إِنَّكَ إِنْ جِئْتَهَا لَيُصِيبُكَ بِهَا ذُبَابُ السَّيْفِ» قَالَ: قَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ وَايْمُ اللَّهِ، لَقَدْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُهُ " قَالَ أَبُو الْأَسْوَدِ: فَعَجِبْتُ مِنْهُ فَقُلْتُ رَجُلٌ مُحَارِبٌ يُحَدِّثُ بِهَذَا عَنْ نَفْسِهِ

1308. Muhammad ibn Yahyā ibn Abī ʻUmar Al-ʻAdanī Abū ʻAbdir-Rahmān narrated to us in Makkah (and said): Sufyān narrated to us, from ʻAbdil-Malik ibn A'yan, from Abū Harb ibn Abī Al-Aswad, from his father, from ʻAlī who said:

'Abdullāh ibn Salām came to me while I had put my foot in the stirrup. Then he said: *"Where are you going?"* I said: *"To 'Irāq."* He said: *"Verily if you go there, (I fear) that the flies of the sword will touch you."* He said: 'Alī said: *"By Allāh, I verily heard the Messenger of Allāh ﷺ say it."* Abū Al-Aswad said: So I was astonished by him. So I said: A fighting man who narrates this about himself.

1309 – حَدَّثَنِي أَبُو هِشَامٍ مُحَمَّدُ بْنُ يَزِيدَ الْعِجْلِيُّ، نا أَبُو عَبْدِ الرَّحْمَنِ النَّضْرُ بْنُ مَنْصُورٍ، نا أَبُو الْجَنُوبِ عُقْبَةُ بْنُ عَلْقَمَةَ قَالَ: سَمِعْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «طَلْحَةُ وَالزُّبَيْرُ جَارَايَ فِي الْجَنَّةِ»

1309. Abū Hishām Muhammad ibn Yazīd Al-'Ijlī narrated to me (and said): Abū 'Abdir-Rahmān An-Nadr ibn Mansūr narrated to us (and said): Abū Al-Janūb 'Uqbah ibn 'Alqamah narrated to us and said: I heard 'Alī (*radiAllāhu 'anhu*) say: I heard the Messenger of Allāh ﷺ said: ***"Talhah and Az-Zubayr are my two neighbors in Paradise."***

1310 – حَدَّثَنِي أَبِي، نا بَهْزُ بْنُ أَسَدٍ، أَنَا هَمَّامٌ، أَنَا قَتَادَةُ، عَنْ أَبِي حَسَّانَ، أَنَّ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ كَانَ يَأْمُرُ بِالْأَمْرِ فَيُؤْتَى فَيُقَالُ قَدْ فَعَلْنَا كَذَا وَكَذَا فَيَقُولُ: صَدَقَ اللَّهُ وَرَسُولُهُ فَقَالَ لَهُ الْأَشْتَرُ إِنَّ هَذَا الَّذِي تَقُولُ قَدْ تَفَشَّى فِي النَّاسِ أَفَشَيْءٌ عَهِدَ إِلَيْكَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: قَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: «مَا عَهِدَ إِلَيَّ رَسُولُ اللَّهِ شَيْئًا خَاصًّا دُونَ النَّاسِ إِلَّا شَيْئًا سَمِعْتُهُ مِنْهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي قِرَابِ سَيْفِي فَمَا زَالُوا بِهِ حَتَّى أَخْرَجَ الصَّحِيفَةَ فَإِذَا فِيهَا مَنْ أَحْدَثَ حَدَثًا أَوْ آوَى مُحْدِثًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ»

1310. My father narrated to me (and said): Bahz ibn Asad narrated to us (and said): Hammām narrated to us (and said): Qatādah narrated to us, from Abū Hassan, that 'Alī (*radiAllāhu 'anhu*) would command something, and then people would come to him and say: *"We have verily done such and such."* So he would say: *"Allāh and His Messenger have spoken the truth."* So Al-Ashtar said to him: *"This what you say, has verily spread among the people. Is it something which the Messenger of Allāh ﷺ has informed you about?"* He said: 'Alī (*radiAllāhu 'anhu*) said: *"The Messenger of Allāh ﷺ did not inform me specifically about anything besides the people, except something which I heard from him ﷺ (which is written) in a sheet in the sheath of my sword."* So they continued (to request) from him, until he brought out the sheet. And (written) in it was: *"Whoever invents an innovation or shelters an innovator, then the curse of Allāh, the angels and all people is upon him. No obligatory or voluntary deeds will be accepted from him."*

1311 – أُخْبِرْتُ عَنْ أَشْعَثَ بْنِ شُعْبَةَ، عَنْ مَنْصُورِ بْنِ دِينَارٍ، عَنْ خَلَفِ بْنِ حَوْشَبٍ، عَنْ أَبِي هَاشِمٍ، عَنْ قَيْسِ بْنِ سَعْدٍ الْخَارِفِيِّ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: «سَبَقَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَصَلَّى أَبُو بَكْرٍ وَثَلَّثَ عُمَرُ رَضِيَ اللَّهُ عَنْهُمَا ثُمَّ كُنَّا قَوْمًا خَبَطَتْنَا فِتْنَةٌ مَا شَاءَ اللَّهُ»

1311. I was informed from Ash'ab ibn Shu'bah, from Mansūr ibn Dīnār, from Khalaf ibn Hawshab, from Abū Hāshim, from Qays ibn Sa'd Al-Khāriqī, from 'Alī (*radiAllāhu 'anhu*) who said: *"The Messenger of Allāh ﷺ came first, Abū Bakr led the prayer and 'Umar was the third. Then we were a people battered by an affliction, (as much) as Allāh wants."*

1312 – حَدَّثَنَا أَبُو صَالِحٍ هَدِيَّةُ بْنُ عَبْدِ الْوَهَّابِ بِمَكَّةَ، نا أَحْمَدُ بْنُ يُونُسَ، نا مُحَمَّدُ بْنُ طَلْحَةَ، عَنْ أَبِي عُبَيْدَةَ بْنِ الْحَكَمِ، عَنِ الْحَكَمِ بْنِ جَحْلٍ، قَالَ: سَمِعْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ يَقُولُ: «لَا يُفَضِّلُنِي أَحَدٌ عَلَى أَبِي بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا إِلَّا جَلَدْتُهُ حَدَّ الْمُفْتَرِي»

1312. Abū Sālih Hudbah ibn 'Abdi-Wahhāb narrated to us in Makkah (and said): Ahmad ibn Yūnus narrated to us (and said): Muhammad ibn Talhah narrated to us, from Abū 'Ubaydah ibn Al-Hakam ibn Jahl who said: I heard 'Alī (*radiAllāhu 'anhu*) say: *"No-one prefers me over Abū Bakr and 'Umar (radiAllāhu 'anhumā), except that I whip him with the punishment of the inventor of lies."*

1313 – حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعِيدٍ الطَّبَرِيُّ، نا شَاذَانُ، عَنْ شَرِيكٍ، عَنْ مُجَالِدٍ، عَنِ الشَّعْبِيِّ، قَالَ: " أَخْرَجَ إِلَيْنَا الْمُخْتَارُ صَحِيفَةً قَالَ: جَاءَتْنِي الْبَارِحَةُ مِنْ عِنْدِ عَلِيٍّ قَالَ: «فَخَرَجْنَا إِلَى الْمَدَائِنِ وَتَرَكْنَاهُ»

1313. Ibrāhīm ibn Sa'īd At-Tabarī narrated to me (and said): Shādhān narrated to us, from Sharīk, from Mujālid, from Ash-Sha'bī who said: Al-Mukhtār brought out a sheet for us and said: *"This came to me yesterday from 'Alī."* He said: So we went out to the cities and left him.

1314 – حَدَّثَنَا عَلِيُّ بْنُ حَكِيمٍ الْأَوْدِيُّ، نا شَرِيكٌ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، قَالَ: «مَا زَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ يَذْكُرُ مَا لَقِيَ حَتَّى بَكَى»

1314. 'Alī ibn Hakim Al-Awdī narrated to us (and said): Sharīk narrated to us, from 'Abdul-Malik ibn 'Umar, from 'Abdur-Rahmān ibn Abī Bakrah who said: *"'Alī (radiAllāhu 'anhu) continued to mention what he had experience until he cried."*

1315 – حَدَّثَنِي أَبِي وَعُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، وَهَذَا لَفْظُ حَدِيثِ أَبِي قَالَا: حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ أَبُو بَكْرٍ، نا أَبُو عَوَانَةَ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، أَنَّ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ أَتَاهُمْ عَائِدًا وَمَعَهُ عَمَّارٌ فَذَكَرَ شَيْئًا فَقَالَ عَمَّارٌ يَا أَمِيرَ الْمُؤْمِنِينَ. فَقَالَ: " اسْكُتْ فَوَاللَّهِ لَأَكُونَنَّ مَعَ اللَّهِ عَلَى مَنْ كَانَ، ثُمَّ قَالَ: «مَا لَقِيَ أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ مَا لَقِيتُ إِنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ تُوُفِّيَ فَذَكَرَ شَيْئًا فَبَايَعَ النَّاسُ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَبَايَعْتُ وَسَلَّمْتُ وَرَضِيتُ ثُمَّ تُوُفِّيَ أَبُو بَكْرٍ وَذَكَرَ كَلِمَةً فَاسْتَخْلَفَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ فَذَكَرَ ذَلِكَ فَبَايَعْتُ وَسَلَّمْتُ وَرَضِيتُ، ثُمَّ تُوُفِّيَ عُمَرُ فَجَعَلَ الْأَمْرَ إِلَى هَؤُلَاءِ الرَّهْطِ السِّتَّةِ فَبَايَعَ النَّاسُ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ فَبَايَعْتُ وَسَلَّمْتُ وَرَضِيتُ، ثُمَّ هُمُ الْيَوْمَ يَمِيلُونَ بَيْنِي وَبَيْنَ مُعَاوِيَةَ»

1315. My father and 'Ubayd-Allāh ibn 'Umar Al-Qawārīrī – and this is the wording of the *hadīth* of my father – (both) narrated to me and said: Yahyā ibn Hammād

Abū Bakr narrated to us (and said): Abū ʻAwānah narrated to us, from Khālid Al-Hadhdhā, from ʻAbdur-Rahmān ibn Abī Bakrah, that ʻAlī (*radiAllāhu ʻanhu*) came to them on a visit and along with him he had ʻAmmār. Then he mentioned something, so ʻAmmār said: "O Amīr Al-Muminīn." So he said: *"Be quiet, for I will verily be with Allāh against those who were."* Then he said: *"No-one from this Ummah have experience what I have experienced. Verily the Messenger of Allāh ﷺ died* – and he mentioned some things – *so the people pledged alliegiance to Abū Bakr (radiAllāhu ʻanhu), and I (also) pledged alliegiance, submitted and was pleased. Then Abū Bakr died* – and he said some words – *and ʻUmar (radiAllāhu ʻanhu) became the successor* – and he mentioned this – *so I pledged alliegiance, submitted and was pleased. Then ʻUmar died and the decision was put with this group of six. So the people pledged alliegiance to ʻUthmān (radiAllāhu ʻanhu), and I (also) pledged alliegiance, submitted and was pleased. And then today they are inclining between me and Mu'āwiyah."*

1316 – حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْحَجَّاجِ النَّاجِيُّ، بِالْبَصْرَةِ، أَنَا أَبُو عَوَانَةَ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، قَالَ: أَتَانِي وَقَالَ مَرَّةً أُخْرَى أَتَانَا عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ عَائِدًا وَمَعَهُ عَمَّارٌ فَذَكَرَ كَلِمَةً فَقَالَ عَلِيٌّ «وَاللَّهِ لَأَكُونَنَّ مَعَ اللَّهِ عَلَى مَنْ كَانَ مَا لَقِيَ أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ مَا لَقِيتُ تُوُفِّيَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ كَلِمَةً فَبَايَعَ النَّاسُ أَبَا بَكْرٍ فَبَايَعْتُ وَرَضِيتُ ثُمَّ تُوُفِّيَ أَبُو بَكْرٍ فَذَكَرَ كَلِمَةً فَاسْتَخْلَفَ عُمَرَ فَبَايَعْتُ وَرَضِيتُ ثُمَّ تُوُفِّيَ عُمَرُ فَجَعَلَهَا، يَعْنِي عُمَرَ، شُورَى فَبُوِيعَ عُثْمَانُ فَبَايَعْتُ وَرَضِيتُ ثُمَّ هُمُ الْآنَ يَمِيلُونَ بَيْنِي وَبَيْنَ مُعَاوِيَةَ»

1316. Ibrāhīm ibn Al-Hajjāj An-Nājī narrated to me in Basrah (and said): Abū ʻAwānah narrated to us, from Khālid Al-Hadhdhā, from ʻAbdur-Rahmān ibn Abī Bakrah who said: One time ʻAlī (*radiAllāhu ʻanhu*) came to me – and another time he said: came to us – on a visit, and ʻAmmār was with him. Then he said something, so ʻAlī said: *"By Allāh, I will verily be with Allāh against those who were. No-one from this Ummah have experience what I have experienced. Verily the Messenger of Allāh ﷺ died* – and he mentioned some things – *so the people pledged alliegiance to Abū Bakr (radiAllāhu ʻanhu), and I (also) pledged alliegiance and was pleased. Then Abū Bakr died* – and he said some words – *and ʻUmar (radiAllāhu ʻanhu) became the successor, and I pledged alliegiance and was pleased. Then ʻUmar died and he (i.e. Umar) made (the decision to be in) a shūrā. Then alliegiance was pledged to ʻUthmān (radiAllāhu ʻanhu), so I (also) pledged alliegiance and was pleased. And then now they are inclining between me and Mu'āwiyah."*

1317 – حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ، نا يَحْيَى بْنُ يَمَانٍ، عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنِ الْأَعْمَشِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، قَالَ: قِيلَ لِعَلِيٍّ رَضِيَ اللَّهُ عَنْهُ أَلَا تُوصِي؟ قَالَ: «مَا أَوْصَى رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَأُوصِي، اللَّهُمَّ إِنَّهُمْ عِبَادُكَ فَإِنْ شِئْتَ أَصْلَحْتَهُمْ وَإِنْ شِئْتَ أَفْسَدْتَهُمْ»

1317. ʻUthmān ibn Abī Shaybah narrated to me (and said): Yahyā ibn Yamān narrated to us, from Sufyān Ath-Thawri, from Al-Aʻmash, from Sālim ibn Abī Al-

Ja'd who said: It was said to 'Alī (*radiAllāhu 'anhu*): *"Are you not going to leave a will?"* He said: *"The Messenger of Allāh ﷺ did not leave a will, so I leave (this invocation) as my will: O Allāh, they are verily your slaves. So if You wish You rectify them, and if You wish You make them corrupt."*

1318 – حَدَّثَنَا إِسْمَاعِيلُ أَبُو مَعْمَرٍ، نا وَكِيعٌ، نا سُفْيَانُ، عَنْ أَبِي هَاشِمٍ، عَنْ قَيْسٍ الْخَارِفِيِّ، قَالَ: قَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ «سَبَقَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَثَنَّى أَبُو بَكْرٍ وَثَلَّثَ عُمَرُ ثُمَّ خَبَطَتْنَا فِتْنَةٌ فَمَا شَاءَ اللَّهُ»

1318. Ismā'īl Abū Ma'mar narrated to us (and said): Wakī' narrated to us (and said): Sufyān narrated to us, from Abū Hāshim, from Qays Al-Khariqi who said: 'Alī (*radiAllāhu 'anhu*) said: *"The Messenger of Allāh ﷺ came first, Abū Bakr was the second and 'Umar was the third. Then an affliction battered us, (as much) as Allāh wants."*

1319 – حَدَّثَنِي أَبِي، نا أَبُو بَدْرٍ شُجَاعُ بْنُ الْوَلِيدِ قَالَ: ذَكَرَ خَلَفُ بْنُ حَوْشَبٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَبَقَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَصَلَّى أَبُو بَكْرٍ وَثَلَّثَ عُمَرُ ثُمَّ خَبَطَتْنَا أَوْ أَصَابَتْنَا فِتْنَةٌ يَعْفُو اللَّهُ عَمَّنْ يَشَاءُ "

1319. My father narrated to me (and said): Abū Badr Shujā' ibn Al-Walīd narrated to us and said: Khalaf ibn Hawshab mentioned, from Abū Ishāq, from 'Abdu Khayr, from 'Alī (*radiAllāhu 'anhu*) who said: *"The Messenger of Allāh ﷺ came first, Abū Bakr led the prayer and 'Umar was the third. Then an affliction battered us or afflicted us, (and) Allāh forgives those whom He wants."*

1320 – حَدَّثَنِي أَبُو سَعِيدٍ الْأَشَجُّ، نا أَبُو عَبْدِ الرَّحْمَنِ نَصْرُ بْنُ مَنْصُورٍ، نا عُقْبَةُ، عَنْ عَلْقَمَةَ الْيَشْكُرِيِّ، قَالَ: سَمِعْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ يَقُولُ يَوْمَ الْجَمَلِ: سَمِعْتُ مِنَ فِي رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَى أُذُنِي وَهُوَ يَقُولُ: «طَلْحَةُ وَالزُّبَيْرُ جَارَايَ فِي الْجَنَّةِ»

1320. Abū Sa'īd Al-Ashajj narrated to me (and said): Abū 'Abdir-Rahmān Nadr ibn Mansūr narrated to us (and said): 'Uqbah narrated to us, from 'Alqamah Al-Yashkurī who said: I heard 'Alī (*radiAllāhu 'anhu*) say of the day of the camel: I heard the Messenger of Allāh ﷺ say: ***"Talhah and Az-Zubayr are my two neighbors in Paradise."***

1321 – حَدَّثَنِي إِسْمَاعِيلُ أَبُو مَعْمَرٍ، نا أَبُو أُسَامَةَ، نا أَبُو كُدَيْنَةَ، عَنْ مُطَرِّفٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، قَالَ: سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ فِي شَيْءٍ: صَدَقَ اللَّهُ وَرَسُولُهُ. قُلْتُ هَذَا شَيْءٌ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: «الْحَرْبُ خَدْعَةٌ»

1321. Ismā'īl Abū Ma'mar narrated to me (and said): Abū Usāmah narrated to us (and said): Abū Kudaynah narrated to us, from Mutarrif, from Ash-Sha'bī, from Masrūq who said: I heard 'Alī ibn Abī Talib (*radiAllāhu 'anhu*) say regarding

something: *"Allāh and His Messenger have spoken the truth."* I said: *"Is this something which you heard from the Messenger of Allāh ﷺ?"* He said: *"War is deception."*

1322 – حَدَّثَنِي إِسْمَاعِيلُ أَبُو مَعْمَرٍ، نا ابْنُ نُمَيْرٍ، عَنِ الْأَعْمَشِ، قَالَ: قِيلَ لِقَيْسِ بْنِ أَبِي حَازِمٍ: لِأَيِّ شَيْءٍ أَبْغَضْتَ عَلِيًّا قَالَ: لِأَنِّي سَمِعْتُهُ يَقُولُ: «انْفِرُوا مَعِي إِلَى بَقِيَّةِ الْأَحْزَابِ إِلَى مَنْ يَقُولُ كَذَبَ اللَّهُ وَرَسُولُهُ وَنَحْنُ نَقُولُ صَدَقَ اللَّهُ وَرَسُولُهُ»

1322. Ismā'īl Abū Ma'mar narrated to me (and said): Ibn Numayr narrated to us, from Al-A'mash who said: It was said to Qays ibn Abī Hāzim: *"Due to what do you hate 'Alī?"* He said: *"Because I heard him saying: 'Go out (in war) with me to the rest of the groups; to those who say: Allāh and His Messenger have lied, while we say: Allāh and His Messenger have spoken the truth.'"*

1323 – حَدَّثَنِي مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ، نا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنِ الْحَكَمِ، عَنْ عُتَيْبَةَ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، قَالَ: سَمِعْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ يَقُولُ: " انْفِرُوا إِلَى كَذَا انْفِرُوا إِلَى بَقِيَّةِ الْأَحْزَابِ إِلَى مَنْ يَقُولُ: كَذَبَ اللَّهُ وَرَسُولُهُ وَنَحْنُ نَقُولُ: صَدَقَ اللَّهُ وَرَسُولُهُ "

1323. Muhammad ibn Humayd Ar-Rāzī narrated to me (and said): Jarīr narrated to us, from Al-A'mash, from Al-Hakam, from 'Utaybah, from Qays ibn Abī Hāzim who said: I heard 'Alī (*radiAllāhu 'anhu*) say: "*Go out (in war) to such (place). Go out to the rest of the groups; to those who say: Allāh and His Messenger have lied, while we say: Allāh and His Messenger have spoken the truth.'"*

1324 – حَدَّثَنِي مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ، نا جَرِيرٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسٍ، قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ مِثْلَ ذَلِكَ

1324. Muhammad ibn Humayd Ar-Rāzī narrated to me (and said): Jarīr narrated to us, from Ismā'īl ibn Abī Khālid, from Qays who said: I heard 'Alī say: the same as that.

1325 – حَدَّثَنِي أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ، نا مُحَمَّدُ بْنُ الْحَسَنِ الْأَسَدِيُّ، نا هَارُونُ بْنُ صَالِحٍ الْهَمْدَانِيُّ، عَنِ الْحَارِثِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي الْجُلَاسِ، قَالَ: سَمِعْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ يَقُولُ لِعَبْدِ اللَّهِ بْنِ سَبَأٍ: وَيْلَكَ، مَا أَفْضَى إِلَيَّ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ شَيْئًا كَتَمَهُ أَحَدًا مِنَ النَّاسِ وَلَقَدْ سَمِعْتُهُ يَقُولُ: «إِنَّ بَيْنَ يَدَيِ السَّاعَةِ ثَلَاثِينَ كَذَّابًا وَإِنَّكَ لِأَحَدُهُمْ»

1325. Abū Kurayb Muhammad ibn Al-'Alā Al-Hamadānī narrated to me (and said): Muhammad ibn Al-Hasan Al-Asadi narrated to us (and said): Hārūn ibn Sālih Al-Hamadānī narrated to us, from Al-Hārith ibn 'Abdir-Rahmān, from Abū Al-Julās who said: I heard 'Alī (*radiAllāhu 'anhu*) say to 'Abdullāh ibn Saba: *"Woe to you, the Messenger of Allāh ﷺ did not inform me about anything which he hid from anyone among the people. And I verily heard him say:* ***"Before the Hour, there will verily be thirty liars."*** *And you are verily one of them."*

1326 – حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، نا حَمَّادُ بْنُ زَيْدٍ، نا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ قَيْسِ بْنِ عُبَادٍ، قَالَ: قَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ يَوْمَ الْجَمَلِ: «وَدِدْتُ أَنِّي مُتُّ قَبْلَ هَذَا بِعِشْرِينَ سَنَةً»

1326. Muhammad ibn Abī Bakr Al-Muqaddamī narrated to me (and said): Hammād ibn Zayd narrated to us (and said): Sa'īd ibn Abī 'Arūbah narrated to us, from Qatādah, from Al-Hasan, from Qays ibn 'Abbād who said: 'Alī (*radiAllāhu 'anhu*) said on the day of the camel: *"I wish that I died twenty years ago."*

1327 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّزَّاقِ، نا سُفْيَانُ، عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ رَجُلٍ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ يَوْمَ الْجَمَلِ: «إِنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَمْ يَعْهَدْ إِلَيْنَا عَهْدًا فَآخُذُ بِهِ فِي الْإِمَارَةِ وَلَكِنَّهُ شَيْءٌ رَأَيْنَاهُ مِنْ قِبَلِ أَنْفُسِنَا ثُمَّ اسْتَخْلَفَ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَأَقَامَ وَاسْتَقَامَ وَاسْتُخْلِفَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ فَأَقَامَ وَاسْتَقَامَ حَتَّى ضَرَبَ الدِّينُ بِجِرَانِهِ»

1327. My father narrated to me (and said): 'Abdur-Razzāq narrated to us (and said): Sufyān narrated to us, from Al-Aswad ibn Qays, from a man, from 'Alī (*radiAllāhu 'anhu*) that he said on the day of the camel: *"Verily the Messenger of Allāh ﷺ did not give us any order which I go by regarding the leadership (after his death), rather it is something which we saw from ourselves. Then he appointed Abū Bakr (radiAllāhu 'anhu) as a successor, and he established (the religion) and he was righteous. Then 'Umar (radiAllāhu 'anhu) was chosen as a successor, and he established (the religion) and he was righteous, so the religion was upright due to him."*

1328 – حَدَّثَنِي أَبِي، نا أَبُو نُعَيْمٍ، نا شَرِيكٌ، عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ عَمْرِو بْنِ سُفْيَانَ، قَالَ: خَطَبَ رَجُلٌ يَوْمًا بِالْبَصْرَةِ حِينَ ظَهَرَ عَلِيٌّ فَقَالَ عَلِيٌّ هَذَا الْخَطِيبُ الشَّحْشَحُ «سَبَقَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَصَلَّى أَبُو بَكْرٍ وَثَلَّثَ عُمَرُ ثُمَّ خَبَطَتْنَا بَعْدَهُمْ فِتْنَةٌ يَصْنَعُ اللَّهُ عَزَّ وَجَلَّ فِيهَا مَا شَاءَ»

1328. My father narrated to me (and said): Abū Nu'aym narrated to us (and said): Sharīk narrated to us, from Al-Aswad ibn Qays, from 'Amr ibn Sufyān who said: A man held a sermon one day in Basrah, when 'Alī was victorious. So 'Alī said: *"This speaker sounds like a crow. The Messenger of Allāh ﷺ came first, Abū Bakr led the prayer and 'Umar was the third. Then after them an affliction battered us, in which Allāh does whatever He wants."*

1329 – حَدَّثَنِي أَبُو مُحَمَّدٍ جَعْفَرُ بْنُ حُمَيْدٍ الْكُوفِيُّ أَخُو أَحْمَدَ بْنِ حُمَيْدٍ يُلَقَّبُ بِدَارِ أُمِّ سَلَمَةَ، حَدَّثَنِي يُونُسُ بْنُ أَبِي يَعْفُورَ، عَنْ أَبِيهِ، عَنِ الْأَسْوَدِ بْنِ قَيْسٍ الْعَبْدِيِّ، عَنْ أَبِيهِ، قَالَ: شَهِدْتُ خُطْبَةَ عَلِيٍّ يَوْمَ الْبَصْرَةِ قَالَ: «فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَذَكَرَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَمَا عَالَجَ مِنَ النَّاسِ ثُمَّ قَبَضَهُ اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ ثُمَّ رَأَى الْمُسْلِمُونَ أَنْ يَسْتَخْلِفُوا أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَبَايَعُوا وَعَاهَدُوا وَسَلَّمُوا، وَبَايَعْتُ وَعَاهَدْتُ وَسَلَّمْتُ، وَرَضُوا وَرَضِيتُ، وَفَعَلَ مِنَ الْخَيْرِ وَجَاهَدَ حَتَّى قَبَضَهُ اللَّهُ عَزَّ وَجَلَّ، رَحْمَةُ اللَّهُ عَلَيْهِ، وَاسْتُخْلِفَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ فَبَايَعَهُ الْمُسْلِمُونَ وَعَاهَدُوا وَسَلَّمُوا، وَبَايَعْتُ وَعَاهَدْتُ وَسَلَّمْتُ، وَرَضُوا وَرَضِيتُ، فَفَعَلَ وَفَعَلَ مِنَ الْخَيْرِ حَتَّى ضُرِبَ الْإِسْلَامُ بِجِرَانِهِ رَحْمَةُ اللَّهُ عَلَيْهِ، فَمَا بَالُ أَبِي بَكْرٍ وَعُمَرُ يُوَفَّى لَهُمَا بَيْعَتُهُمَا وَمَا بَالُ بَيْعَتِي تُنْكَثُ، فَوَاللَّهِ إِنِّي لَأَرْجُو أَنْ لَا أَكُونَ دُونَ امْرِئٍ مِنْهُمَا»

1329. Abū Muhammad Ja'far ibn Humayd Al-Kūfī – the brother of Ahmad ibn Humayd who had the nickname Dār Umm Salamah – narrated to me (and said): Yūnus ibn Abī Ya'qūb narrated to me, from his father, from Al-Aswas ibn Qays Al-'Abdī, from his father who said: I witnessed the sermon of 'Alī on the day of Basrah. He said: – (after) he glorified Allāh and praised Him, and mentioned the Prophet ﷺ and how he was treated by the people – *"Then Allāh – 'azza wa jalla – took him to Himself and the Muslims chose Abū Bakr (radiAllāhu 'anhu) as his successor. So they pledged alliegiance, committed themselces and submitted. And I (also) pledged alliegiance, committed and submitted. And they were pleased and I was pleased. And he did good and strove until Allāh – 'azza wa jalla – took him, may the Mercy of Allāh be upon him. Then 'Umar (radiAllāhu 'anhu) became the successor and the Muslims pledged alliegiance to him, they committed and submitted. And I pledged alliegiance, committed and submitted. And they were pleased and I was pleased. So he did much good until Islam became upright due to him, may the Mercy of Allāh be upon him. So how come the pledged of alliegiance to Abū Bakr and 'Umar was fulfilled, while the pledge of alliegiance to me was breached. By Allāh, I verily wish that I would be no other man than one of those two."*

1330 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي هاشِمٍ الْقَاسِمِ بْنِ كَثِيرٍ، عَنْ قَيْسٍ الْخَارِفِيِّ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: «سَبَقَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَصَلَّى أَبُو بَكْرٍ وَثَلَّثَ عُمَرُ ثُمَّ خَبَطَتْنَا فِتْنَةٌ فَهُوَ مَا شَاءَ اللَّهُ»

1330. My father narrated to me (and said): Wakī' narrated to us, from Sufyān, from Abū Hāshim Al-Qāsim ibn Kathīr, from Qays Al-Khāriqī, from 'Alī (*radiAllāhu 'anhu*) who said: *"The Messenger of Allāh ﷺ came first, Abū Bakr led the prayer and 'Umar was the third. Then an affliction battered us, and it is as Allāh wants."*

1331 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، وَأَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي هَاشِمٍ الْقَاسِمِ بْنِ كَثِيرٍ بَيَّاعِ السَّابِرِيِّ، عَنْ قَيْسٍ الْخَارِفِيِّ، قَالَ: سَمِعْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ عَلَى هَذَا الْمِنْبَرِ، فَذَكَرَ الْحَدِيثَ

1331. My father narrated to me (and said):'Abdur-Rahmān ibn Mahdī narrated to us, from Sufyān. And Abū Nu'aym (also narrated it and said): Sufyān narrated to us, from Abū Hāshim Al-Qāsim ibn Kathīr – the seller of fine cloths – from Qays Al-Khāriqī who said: I heard 'Alī (*radiAllāhu 'anhu*) upon this pulpit. And he mentioned the *hadīth*.

1332 – أُخْبِرْتُ عَنْ أَشْعَثَ بْنِ شُعْبَةَ، نا مَنْصُورُ بْنُ دِينَارٍ، عَنِ الْأَعْمَشِ، وَالْحَسَنِ بْنِ عَمْرٍو، وَجَامِعِ بْنِ أَبِي رَاشِدٍ، وَمُحَمَّدِ بْنِ قَيْسٍ، وَأَبِي حُصَيْنٍ، عَنْ مُنْذِرٍ الثَّوْرِيِّ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ يَعْنِي ابْنَ الْحَنَفِيَّةِ، قَالَ: قُلْتُ لِأَبِي عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ: أَيُّ النَّاسِ خَيْرٌ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: «أَبُو بَكْرٍ» . قُلْتُ: ثُمَّ مَنْ قَالَ: «ثُمَّ عُمَرُ» قَالَ: ثُمَّ بَادَرْتُهُ وَخِفْتُ أَنْ أَسْأَلَهُ فَيُجِيبَنِي بِغَيْرِهِ ثُمَّ قُلْتُ: ثُمَّ أَنْتَ؟ قَالَ: «لَا، أَنَا رَجُلٌ مِنَ النَّاسِ لِي حَسَنَاتٌ وَسَيِّئَاتٌ يَفْعَلُ اللَّهُ مَا يَشَاءُ»

1332. I was informed from Ash'ab ibn Shu'bah (who said): Mansūr ibn Dīnār narrated to us, from Al-A'mash, Al-Hasan ibn 'Amr, Jāma' ibn Abī Rāshid,

Muhammad ibn Qays and Abū Hafs, from Mundhir Ath-Thawrī, from Muhammad ibn ‘Alī (i.e. Ibn Al-Hanafiyyah) who said: I said to my father ‘Alī (*radiAllāhu ‘anhu*): *“Who is the best of people after the Messenger of Allāh ﷺ?”* He said: *“Abū Bakr.”* I said: *“Then who?”* He said: *“Then ‘Umar?”* He said: Then I hastened to him and I feared that I would ask him and he would answer with someone else than himself. I said: *“And then you?”* He said: *“No. I am a man among the people. I have good deeds and bad deeds, and Allāh does what He wants.”*

1333 – حَدَّثَنِي أَبِي، نا زَيْدُ بْنُ الْحُبَابِ، نا سُفْيَانُ الثَّوْرِيُّ، عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ رَجُلٍ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ خَطَبَ لَمَّا فَرَغَ مِنَ الْجَمَلِ فَقَالَ: «إِنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَمْ يَعْهَدْ إِلَيْنَا عَهْدًا نَأْخُذُ بِهِ فِي هَذِهِ الْإِمَارَةِ وَلَكِنْ شَيْئًا رَأَيْنَاهُ مِنْ قِبَلِ أَنْفُسِنَا فَإِنْ يَكُنْ صَوَابًا فَمِنَ اللَّهِ عَزَّ وَجَلَّ وَإِنْ يَكُنْ خَطَأً فَمِنْ أَنْفُسِنَا، وَلِيَنَا أَبُو بَكْرٍ فَأَقَامَ وَاسْتَقَامَ حَتَّى مَضَى لِسَبِيلِهِ رَحِمَهُ اللَّهُ ثُمَّ وَلِيَنَا عُمَرُ مِنْ بَعْدِهِ فَأَقَامَ وَاسْتَقَامَ حَتَّى ضَرَبَ الْإِسْلَامُ بِجِرَانِهِ ثُمَّ مَضَى رَحِمَهُ اللَّهُ»

1333. My father narrated to me (and said): Zayd ibn Hubāb narrated to us (and said): Sufyān Ath-Thawrī narrated to us, from Al-Aswad ibn Qays, from a man, from ‘Alī (*radiAllāhu ‘anhu*) that he held a sermon after finishing from (the battle of) the camel. He said: *“Verily the Messenger of Allāh ﷺ did not make any agreement with us which we go by regarding this leadership, rather it is something which we saw from ourselves. So if it is correct, then it is from Allāh ‘azza wa jalla. And if it is a mistake, then it is from ourselves. We appointed Abū Bakr and he established (the religion) and was righteous, until he went on his way (i.e. died), may Allāh have mercy upon him. Then we appointed ‘Umar after him, and he established (the religion) and was righteous, until Islam became upright due to him. Then he passed away, may Allāh show him mercy.”*

1334 – حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، نا أَبُو دَاوُدَ الْحَفَرِيُّ، عَنْ عِصَامِ بْنِ النُّعْمَانِ، عَنْ سُفْيَانَ، عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ عَمْرِو بْنِ سُفْيَانَ، قَالَ: خَطَبَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ يَوْمَ الْجَمَلِ فَقَالَ: «إِنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَمْ يَعْهَدْ إِلَيْنَا فِي هَذِهِ الْإِمَارَةِ شَيْئًا نَأْخُذْ بِهِ حَتَّى رَأَيْنَا مِنَ الرَّأْيِ أَنْ نَسْتَخْلِفَ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَأَقَامَ وَاسْتَقَامَ حَتَّى مَضَى لِسَبِيلِهِ ثُمَّ إِنَّ أَبَا بَكْرٍ رَأَى مِنَ الرَّأْيِ أَنْ يَسْتَخْلِفَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ فَأَقَامَ وَاسْتَقَامَ حَتَّى ضُرِبَ الدِّينُ بِجِرَانِهِ ثُمَّ إِنَّ أَقْوَامًا طَلَبُوا هَذِهِ الدُّنْيَا فَكَانَتْ أُمُورٌ يَقْضِي اللَّهُ فِيهَا مَا أَحَبَّ» قَالَ أَبُو عَبْدِ الرَّحْمَنِ عِصَامُ بْنُ النُّعْمَانِ ابْنِ أَخِي خَالِدِ بْنِ أَخِي إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ الْبَجَلِيِّ أُخْبِرْتُ بِذَلِكَ

1334. Abū Bakr ibn Abī Shaybah narrated to me (and said): Abū Dāwūd Al-Hafarī narrated to us, from ‘Isām ibn An-Nu’mān, from Sufyān, from Al-Aswad ibn Qays, from ‘Amr ibn Sufyān who said: ‘Alī (*radiAllāhu ‘anhu*) held a sermon on the day of the camel, and said: *“Verily the Messenger of Allāh did not order us anything regarding this leadership which we can go by, so we saw the opinion of making Abū Bakr (radiAllāhu ‘anhu) the successor. So he established (the religion) and was righteous, until he went on his way (i.e. died). After that Abū Bakr saw the opinion of making ‘Umar (radiAllāhu ‘anhu) the successor. So he (also) established (the religion) and was righteous,*

until the religion became upright due to him. Then after that some people strove after this dunyā, so events occurred in which Allāh will judge whatever He loves." Abū 'Abdir-Rahmān said: 'Isām ibn An-Nu'mān is the son of the brother of Khālid, who is the son of the brother of Ismā'īl the son of the brother of Khālid Al-Bajalī. So I was told.

1335 – حَدَّثَنِي مُحَمَّدُ بْنُ عَوْفِ بْنِ سُفْيَانَ الطَّائِيُّ الْحِمْصِيُّ، نا أَبُو نُعَيْمٍ، نا شَرِيكٌ، عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ عَمْرِو بْنِ سُفْيَانَ، قَالَ: خَطَبَ رَجُلٌ يَوْمَ الْبَصْرَةِ حِينَ ظَفَرَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ فَقَالَ عَلِيٌّ «هَذَا الْخَطِيبُ الشَّحْشَحُ سَبَقَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَثَنَّى أَبُو بَكْرٍ وَثَلَّثَ عُمَرُ ثُمَّ خَبَطَتْنَا بَعْدَهُمْ فِتْنَةٌ يَصْنَعُ اللَّهُ فِيهَا مَا يَشَاءُ»

1335. Muhammad ibn 'Awf ibn Sufyān At-Tāī Al-Himsī narrated to me (and said): Abū Nu'aym narrated to us (and said): Sharīk narrated to us, from Al-Aswad ibn Qays, from 'Amr ibn Sufyān who said: A man held a sermon on the day of (the battle in) Basrah when 'Alī (*radiAllāhu 'anhu*) was victorious, so 'Alī said: *"This speaker sounds like a crow. The Messenger of Allāh ﷺ came first, Abū Bakr was the second and 'Umar was the third. Then after them an affliction battered us, in which Allāh does whatever He wants."*

1336 – حَدَّثَنَا أَبُو يَحْيَى مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ ثِقَةٌ، وَأَنَا أَبُو عَاصِمٍ، عَنْ سُفْيَانَ، عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ سَعِيدِ بْنِ عَمْرِو بْنِ سُفْيَانَ، عَنْ أَبِيهِ قَالَ عَبْدُ اللَّهِ وُجُودُ أَبِي عَاصِمٍ أَقَامَ إِسْنَادَهُ، قَالَ: خَطَبَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: «إِنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَمْ يَعْهَدْ إِلَيْنَا فِي الْإِمَارَةِ شَيْئًا وَإِنَّمَا هُوَ رَأْيٌ رَأَيْنَاهُ»

1336. Abū Yahyā Muhammad ibn 'Abdir-Rahīm – (and he was) trustworthy – narrated to us, and Abū 'Āsim (also) narrated to us, from Sufyān, from Al-Aswad ibn Qays, from Sa'īd ibn 'Amr ibn Sufyān, from his father – 'Abdullāh said: The presence of Abū 'Āsim establishes its chain of narration – who said: 'Alī (*radiAllāhu 'anhu*) held a sermon where he said: *"Verily the Prophet ﷺ did not order us anything regarding the leadership (after his death), rather it is an opinion which we had (i.e. who we chose)."*

1337 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي الْبَخْتَرِيِّ أَوْ عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ، شَكَّ الْأَعْمَشُ قَالَ: قَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: «يَهْلِكُ فِيَّ رَجُلَانِ مُحِبٌّ مُفْرِطٌ وَمُبْغِضٌ مُفْتَرٍ»

1337. My father narrated to us (and said): Wakī' narrated to us, from Al-A'mash, from 'Amr ibn Murrah, from Abū Al-Bakhtarī or from 'Abdullāh ibn Salamah – Al-A'mash was in doubt – who said: 'Alī (radiAllāhu 'anhu) said: *"Two (types) of men will be destroyed due to me; and excessive lover and a lying hater."*

1338 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَبِي السَّوَّارِ، قَالَ: قَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: «لَيُحِبُّنِي قَوْمٌ حَتَّى يَدْخُلُوا النَّارَ فِي حِبِّي وَلَيُبْغِضُنِي قَوْمٌ حَتَّى يَدْخُلُوا النَّارَ فِي بُغْضِي»

1338. My father narrated to me (and said): Wakī' narrated to us, from Shu'bah, from Abū At-Tayyāh, from Abū As-Sawwār who said: 'Alī (*radiAllāhu 'anhu*) said: *"Some people will love me so much that they will enter Hellfire due to their love for me, and some people will hate me so much that they will enter Hellfire due their hate for me."*

1339 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، عَنْ نُعَيْمِ بْنِ حَكِيمٍ، عَنْ أَبِي مَرْيَمَ، قَالَ: سَمِعْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ يَقُولُ: «يَهْلِكُ فِيَّ رَجُلَانِ مُفْرِطٌ غَالٍ وَمُبْغِضٌ»

1339. My father narrated to me (and said): Wakī' narrated to us, from Nu'aym ibn Hakīm, from Abū Maryam who said: I heard 'Alī (*radiAllāhu 'anhu*) say*: "Two (types) of men will be destroyed due to me; an excessive extremist and a hater."*

1340 – حَدَّثَنِي أَبِي، نا يَحْيَى بْنُ آدَمَ، نا مَالِكُ بْنُ مِغْوَلٍ، عَنْ أَكِيلٍ، عَنِ الشَّعْبِيِّ، قَالَ: لَقِيتُ عَلْقَمَةَ فَقَالَ أَتَدْرِي مَا مَثَلُ عَلِيٍّ فِي هَذِهِ الْأُمَّةِ؟ قَالَ: قُلْتُ وَمَا مَثَلُهُ؟ قَالَ: «مَثَلُ عِيسَى ابْنِ مَرْيَمَ عَلَيْهِ السَّلَامُ أَحَبَّهُ قَوْمٌ حَتَّى هَلَكُوا فِي حُبِّهِ وَأَبْغَضَهُ قَوْمٌ حَتَّى هَلَكُوا فِي بُغْضِهِ»

1340. My father narrated to me (and said): Yahyā ibn Ādam narrated to us (and said): Mālik ibn Mighwal narrated to us, from Akīl, from Ash-Sha'bī who said: I met 'Alqamah, so he said: *"Do you know what the example of 'Alī is, in this Ummah?"* He said: I said: *"And what is the example of him?"* He said: *"The examepl of 'Īsā ibn Maryam ('alayhi as-salām). Some people loved him until they become destroyed in loving him, and a people hated him until they became destroyed in hating him."*

1341 – حَدَّثَنِي أَبِي، نا يَحْيَى بْنُ آدَمَ، عَنْ شَرِيكٍ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ مُنْذِرٍ الثَّوْرِيِّ ، عَنِ الرَّبِيعِ بْنِ خُثَيْمٍ، أَنَّهُمْ ذَكَرُوا عِنْدَهُ عَلِيًّا فَقَالَ: " مَا رَأَيْتُ أَحَدًا مُبْغِضَهُ أَشَدَّ لَهُ بُغْضًا وَلَا مُحِبَّهُ أَشَدَّ لَهُ حُبًّا وَلَمْ أَرَهُمْ يَجِدُونَ عَلَيْهِ فِي حُكْمِهِ وَاللَّهُ عَزَّ وَجَلَّ يَقُولُ {وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا} [البقرة: 269] "

1341. My father narrated to me (and said): Yahyā ibn Ādam narrated to me, from Sharīk, from Sa'īd ibn Masrūq, from Mundhir Ath-Thawrī, from Ar-Rabī' ibn Khuthaym that they mentioned 'Alī in front of him, so he said: *"I have never seen anyone where the one who hates him is more severe in hating him, nor where the one who loves him is more severe in loving him. And I don't think that they can find anything against him in his wisdom, while Allāh – 'azza wa jalla – says:*

﴿ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ﴾

"And whoever is given the wisdom, he has verily been given much goodness."
(Al-Baqarah 2:269)*"*

1342 – حَدَّثَنِي أَبِي ، نا ابْنُ نُمَيْرٍ، نا الأَعْمَشُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي الْبَخْتَرِيِّ ، قَالَ: " أَتَى رَجُلٌ عَلِيًّا يَمْدَحُهُ قَدْ كَانَ يَقَعُ فِيهِ، فَقَالَ عَلِيٌّ: مَا أَنَا كَمَا تَقُولُ وَإِنِّي لأَخْيَرُ مِمَّا فِي نَفْسِكَ" فِيهِ انْقِطَاعٌ بَيْنَ عَلِيٍّ وَأَبِي الْبَخْتَرِيِّ.

1342. My father narrated to me (and said): Ibn Numayr narrated to us (and said): Al-A'mash narrated to us, from 'Amr ibn Murrah, from Abū Al-Bakhtarī who said: A man came to 'Alī and praised him, while he verily used to slander him. So 'Alī said: *"I am not as you say, and I am verily better than what you think of me in yourself."* There is an abruption (in the chain of narration) between 'Alī and Abū Al-Bakhtarī.

1343 – حَدَّثَنِي أَبِي، نا ابْنُ نُمَيْرٍ، نا الْأَعْمَشُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنِ ابْنِ أَبِي لَيْلَى، قَالَ: ذُكِرَ عِنْدَهُ قَوْلُ النَّاسِ فِي عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ فَقَالَ عَبْدُ الرَّحْمَنِ: «قَدْ جَالَسْنَاهُ وَحَدَّثْنَاهُ وَوَاكَلْنَاهُ وَشَارَبْنَاهُ وَقُمْنَا لَهُ عَلَى الْأَعْمَالِ فَمَا سَمِعْتُهُ يَقُولُ شَيْئًا مِمَّا تَقُولُونَ أَوَلَا يَكْفِيكُمْ أَنْ تَقُولُوا ابْنُ عَمِّ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَخَتَنُهُ وَشَهِدَ بَيْعَةَ الرِّضْوَانِ وَشَهِدَ بَدْرًا»

1343. My father narrated to me (and said): Ibn Numayr narrated to us (and said): Al-A'mash narrated to us, from 'Amr ibn Murrah, from Ibn Abī Laylā who said: that the opinion of the people regarding 'Alī was mentioned in front of him, so Abdur-Rahmān said: *"We have verily sat with him, spoken with him, eaten with him, drank with him and performed tasks for him. And I have not heard him say anything of what you are saying. Is it not enough for you to say that he is the son of the uncle of the Messenger of Allāh ﷺ, his son-in-law, he witnessed the Bay'ah Ar-Ridwān (the pledge of pleaure) and he witnessed Badr."*

1344 – وَجَدْتُ فِي كِتَابِ أَبِي بِخَطِّ يَدِهِ وَأَظُنُّنِي قَدْ سَمِعْتُهُ مِنْهُ نا وَكِيعٌ، عَنْ شَرِيكٍ، عَنْ عُثْمَانَ أَبِي الْيَقْظَانِ، عَنْ زَاذَانَ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: «مَثَلِي فِي هَذِهِ الْأُمَّةِ كَمَثَلِ عِيسَى ابْنِ مَرْيَمَ عَلَيْهِ السَّلَامُ أَحَبَّتْهُ طَائِفَةٌ فَأَفْرَطَتْ فِي حُبِّهِ فَهَلَكَتْ وَأَبْغَضَتْهُ طَائِفَةٌ فَأَفْرَطَتْ فِي بُغْضِهِ فَهَلَكَتْ وَأَحَبَّتْهُ طَائِفَةٌ فَاقْتَصَدَتْ فِي حُبِّهِ فَنَجَتْ»

1344. I found in the book of my father with his own handwriting, and I think that I (also) heard it from him: Wakī' narrated to us, from Sharīk, from 'Uthmān Abū Al-Yaqdhān, from Zādān, from 'Alī (*radiAllāhu 'anhu*) who said: *"My example in this Ummah, is like the example of 'Īsā ibn Maryam ('alayhi as-salām). A group of people loved him and were excessive in the love for him, so they were destroyed. And a group hated him and were excessive in the hate for him, so they were destroyed. And a group loved him and were moderate in their love for him, so they were saved."*

1345 – حَدَّثَنِي أَبِي، نا سُفْيَانُ، عَنْ أَبِي مُوسَى وَهُوَ إِسْرَائِيلُ، عَنِ الْحَسَنِ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: " فِينَا وَاللَّهِ نَزَلَتْ {وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ} [الحجر: 47]

1345. My father narrated to me (and said): Sufyān narrated to us, from Abū Mūsā – and he is Isrāīl – from Al-Hasan, from 'Alī (*radiAllāhu 'anhu*) who said: *"Verily regarding us, by Allāh, (this verse) was revealed:*

﴿ وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ ﴾

"And We will remove whatever there is in their chests of ill-will, (so they will be) **brothers facing each other upon thrones."** (Al-Hijr 15:47)"

1346 – سَأَلْتُ أَبِي عَنِ الْأَئِمَّةِ فَقَالَ: «أَبُو بَكْرٍ ثُمَّ عُمَرُ ثُمَّ عُثْمَانُ ثُمَّ عَلِيٌّ فِي الْخُلَفَاءِ» ،

1346. I asked my father about the leaders, so he said: *"Abū Bakr, then 'Umar, then 'Uthmān and then 'Alī among the Khulafā."*

1347 – سَمِعْتُ أَبِي يَقُولُ: «أَمَّا التَّفْضِيلُ فَأَقُولُ أَبُو بَكْرٍ ثُمَّ عُمَرُ ثُمَّ عُثْمَانُ ثُمَّ عَلِيٌّ» ، قَوْلُ ابْنِ عُمَرَ كُنَّا نَعُدُّ وَرَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَيٌّ فَنَقُولُ أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ فِي الْخُلَفَاءِ "

1347. I heard my fathey say: "*As for the tafdīl (precedence), then I say: Abū Bakr, then 'Umar, then 'Uthmān and then 'Alī. The words of Ibn 'Umar: 'We used to consider, while the Messenger of Allāh ﷺ was alive.' So we say: Abū Bakr, 'Umar and 'Uthmān. And 'Alī is among the Khulafā."*

1348 – سَمِعْتُ أَبِي يَقُولُ: وَالْخِلَافَةُ عَلَى مَا رَوَى سَفِينَةُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: الْخِلَافَةُ فِي أُمَّتِي ثَلَاثُونَ سَنَةً، وَنَسْتَعْمِلُ الْخَبَرَيْنِ جَمِيعًا مَا قَالَ سَفِينَةُ وَمَا قَالَ ابْنُ عُمَرَ وَلَا نَعِيبُ مَنْ رَبَّعَ بِعَلِيٍّ لِقَرَابَتِهِ وَصِهْرِهِ وَإِسْلَامِهِ الْقَدِيمِ وَعَدْلِهِ وَأَنَّ أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الَّذِينَ كَانُوا مَعَهُ سَمَّوْهُ أَمِيرَ الْمُؤْمِنِينَ وَأَقَامَ الْحُدُودَ وَرَجَمَ وَحَجَّ بِالنَّاسِ وَدُعِيَ أَمِيرَ الْمُؤْمِنِينَ ثُمَّ لَمْ يُعْتَبْ عَلَيْهِ فِي قَسْمَتِهِ بِالْعَدْلِ وَكُلُّ مَا كَانَ عَلَيْهِ مَنْ مَضَى مِنَ اتَّبَاعِهِمُ الْحَقَّ،

1348. I heard my father saying: *"And the Khilāfah is according to what Safīnah narrated from the Prophet ﷺ : **"The Khilafah in my Ummah will be for thirty years."** And we use the two pieces of information together; (both) what Safīnah said and what Ibn 'Umar said. And we do not criticize the one who says 'Alī is the fourth (with regard to tafdīl), due to his kinship, being the son-in-law (of the Messenger of Allāh), his early Islām and his justice. And (also) that the companions of the Messenger of Allāh ﷺ – those who were with him – called him Amīr Al-Muminīn. And he established the punishments, he stoned, he performed Hajj with the people, and he was called Amīr Al-Muminīn. After that he was (also) not blamed for how he divided in justice and everything which he was upon, by those who has gone forth among those who followed the truth."*

1349 – سَأَلْتُ أَبِي رَحِمَهُ اللَّهُ عَنِ التَّفْضِيلِ بَيْنَ أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلِيٍّ رِضْوَانُ اللَّهِ عَلَيْهِمْ فَقَالَ: أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ الرَّابِعُ مِنَ الْخُلَفَاءِ. قُلْتُ لِأَبِي: إِنَّ قَوْمًا يَقُولُونَ إِنَّهُ لَيْسَ بِخَلِيفَةٍ قَالَ: هَذَا قَوْلُ سُوءٍ رَدِيءٌ. وَقَالَ: أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانُوا يَقُولُونَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ أَفَنُكَذِّبُهُمْ وَقَدْ حَجَّ وَقَطَعَ وَرَجَمَ فَيَكُونُ هَذَا إِلَّا خَلِيفَةً

1349. I asked my father – *rahimahullāh* – about the *tafdīl* between Abū Bakr, 'Umar, 'Uthmān and 'Alī, may the Pleasure of Allāh be upon them. So he said: *"Abū Bakr, 'Umar and 'Uthmān, and 'Alī is the fourth of the Khulafa."* I said to my father: *"Verily*

some people say that he is not a khalīfah." He said: *"This is an evil abhorrent saying."* And he said: *"The companions of the Messenger of Allāh ﷺ said to him: 'O Amīr Al-Muminīn.' Should we then call them liars? And he performed Hajj with the people, he cut of (the hand of the thief) and he stoned (the adulterer), so can this be anything but a khalīfah."*

سُئِلَ عَمَّنْ قَالَ: خَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا أَبُو بَكْرٍ ثُمَّ عُمَرُ

(Chapter 21) He was asked about the one who says: The best of this *Ummah* after its Prophet is Abū Bakr and 'Umar

1350 – حَدَّثَنِي أَبِي، نا أَبُو مُعَاوِيَةَ، نا سُهَيْلُ بْنُ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ، قَالَ: «كُنَّا نَعُدُّ وَرَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَيٌّ وَأَصْحَابُهُ مُتَوَافِرُونَ أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ ثُمَّ نَسْكُتُ»

1350. My father narrated to me (and said): Abū Mu'āwiyah narrated to us (and said): Suhayl ibn Abī Sālih narrated to us, from his father, from Ibn 'Umar who said: *"We used to consider (as the best) – when the Messenger of Allāh ﷺ was alive and his companions were many in numbers – Abū Bakr, 'Umar and 'Uthmān, and then we would remain silent."*

1351 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ عَمْرِو بْنِ أُسَيْدٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: "كُنَّا نَقُولُ فِي زَمَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: رَسُولُ اللَّهِ خَيْرُ النَّاسِ ثُمَّ أَبُو بَكْرٍ ثُمَّ عُمَرُ "

1351. My father narrated to me (and said): Wakī' narrated to us, from Hishām ibn Sa'd, from 'Amr ibn Usayd, from Ibn 'Umar (*radiAllāhu 'anhu*) who said: *"We used to say in the time of the Prophet ﷺ: The Messenger of Allāh is the best of people, then Abū Bakr and then 'Umar."*

1352 – حَدَّثَنِي أَبُو صَالِحٍ الْحَكَمُ بْنُ مُوسَى، وَأَبُو طَالِبٍ عَبْدُ الْجَبَّارِ بْنُ عَاصِمٍ النَّسَائِيُّ قَالَا: نا إِسْمَاعِيلُ يَعْنِي ابْنَ عَيَّاشٍ، نا يَحْيَى بْنُ سَعِيدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: كُنَّا نَتَحَدَّثُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّ خَيْرَ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَبُو بَكْرٍ ثُمَّ عُمَرُ ثُمَّ عُثْمَانُ "

1352 .Abū Sālih Al-Hakam ibn Mūsā and Abū Tālib 'Abdul-Jabbār ibn 'Āsim An-Nasāī (both) narrated to me and said: Ismā'īl (i.e. ibn 'Ayyāsh) narrated to us (and said): Yahyā ibn Sa'īd, from Nāfi', from Ibn 'Umar who said: *"We used to say in the time of the Messenger of Allāh ﷺ that the best of this Ummah after its Prophet ﷺ is Abū Bakr, then 'Umar and then 'Uthmān."*

1353 – حَدَّثَنِي أَبِي، نا بِشْرُ بْنُ شُعَيْبِ بْنِ أَبِي حَمْزَةَ أَبُو الْقَاسِمِ، حَدَّثَنِي أَبِي، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: «كُنَّا نَقُولُ وَرَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَيٌّ أَفْضَلُ أُمَّةِ رَسُولِ اللَّهِ بَعْدَهُ أَبُو بَكْرٍ ثُمَّ عُمَرُ ثُمَّ عُثْمَانُ»

1353. My father narrated to me (and said): Bishr ibn Shu'ayb ibn Abī Hamzah Abū Al-Qāsim narrated to us (and said): My father narrated to me, from Az-Zuhrī (who said): Sālim ibn 'Abdillāh ibn 'Umar informed me said: *"We used to say when the Messenger of Allāh ﷺ was alive, that the best of the Ummah of the Messenger of Allāh after him is Abū Bakr, then 'Umar and then 'Uthmān."*

1354 – حَدَّثَنِي أَبِي، نا أَبُو سَلَمَةَ الْخُزَاعِيُّ مَنْصُورُ بْنُ سَلَمَةَ، أَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ يَعْنِي الْمَاجِشُونَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: كُنَّا فِي زَمَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَا نَعْدِلُ بَعْدَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِأَبِي بَكْرٍ ثُمَّ عُمَرَ ثُمَّ عُثْمَانَ "

1354. My father narrated to me (and said): Abū Salamah Al-Khuzā'ī Mansūr ibn Salamah narrated to us (and said): 'Abdul-'Azīz ibn 'Abdillāh ibn Abī Salamah (i.e. Al-Mājishūn) narrated to us, from 'Ubayd-Allāh ibn 'Umar, from Nāfi', from Ibn 'Umar who said: *"We used to in the time of the Prophet ﷺ not to make anyone equal – after the Prophet ﷺ – to Abū Bakr, then 'Umar and then 'Uthmān."*

1355 – حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، نا الْعَلَاءُ بْنُ عَبْدِ الْجَبَّارِ الْعَطَّارُ، نا الْحَارِثُ بْنُ عُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: كُنَّا نَقُولُ وَرَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَيٌّ أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ "

1355. Ahmad ibn Ibrāhīm Ad-Dawraqī narrated to me (and said): Al-'Alā ibn 'Abdil-Jabbār Al-'Attār narrated to us (and said): Al-Hārith ibn 'Umayr narrated to us, from 'Ubayd-Allāh ibn 'Umar, from Nāfi', from Ibn 'Umar who said: *"We used to say while the Messenger of Allāh ﷺ was alive (that the best after him were) Abū Bakr, 'Umar and 'Uthmān."*

1356 – حَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ الْهَرَوِيُّ، نا عُمَرُ بْنُ عُبَيْدِ اللَّهِ وَلَيْسَ هُوَ الطَّنَافِسِيَّ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: «كُنَّا نَعُدُّ وَأَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مُتَوَافِرُونَ خَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا أَبُو بَكْرٍ وَعُمَرُ»

1356. Suwayd ibn Sa'īd Al-Harawī narrated to me (and said): 'Umar ibn 'Ubayd-Allāh – and he is not At-Tanāfasī – narrated to us, from Suhayl ibn Abī Sālih, from his father, from Abū Hurayrah who said: *"We used to consider – when the companions of the Messenger of Allāh ﷺ were many in numbers – that the best of this Ummah after its Prophet were Abū Bakr and 'Umar."*

1357 – حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ، مِنْ أَهْلِ مَرْوَ، نا حُجَيْنُ بْنُ الْمُثَنَّى، نا عَبْدُ الْعَزِيزِ بْنُ الْمَاجِشُونَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا نَقُولُ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَيَبْلُغُ ذَلِكَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَلَا يُنْكِرُهُ عَلَيْنَا»

1357. Mahmud ibn Ghaylān – from the people of Merv – narrated to us (and said): Hujayn ibn Al-Muthannā narrated to us (and said): 'Abdul-'Azīz ibn Al-Mājishūn narrated to us, from 'Ubayd-Allāh, from Nāfi' from Ibn 'Umar (*radiAllāhu 'anhu*) who said: *"We used to say in the time of the Prophet ﷺ: Abū Bakr, 'Umar and 'Uthmān. And this would reach the Prophet ﷺ and he would not criticize us for that."*

1358 – حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ، نا الْعَلَاءُ بْنُ عَبْدِ الْجَبَّارِ، نا أَبُو عُمَيْرٍ وَهُوَ الْحَارِثُ بْنُ عُمَيْرٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: «كُنَّا نَقُولُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ»

1358. Mahmud ibn Ghaylān narrated to us (and said): Al-'Alā ibn 'Abdil-Jabbār narrated to us (and said): Abū 'Umar – and he is Al-Hārith ibn 'Umayr – narrated to us, from Nāfi', from ibn 'Umar (radiAllāhu 'anhu) who said: *"We used to say in the time of the Messenger of Allāh ﷺ (that the best after him were) Abū Bakr and 'Umar and 'Uthmān."*

1359 – حَدَّثَنِي أَبُو عَبْدِ الرَّحْمَنِ سَلَمَةُ بْنُ شَبِيبٍ، نا مَرْوَانُ بْنُ مُحَمَّدٍ الطَّاطَرِيُّ، نا سُلَيْمَانُ بْنُ بِلَالٍ، نا يَحْيَى بْنُ سَعِيدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ «كُنَّا نُفَضِّلُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَبَا بَكْرٍ وَعُمَرَ وَعُثْمَانَ ثُمَّ لَا نُفَضِّلُ أَحَدًا عَلَى أَحَدٍ»

1359. Abū 'Abdir-Rahmān Salamah ibn Shabīb narrated to me (and said): Marwān ibn Muhammad At-Tātarī narrated to us (and said): Sulaymān ibn Bilāl narrated to us (and said): Yahyā ibn Sa'īd narrated to us, from Nāfi', from Ibn 'Umar (who said): *"We used to prefer – in the time of the Messenger of Allāh ﷺ – Abū Bakr, 'Umar and 'Uthmān, and then we would not prefer anyone else over anyone."*

1360 – حَدَّثَنِي سَلَمَةُ، نا مَرْوَانُ الطَّاطَرِيُّ، نا عَبْدُ اللَّهِ بْنُ عُمَرَ الْعُمَرِيُّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: «مَا كُنَّا نَخْتَلِفُ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّ الْخَلِيفَةَ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَبُو بَكْرٍ وَأَنَّ الْخَلِيفَةَ بَعْدَ أَبِي بَكْرٍ عُمَرُ وَأَنَّ الْخَلِيفَةَ بَعْدَ عُمَرَ عُثْمَانُ رَضِيَ اللَّهُ عَنْهُمْ أَجْمَعِينَ»

1360. Salamah narrated to me (and said): Marwān At-Tātarī narrated to us (and said): 'Abdullāh ibn 'Umar Al-'Umarī narrated to us, from Nāfi', from Ibn 'Umar who said: *"We did not disagree at the time of the Messenger of Allāh about (the fact that) the Khalīfah after the Messenger of Allāh ﷺ was Abū Bakr. And that the Khalīfah after Abū Bakr was 'Umar. And that the Khalīfah after 'Umar was 'Uthmān, may Allāh be pleased with them all."*

1361 – حَدَّثَنِي أَبُو هَمَّامٍ السَّكُونِيُّ الْوَلِيدُ بْنُ شُجَاعٍ، نا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الْأَوْزَاعِيِّ، حَدَّثَنِي جَسْرُ بْنُ الْحَسَنِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: «كُنَّا نُفَضِّلُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَبَا بَكْرٍ وَعُمَرَ وَعُثْمَانَ ثُمَّ لَا نُفَضِّلُ أَحَدًا عَلَى أَحَدٍ»

1361. Abū Hammām As-Sakūnī Al-Walīd ibn Shujā' narrated to me (and said): Al-Walīd ibn Muslim narrated to us, from Al-Awzā'ī (who said): Jasr ibn Al-Hasan narrated to me, from Nāfi', from Ibn 'Umar (radiAllāhu 'anhu) who said: *"We used to prefer – in the time of the Messenger of Allāh ﷺ – Abū Bakr, 'Umar and 'Uthmān, and then we would not prefer anyone else over anyone."*

1362 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ جَامِعِ بْنِ أَبِي رَاشِدٍ، عَنِ ابْنِ الْحَنَفِيَّةِ، قَالَ قُلْتُ لِأَبِي: مَنْ خَيْرُ النَّاسِ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: «أَبُو بَكْرٍ» قُلْتُ: ثُمَّ مَنْ؟ قَالَ: «ثُمَّ عُمَرُ» قُلْتُ: فَأَنْتَ؟ قَالَ: «أَبُوكَ بَعْدُ رَجُلٌ مِنَ الْمُسْلِمِينَ»

1362. My father narrated to me (and said): Wakī' narrated to us, from Sufyān, from Jāmi' ibn Abī Rāshid, from Ibn Al-Hanafiyyah (i.e. the son of 'Alī) who said: I said to my father: *"Who is the best of people after the Messenger of Allāh ﷺ?"* He said: *"Abū Bakr."* I said: *"Then who?"* He said: *"Then 'Umar."* I said: *"And then you?"* He said: *"Your father is still (or merely) a man among the Muslims."*

1363 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، نا سُفْيَانُ، عَنْ جَامِعِ بْنِ أَبِي رَاشِدٍ، عَنْ أَبِي يَعْلَى يَعْنِي مُنْذِرًا الثَّوْرِيَّ، عَنْ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ، قَالَ قُلْتُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ: يَا أَبَتِ أَيُّ النَّاسِ خَيْرٌ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: " أَبُو بَكْرٍ. قُلْتُ: ثُمَّ مَنْ قَالَ: عُمَرُ قَالَ: فَخَشِيتُ أَنْ أَقُولَ مَنْ فَيَقُولَ عُثْمَانُ قَالَ: قُلْتُ ثُمَّ أَنْتَ يَا أَبَتِ قَالَ: ثُمَّ رَجُلٌ مِنَ الْمُسْلِمِينَ "

1363. My father narrated to me (and said): 'Abdur-Rahmān ibn Mahdī narrated to us (and said): Sufyān narrated to us, from Jāmi' ibn Abī Rāshid, from Abū Ya'lā (i.e. Mundhir Ath-Thawrī), from Muhammad ibn Al-Hanafiyyah who said: I said to 'Alī ibn Abī Tālib: *"O my father. Who is the best of people after the Messenger of Allāh ﷺ?"* He said: *"Abū Bakr."* I said: *"Then who?"* He said: *"'Umar."* – He (i.e. Ibn Al-Hanafiyyah) said: So I feared to say 'then who?' and he would say 'Uthmān – He said: I said: *"And then you, O my father?"* He said: *"And then a man among the Muslims.'"*

1364 – حَدَّثَنِي أَبِي، نا هُشَيْمٌ، نا حُصَيْنٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ: خَطَبَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: " أَلَا إِنَّ خَيْرَ النَّاسِ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَبُو بَكْرٍ فَمَنْ قَالَ: سِوَى هَذَا بَعْدَ مَقَامِي هَذَا فَهُوَ مُفْتَرٍ وَعَلَيْهِ مَا عَلَى الْمُفْتَرِي " فِيهِ انْقِطَاعٌ بَيْنَ عُمَرَ وَابْنِ أَبِي لَيْلَى

1364. My father narrated to me (and said): Hushaym narrated to us (and said): Husayn narrated to us, from 'Abdur-Rahmān ibn Abī Laylā who said: 'Umar ibn Al-Khattāb (*radiAllāhu 'anhu*) held a sermon in which he glorified Allāh and praised Him. Then he said: *"Verily the best of people after the Messenger of Allāh ﷺ is Abū Bakr. So whoever says anything after me standing here (telling you this), he is an inventer of lies, and upon him is what is upon the inventer of lies (of punishment)."* There is an abruption between 'Umar and Ibn Abī Laylā.

1365 – حَدَّثَنِي أَبِي، نا مُحَمَّدُ بْنُ جَعْفَرٍ، نا شُعْبَةُ، عَنْ حُصَيْنٍ، عَنِ ابْنِ أَبِي لَيْلَى، قَالَ: تَدَارَءُوا فِي أَبِي بَكْرٍ وَعُمَرَ فَقَالَ رَجُلٌ مِنْ عُطَارِدَ عُمَرُ أَفْضَلُ مِنْ أَبِي بَكْرٍ فَقَالَ الْجَارُودُ: بَلْ أَبُو بَكْرٍ أَفْضَلُ مِنْهُ قَالَ: فَبَلَغَ ذَلِكَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: فَجَعَلَ ضَرْبًا بِالدِّرَّةِ حَتَّى شَغِرَ بِرِجْلَيْهِ ثُمَّ أَقْبَلَ إِلَى الْجَارُودِ فَقَالَ إِلَيْكَ عَنِّي ثُمَّ قَالَ عُمَرُ: «أَبُو بَكْرٍ كَانَ خَيْرَ النَّاسِ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي كَذَا وَكَذَا» ثُمَّ قَالَ عُمَرُ: «مَنْ قَالَ غَيْرَ هَذَا أَقَمْنَا عَلَيْهِ مَا نُقِيمُ عَلَى الْمُفْتَرِي» إِسْنَادُهُ صَحِيحٌ إِلَّا أَنَّهُ مُنْقَطِعٌ

1365. My father narrated to me (and said): Muhammad ibn Ja'far narrated to us (and said): Shu'bah narrated to us, from Husayn, from Ibn Abī Laylā who said:

They disagreed regarding Abū Bakr and ‘Umar. So a man from ‘Utārid said: *“‘Umar is better than Abū Bakr.”* So Al-Jārūd said: *“Rather, Abū Bakr is better than him.”* He said: So this reached ‘Umar (*radiAllāhu ‘anhu*). He said: So he struck him with a whip until he lifted his legs (as a dog who wants to urinate). Then he turned to Al-Jārūd and said: *“Stay away from me.”* Then ‘Umar said: *“Abū Bakr was the best of people after the Messenger of Allāh ﷺ in this and that.”* Then ‘Umar said: *“Whoever says anything else than this, then we will established (same punishment) upon him as we establish upon the inventer of lies.”* Its chain of narration is corrects, except that it has an abruption.

1366 – حَدَّثَنِي أَبِي، نا ابْنُ عُيَيْنَةَ، عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «اقْتَدُوا بِاللَّذَيْنِ مِنْ بَعْدِي أَبُو بَكْرٍ وَعُمَرُ»

1366. My father narrated to me (and said): Ibn ‘Uyaynah narrated to us, from Zāidah, from ‘Abdul-Malik ibn ‘Umayr, from Rib’ī ibn Hirāsh, from Hudhayfah (*radiAllāhu ‘anhu*), that the Prophet ﷺ said: ***“Follow the example of the two who come after me; Abū Bakr and ‘Umar.”***

1367 – حَدَّثَنَا مُصْعَبُ بْنُ عَبْدِ اللَّهِ الزُّبَيْرِيُّ، وَحَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ، بِمَكَّةَ قَالَا: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ هِلَالٍ، مَوْلَى رِبْعِيِّ بْنِ خِرَاشٍ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «اقْتَدُوا بِاللَّذَيْنِ مِنْ بَعْدِي يَعْنِي أَبَا بَكْرٍ وَعُمَرَ»

1367. Mus’ab ibn ‘Abdillāh Az-Zubayriī narrated to us. And Ya’qūb ibn Humayd ibn Kāsib (also) narrated to us in Makkah, and (they both) said: Ibrāhīm ibn Sa’d narrated to us, from Sufyān Ath-Thawrī, from ‘Abdul-Malik ibn ‘Umayr, from Hilāl – the *mawlā* of Rib’ī ibn Hirāsh – from Hudhayfah ibn Al-Yamān (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh ﷺ said: ***“Follow the example of the two who come after me; Abū Bakr and ‘Umar.”***

1368 – حَدَّثَنِي أَبِي، نا أَبُو خَيْثَمَةَ زُهَيْرُ بْنُ حَرْبٍ، نا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ خَالِدِ بْنِ سَلَمَةَ شَيْخٍ مِنْ قُرَيْشٍ قَالَ: سَمِعْتُ الشَّعْبِيَّ، يَقُولُ: قَالَ مَسْرُوقٌ: «حُبُّ أَبِي بَكْرٍ وَعُمَرَ وَمَعْرِفَةُ فَضْلِهِمَا مِنَ السُّنَّةِ»

1368. My father narrated to me (and said): Abū Khaythamah Zuhayr ibn Harb narrated to us (and said): Sufyān ibn ‘Uyaynah narrated to us, from Khālid ibn Salamah – an old man from Quraysh – who said: I heard Ash-Sha’bī say: Masrūq said: *“The love for Abū Bakr and ‘Umar, and knowing their precedence (over people) is from the Sunnah.”*

1369 – حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، نا قَبِيصَةُ، نا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مَوْلًى لِرِبْعِيِّ بْنِ خِرَاشٍ، عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «اقْتَدُوا بِاللَّذَيْنِ مِنْ بَعْدِي، يُشِيرُ إِلَى أَبِي بَكْرٍ وَعُمَرَ، وَاهْتَدَوْا بِهَدْيِ عَمَّارٍ وَتَمَسَّكُوا بِعَهْدِ ابْنِ أُمِّ عَبْدٍ»

1369. Zuhayr ibn Harb narrated to me (and said): Qabīsah narrated to us (and said): Sufyān narrated to us, from ʻAbdul-Malik ibn ʻUmayr, from a *mawlā* of Rib'ī ibn Hirāsh, from Hudhayfah (*radiAllāhu ʻanhu*) who said: The Messenger of Allāh ﷺ said: ***"Follow the example of two who come after*** me – while pointing at Abū Bakr and ʻUmar – ***and follow the guidance of ʻAmmār, and hold on to the covenant of Ibn Umm ʻAbd."***

1370 – حَدَّثَنِي أَبِي، نا يَحْيَى بْنُ آدَمَ بْنِ سُلَيْمَانَ، نا مَالِكُ بْنُ مِغْوَلٍ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ، وَعَنِ الشَّعْبِيِّ، عَنْ أَبِي جُحَيْفَةَ، عَنْ عَلِيٍّ وَعَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ، أَنَّهُ قَالَ: «خَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَبُو بَكْرٍ وَخَيْرُهَا بَعْدَ أَبِي بَكْرٍ عُمَرُ وَلَوْ شِئْتُ لَسَمَّيْتُ الثَّالِثَ»

1370. My father narrated to me (and said): Yahyā ibn Ādam ibn Sulaymān narrated to us (and said): Mālik ibn Mighwal, narrated to us from Habīb ibn Abī Thābit, from ʻAbdi Khayr, from ʻAlī ibn Abī Tālib (*radiAllāhu ʻanhu*) – and also (i.e. another chain of narration) from Ash-Sha'bī, from Juhayfah, from ʻAlī, and also from ʻAwn ibn Abī Juhayfah, from his father, from ʻAlī – that he said: *"The best of this Ummah after its Prophet ﷺ is Abū Bakr. And the best of it after Abū Bakr is ʻUmar. And if I wanted to, I would have named the third."*

1371 – حَدَّثَنَا مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ، نا خَالِدٌ الزَّيَّاتُ، حَدَّثَنِي عَوْنُ بْنُ أَبِي جُحَيْفَةَ، قَالَ: كَانَ أَبِي مِنْ شُرَطِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ وَكَانَ تَحْتَ الْمِنْبَرِ فَحَدَّثَنِي أَبِي أَنَّهُ صَعِدَ الْمِنْبَرَ، يَعْنِي عَلِيًّا، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَصَلَّى عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَقَالَ: «خَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا أَبُو بَكْرٍ وَالثَّانِي عُمَرُ» وَقَالَ: «يَجْعَلُ اللَّهُ الْخَيْرَ حَيْثُ أَحَبَّ»

1371. Mansūr ibn Abī Muzāhim narrated to us (and said): Khālid Az-Zayyāt narrated to us (and said): ʻAwn ibn Abī Juhayfah narrated to me and said: My father was from the police of ʻAlī (*radiAllāhu ʻanhu*), and he was below the pulpit. So he narrated to me that he – i.e. ʻAlī – ascended the pulpit and thanked Allāh and praised Him, and sent blessings upon the Prophet ﷺ and then said: *"The best of this Ummah after its Prophet is Abū Bakr, and the second is ʻUmar."* And he said: *"And Allāh lets the goodness be wherever He loves (for it to be)."*

1372 – حَدَّثَنِي عَمْرُو بْنُ مُحَمَّدِ بْنِ بُكَيْرٍ النَّاقِدُ أَبُو عُثْمَانَ، نا عِيسَى بْنُ يُونُسَ بْنِ أَبِي إِسْحَاقَ، حَدَّثَنِي ابْنُ دِرْهَمٍ، سَمِعْتُ الشَّعْبِيَّ، يَقُولُ: حَدَّثَنِي أَبُو جُحَيْفَةَ أَنَّهُ سَمِعَ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ يَقُولُ: «أَلَا أُخْبِرُكُمْ بِخَيْرِ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَبُو بَكْرٍ وَعُمَرُ»

1372. ʻAmr ibn Muhammad ibn Bukayr An-Nāqid Abū ʻUthmān narrated to me (and said): ʻĪsā ibn Yūnus ibn Abī Ishāq narrated to us (and said): Ibn Dirham narrated to me (and said): I heard Ash-Sha'bī say: Abū Juhayfah narrated to me that he heard ʻAlī (*radiAllāhu ʻanhu*) say: *"Should I not inform you about the best of this Ummah after its Prophet ﷺ; Abū Bakr and ʻUmar."*

1373 – حَدَّثَنِي عَمْرُو بْنُ مُحَمَّدٍ، نا عِيسَى بْنُ يُونُسَ، نا أَبِي، عَنْ أَبِيهِ يَعْنِي أَبَا إِسْحَاقَ، عَنْ رَجُلٍ مِنْ أَصْحَابِ عَلِيٍّ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ مِثْلَهُ «وَلَوْ شِئْتُ أَنْ أُسَمِّيَ الثَّالِثَ لَسَمَّيْتُهُ»

1373. ‘Amr ibn Muhammad narrated to me (and said): ‘Īsā ibn Yūnus narrated to us (and said): My father narrated to us, from his father (i.e. Abū Ishāq), from a man from the companions of ‘Alī, from ‘Alī (*radiAllāhu ‘anhu*) with the same (as the previous narration, and he added): *“And if I wanted to name the third, I would verily have named him.”*

1374 – حَدَّثَنِي أَبُو صَالِحٍ هَدِيَّةُ بْنُ عَبْدِ الْوَهَّابِ الْخُرَاسَانِيُّ بِمَكَّةَ، نا مُحَمَّدُ بْنُ عُبَيْدٍ الطَّنَافِسِيُّ، نا يَحْيَى بْنُ أَيُّوبَ الْبَجَلِيُّ، عَنْ وَهْبٍ السُّوَائِيِّ، قَالَ: خَطَبَنَا عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: " مَنْ خَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ؟ قُلْنَا: أَنْتَ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ: لَا، خَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا أَبُو بَكْرٍ ثُمَّ عُمَرُ وَمَا كُنَّا نُبْعِدُ أَنَّ السَّكِينَةَ تَنْطِقُ عَلَى لِسَانِ عُمَرَ "

1374. Abū Sālih Hadiyyah ibn ’Abdil-Wahhāb Al-Khurasānī narrated to me in Makkah (and said): Muhamad ibn ‘Ubayd At-Tanāfisī narrated to us (and said): Yahyā ibn Ayyūb Al-Bajalī narrated to us, from Wahb As-Suwāī who said: ’Alī (*radiAllāhu ‘anhu*) held a sermon for us and said: *“Who is the best of this Ummah after its Prophet ﷺ?”* We said: *“You, O Amīr Al-Muminīn.”* He said: *“No. The best of this Ummah after its Prophet is Abū Bakr and then ‘Umar. And we would not consider it far fetched that the Sakīnah (tranquility) would be uttered upon the tongue of ‘Umar.”*

1375 – حَدَّثَنِي عَمْرُو بْنُ مُحَمَّدٍ النَّاقِدُ، نا سُفْيَانُ، عَنِ ابْنِ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ أَبِي جُحَيْفَةَ، قَالَ: سَمِعْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ يَقُولُ: «خَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَبُو بَكْرٍ وَعُمَرُ»

1375. ‘Amr ibn Muhammad An-Nāqid narrated to us (and said): Sufyān narrated to us, from Ibn Abī Khālid, from Ash-Sha’bī, from Abū Juhayfah who said: I heard ‘Alī (*radiAllāhu ‘anhu*) say: *“The best of this Ummah after its Prophet ﷺ is Abū Bakr and ‘Umar.”*

1376 – حَدَّثَنِي أَبُو صَالِحٍ الْحَكَمُ بْنُ مُوسَى، نا شِهَابُ بْنُ خِرَاشٍ، نا الْحَجَّاجُ بْنُ دِينَارٍ، عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي جُحَيْفَةَ، قَالَ: كُنْتُ أَرَى أَنَّ عَلِيًّا، أَفْضَلُ النَّاسِ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. قُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنِّي لَمْ أَكُنْ أَرَى أَنَّ أَحَدًا مِنَ الْمُسْلِمِينَ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَفْضَلُ مِنْكَ. قَالَ: «أَوَلَا أُحَدِّثُكَ يَا أَبَا جُحَيْفَةَ بِأَفْضَلِ النَّاسِ كَانَ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ؟» قُلْتُ: بَلَى. قَالَ: " فَقَالَ أَبُو بَكْرٍ: قَالَ: أَفَلَا أُخْبِرُكَ بِخَيْرِ النَّاسِ كَانَ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ؟ " قُلْتُ: بَلَى فَدَيْتُكَ. " قَالَ: عُمَرُ "

1376. Abū Sālih Al-Hakam ibn Mūsā narrated to me (and said): Shihāb ibn Khirāsh narrated to us (and said): Al-Hajjāj ibn Dīnār narrated to us, from Husayn ibn ‘Abdir-Rahmān, from Abū Juhayfah who said: I used to consider ‘Alī as the best of people after the Messenger of Allāh ﷺ. I said: *“O Amīr Al-Muminīn. I have never considered anyone among the Muslims after the Messenger of Allāh ﷺ to be better than*

you." He said: *"First of all, should I not inform you, O Abū Juhayfah, about the best of people after the Messenger of Allāh ﷺ?"* I said: *"Yes verily."* So he said: *"Abū Bakr."* He said: *"Should I not (after that) inform you about the best of people after the Messenger of Allāh ﷺ and Abū Bakr?"* I said: *"Yes, may I be sacrificed for you."*[103] He said: *"'Umar."*

1377 – حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، نا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي جُحَيْفَةَ، قَالَ: قَالَ لِي عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: «خَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَبُو بَكْرٍ وَبَعْدَ أَبِي بَكْرٍ عُمَرُ وَلَوْ شِئْتُ أَخْبَرْتُكُمْ بِالثَّالِثِ لَفَعَلْتُ»

1377. Abū Bakr ibn Abī Shaybah narrated to me (and said): Sharīk narrated to us, from Abū Ishāq, from Abū Juhayfah who said: 'Alī (*radiAllāhu 'anhu*) said to me: *"The best of this Ummah after its Prophet ﷺ is Abū Bakr. And after Abū Bakr is 'Umar. And if I wanted to inform you about the third, then I would verily have done it."*

1378 – حَدَّثَنِي أَبِي، نا مُحَمَّدُ بْنُ جَعْفَرٍ، نا شُعْبَةُ، عَنِ الْحَكَمِ قَالَ: سَمِعْتُ أَبَا جُحَيْفَةَ، قَالَ: سَمِعْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ قَالَ: «أَلَا أُخْبِرُكُمْ بِخَيْرِ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ؟» قَالُوا: بَلَى. فَقَالَ " أَبُو بَكْرٍ ثُمَّ قَالَ: «أَلَا أُخْبِرُكُمْ بِخَيْرِ هَذِهِ الْأُمَّةِ بَعْدَ أَبِي بَكْرٍ» قَالُوا : بَلَى قَالَ: «عُمَرُ» ثُمَّ قَالَ: «أَلَا أُنَبِّئُكُمْ بِخَيْرِ هَذِهِ الْأُمَّةِ بَعْدَ عُمَرَ؟» فَقَالُوا: بَلَى فَسَكَتَ "

1378. My father narrated to me (and said): Muhammad ibn Ja'far narrated to us (and said): Shu'bah narrated to us, from Al-Hakam who said: I heard Abū Juhayfah who said: I heard 'Alī (*radiAllāhu 'anhu*) who said: *"Should I not inform you about the best of this Ummah after its Prophet ﷺ?"* They said: *"Yes, verily."* So he said: *"Abū Bakr."* Then he said: *"Should I not inform you about the best of this Ummah after Abū Bakr?"* They said: *"Yes, verily."* He said: *"'Umar."* Then he said: *"Should I not inform you about the best of this Ummah after 'Umar?"* They said: *"Yes, verily."* But he remained silent.

1379 – حَدَّثَنِي أَبُو بَكْرٍ خَلَّادُ بْنُ أَسْلَمَ، أَنَا النَّضْرُ بْنُ شُمَيْلٍ، نا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ أَبِي جُحَيْفَةَ أَنَّ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ قَالَ: أَلَا أُخْبِرُكُمْ بِخَيْرِ النَّاسِ بَعْدَ نَبِيِّهِمْ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ؟ " قَالُوا: بَلَى. قَالَ: أَبُو بَكْرٍ " فَذَكَرَ الْحَدِيثَ إِلَى آخِرِهِ

1379. Abū Bakr Khallād ibn Aslam narrated to me (and said): An-Nadr ibn Shumayl narrated to us (and said): Shu'bah narrated to us, from Al-Hakam, from Abū Juhayfah that 'Alī (*radiAllāhu 'anhu*) said: *"Should I not inform you about the best of the people after their Prophet ﷺ?"* They said: *"Yes, verily."* He said: *"Abū Bakr."* And he mentioned the *hadīth* until its end.

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[103] This statement – as it is well-known – does not mean that Abū Juhayfah wants to be sacrificed for 'Alī (*radiAllāhu 'anhu*) like a sheep or a goat is sacrificed for Allāh the Exalted. Rather this means: 'I would sacrifice my life for you', and it is an expression of loyalty and respect which the *Sahābah* (*radiAllāhu 'anhum*) also would use when they addressed the Messenger of Allāh ﷺ.

أَبُو إِسْحَاقَ عَنْ عَبْدِ خَيْرٍ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ

(Chapter 22) Abū Ishāq, from ‘Abdu Khayr, from ‘Alī (*radiAllāhu ‘anhu*)

1380 – حَدَّثَنِي أَبِي، نا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ: «خَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَبُو بَكْرٍ وَعُمَرُ»

1380. My father narrated to me (and said): Sufyān ibn ‘Uyaynah narrated to us, from Abū Ishāq, from ‘Abdu Khayr, from ‘Alī (radiAllāhu ‘anhu) (who said): *“The best of this Ummah after its Prophet ﷺ is Abū Bakr and ‘Umar.”*

1381 – حَدَّثَنِي أَبِي، نا أَبُو بَدْرٍ شُجَاعُ بْنُ الْوَلِيدِ بْنِ قَيْسٍ السَّكُونِيُّ قَالَ: ذَكَرَ خَلَفُ بْنُ حَوْشَبٍ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: «سَبَقَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَصَلَّى أَبُو بَكْرٍ، وَثَلَّثَ عُمَرُ ثُمَّ خَبَطَتْنَا فِتْنَةٌ يَغْفِرُ اللَّهُ عَزَّ وَجَلَّ عَمَّنْ يَشَاءُ»

1381. My father narrated to me (and said): Abū Badr Shujā’ ibn Al-Walīd ibn Qays As-Sakūnī narrated to us and said: Khalaf ibn Hawshab mentioned, from Abū Ishāq, from ‘Abdu Khayr, from ‘Alī (*radiAllāhu ‘anhu*) who said: *“The Prophet ﷺ came first, Abū Bakr led the prayer and ‘Umar was the third. Then an affliction battered us, in which Allāh – ‘azza wa jalla – forgives whomever He wants.”*

1382 – حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ، نا أَبُو بَدْرٍ شُجَاعُ بْنُ الْوَلِيدِ الْكُوفِيُّ، عَنْ خَلَفِ بْنِ حَوْشَبٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: «سَبَقَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَصَلَّى أَبُو بَكْرٍ وَثَلَّثَ عُمَرُ» فَذَكَرَ مِثْلَهُ

1382. Suwayd ibn Sa’īd narrated to us (and said): Abū Bakr Shujā’ ibn Al-Walīd Al-Kūfī narrated to us, from Khalaf ibn Hawshab, from Abū Ishāq, from ‘Abdu Khayr, from ‘Alī (*radiAllāhu ‘anhu*) who said: *“The Prophet ﷺ came first, Abū Bakr led the prayer and ‘Umar was the third.”* And he mentioned the *hadīth*.

1383 – حَدَّثَنِي زَكَرِيَّا بْنُ يَحْيَى بْنِ صُبَيْحٍ زَحْمَوَيْهِ بِوَاسِطَ، نا عُمَرُ بْنُ مُجَاشِعٍ ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ خَيْرٍ، سَمِعْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ يَقُولُ عَلَى الْمِنْبَرِ: «خَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا أَبُو بَكْرٍ وَعُمَرُ وَلَوْ شِئْتُ أَنْ أُسَمِّيَ الثَّالِثَ لَسَمَّيْتُهُ» فَقَالَ رَجُلٌ لِأَبِي إِسْحَاقَ: إِنَّهُمْ يَقُولُونَ إِنَّكَ تَقُولُ أَفْضَلُ فِي الشَّرِّ قَالَ: خَيْرٌ خَيْرٌ

1383. Zakariyyā ibn Yahyā ibn Subayh Zahmawayh narrated to me in Wāsit (and said): ‘Umar ibn Mujāshi’ narrated to us, from Abū Ishāq, from ‘Abdu Khayr (who said): I heard ‘Alī (*radiAllāhu ‘anhu*) say (while standing) upon the pulpit: *“The best of this Ummah after its Prophet ﷺ is Abū Bakr and ‘Umar. And if I wanted to name the third, I would verily have named him.”* So a man said to Abū Ishāq: *“They verily say, that you say (that they were) best in evil.”* He said: *“(No, in) good good.”*

1384 – حَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ، نا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةَ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: " أَلَا أُخْبِرُكُمْ بِخَيْرِ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: أَبُو بَكْرٍ وَالثَّانِي عُمَرُ وَأَحْدَثْنَا أَشْيَاءَ يَفْعَلُ اللَّهُ فِيهَا مَا يَشَاءُ " قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَهَذَا وَهْمٌ مِنْ سُوَيْدٍ، وَإِنَّمَا هُوَ عَنْ أَبِي إِسْحَاقَ عَنْ عَبْدِ خَيْرٍ لَيْسَ فِيهِ عَنْ أَبِي حَيَّةَ ثُمَّ حَدَّثَنَاهُ سُوَيْدٌ مَرَّةً أُخْرَى، نا شَرِيكٌ عَنْ أَبِي حَيَّةَ وَلَمْ يُذْكَرْ فِيهِ أَبُو إِسْحَاقَ عَنْ عَبْدِ خَيْرٍ عَنْ عَلِيٍّ مِثْلَهُ

1384. Suwayd ibn Sa'īd narrated to me (and said): Sharīk narrated to us, from Abū Ishāq, from Abū Hayyah, from 'Alī (*radiAllāhu 'anhu*) who said: *"Should I not inform you about the best of this Ummah after its Prophet ﷺ; Abū Bakr, and the second is 'Umar. And we brought about some things in which Allāh does whatever He wants."* Abū 'Abdir-Rahmān said: And this is *wahm*[104] by Suwayd. And it (i.e. the narration) verily is from Abū Ishāq, from 'Abdu Khayr and there is no Abū Hayyah in it. Then Suwayd narrated it to us again (and said): Sharīk narrated to us, from Abū Hayyah – and in this he did not mention Abū Ishāq – from 'Abdu Khayr, from 'Alī the same (narration).

1385 – حَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ، نا الصَّبِيُّ بْنُ الْأَشْعَثِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: «أَلَا أُخْبِرُكُمْ بِخَيْرِ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ؟ أَبُو بَكْرٍ وَالثَّانِي عُمَرُ وَلَوْ شِئْتُ لَسَمَّيْتُ الثَّالِثَ» قَالَ أَبُو إِسْحَاقَ: فَتَهَجَّاهَا عَبْدُ خَيْرٍ: خ ي ر لِكَيْ لَا تَمْتَرُوا فِيمَا قَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ

1385. Suwayd ibn Sa'īd narrated to me (and said): As-Sabī ibn Al-Ash'ab narrated to us, from Abū Ishāq, from 'Abdu Khayr, from 'Alī (*radiAllāhu 'anhu*) who said: *"Should I not inform you about the best of this Ummah after its Prophet ﷺ? Abū Bakr, and the second is 'Umar. And if I wanted to I would verily have named the third."*

1386 – حَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ، نا مُحَمَّدُ بْنُ الْفُرَاتِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، قَالَ: كَانَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ إِذَا صَعِدَ الْمِنْبَرَ قَالَ: " يَا أَيُّهَا النَّاسُ مَا قُلْتُ لَكُمْ؟ قَالَ اللَّهُ أَوْ قَالَ رَسُولُ اللَّهِ أَوْ فِي كِتَابِ اللَّهِ فَتَعَلَّقُوا بِهِ فَوَاللَّهِ لَأَنْ أَخِرَّ مِنَ السَّمَاءِ فَتَخْطَفُنِي الطَّيْرُ أَوْ تَهْوِي بِيَ الرِّيحُ فِي مَكَانٍ سَحِيقٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أَكْذِبَ عَلَى اللَّهِ عَزَّ وَجَلَّ أَوْ عَلَى رَسُولِهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَوْ عَلَى كِتَابِهِ. وَمَا قُلْتُ لَكُمْ مِنْ تِلْقَاءِ نَفْسِي فَرَاجِعُونِي: خَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَبُو بَكْرٍ وَمِنْ بَعْدِ أَبِي بَكْرٍ عُمَرُ وَالثَّالِثُ لَوْ شِئْتُ لَسَمَّيْتُهُ ثُمَّ يَخْطُبُ "

1386. Suwayd ibn Sa'īd narrated to me (and said): Muhammad ibn Al-Furāt narrated to us, from Abū Ishāq, from Al-Hārith who said: When 'Alī (*radiAllāhu 'anhu*) would ascend the pulpit, he would say: *"O people, what have I said to you? Allāh said or His Messenger said or in the Book of Allāh. So hang on to this. For by Allāh, that I would fall from the sky and a bird would snatch me or the wind would blow me to a place far away, is more beloved to me than lying about Allāh – 'azza wa jalla – or about His Messenger ﷺ or about His Book. And whatever I say from my own self, then reexamine*

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[104] *Wahm*: When a person thinks something is different than what it actually is.

me: The best of this Ummah after its Prophet ﷺ is Abū Bakr. And after Abū Bakr it is 'Umar. And if I wanted to I would have named the third." Then he would hold his sermon.

1387 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، عَنْ سُفْيَانَ، وَشُعْبَةَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: «أَلَا أُنَبِّئُكُمْ خَيْرَ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا؟ أَبُو بَكْرٍ ثُمَّ عُمَرُ»

1387. My father narrated to me (and said): Wakī' narrated to us, from Sufyān and Shu'bah, from Habīb ibn Abī Thābit, from 'Abdu Khayr, from 'Alī (*radiAllāhu 'anhu*) that he said: *"Should I not inform you about the best of this Ummah after its Prophet? Abū Bakr and then 'Umar."*

1388 – حَدَّثَنِي نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ الْأَزْدِيُّ، نا بِشْرُ بْنُ الْمُفَضَّلِ، عَنْ شُعْبَةَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَبْدِ خَيْرٍ، قَالَ: سَمِعْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ يَقُولُ: أَلَا أُخْبِرُكُمْ بِخَيْرِ هَذِهِ الْأُمَّةِ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ؟ أَبُو بَكْرٍ وَعُمَر"

1388. Nasr ibn 'Alī Al-Jahdamī Al-Azdī narrated to me (and said): Bishr ibn Al-Mufaddel narrated to us, from Shu'bah, from Habīb ibn Abī Thābit, from 'Abdu Khayr who said: I heard 'Alī (*radiAllāhu 'anhu*) say: *"Should I not inform you about the best of this Ummah after the Messenger of Allāh ﷺ? Abū Bakr and 'Umar."*

1389 – حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَوْنٍ الْخَرَّازُ وَكَانَ ثِقَةً صَدُوقًا، نا مُبَارَكُ بْنُ سَعِيدٍ أَخُو سُفْيَانَ عَنْ أَبِيهِ وَهُوَ سَعِيدُ بْنُ مَسْرُوقٍ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَبْدِ خَيْرٍ الْهَمَذَانِيِّ، قَالَ: سَمِعْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ يَقُولُ عَلَى الْمِنْبَرِ: " أَلَا أُخْبِرُكُمْ بِخَيْرِ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: فَذَكَرَ أَبَا بَكْرٍ ثُمَّ قَالَ: أَلَا أُخْبِرُكُمْ بِالثَّانِي قَالَ: فَذَكَرَ عُمَرَ ثُمَّ قَالَ: لَوْ شِئْتُ لَأَنْبَأْتُكُمْ بِالثَّالِثِ. قَالَ: وَسَكَتَ قَالَ: فَرَأَيْنَا أَنَّهُ يَعْنِي نَفْسَهُ فَقُلْتُ: أَنْتَ سَمِعْتَهُ يَقُولُ هَذَا؟ قَالَ: نَعَمْ وَرَبِّ الْكَعْبَةِ "

1389. 'Abdullāh ibn 'Awn Al-Kharrāz – and he was trustworthy and truthful – narrated to me (and said): Mubārak ibn Sa'īd, the brother of Sufyān, narrated to us, from his father – and he is Sa'īd ibn Masrūq – from Habīb ibn Abī Thābit, from 'Abdu Khayr Al-Hamadhānī who said: I heard 'Alī (*radiAllāhu 'anhu*) say upon the pulpit: *"Should I not inform you about the best of this Ummah after the Messenger of Allāh ﷺ?"* He said: Then he mentioned Abū Bakr, and said: *"Should I not inform you about the second?"* He said: So he mentioned 'Umar, and said: *"If I wanted to I would verily have informed you about the third."* He said: And he become quiet. He said: So we saw that he meant himself. So I said: *"Have you heard him say like that?"* He said: *"Yes, by the Lord of the Ka'bah."*

1390 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، نا سُفْيَانُ، عَنْ خَالِدِ بْنِ عَلْقَمَةَ، عَنْ عَبْدِ خَيْرٍ، قَالَ: سَمِعْتُ عَلِيًّا، يَقُولُ: «خَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا وَخَيْرُ النَّاسِ بَعْدَ نَبِيِّهَا صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَبُو بَكْرٍ ثُمَّ عُمَرُ، ثُمَّ أَحْدَثْنَا أَحْدَاثًا يَقْضِي اللَّهُ تَعَالَى فِيهَا مَا أَحَبَّ»

1390. My father narrated to me (and said): ‘Abdur-Rahmān ibn Mahdī narrated to us (and said): Sufyān narrated to us, from Khālid ibn ‘Alqamah, from ‘Abdu Khayr who said: I heard ‘Alī say: *“The best of this Ummah after its Prophet, and the best of the people after their Prophet ﷺ is Abū Bakr and ‘Umar. After that we brought about some events in which Allāh – the Exalted – will judge what He loves.”*

1391 – حَدَّثَنِي أَبُو بَحْرٍ عَبْدُ الْوَاحِدِ بْنُ غِيَاثٍ الْبَصْرِيُّ، نا أَبُو عَوَانَةَ، عَنْ خَالِدِ بْنِ عَلْقَمَةَ، عَنْ عَبْدِ خَيْرٍ، قَالَ: قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ لَمَّا فَرَغَ مِنْ أَهْلِ الْبَصْرَةِ: «إِنَّ خَيْرَ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَبُو بَكْرٍ وَبَعْدَ أَبِي بَكْرٍ عُمَرُ، وَأَحْدَثْنَا أَحْدَاثًا يَصْنَعُ اللَّهُ فِيهَا مَا شَاءَ»

1391. Abū Bahr ‘Abdul-Wāhid ibn Ghiyāth Al-Basrī narrated to me (and said): Abū ‘Awānah narrated to us, from Khālid ibn ‘Alqamah, from ‘Abdu Khayr who said: ‘Alī ibn Abī Talib (*radiAllāhu ‘anhu*) said when he was finished with the people of Basrah: *“The best of this Ummah after its Prophet ﷺ is Abū Bakr. And after Abū Bakr it is‘Umar. And we have brought about some events in which Allāh will do as He wants.”*

1392 – حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ الْوَاسِطِيُّ، أَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ حُصَيْنٍ، عَنِ الْمُسَيَّبِ بْنِ عَبْدِ خَيْرٍ، عَنْ أَبِيهِ، قَالَ: قَامَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: «خَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَبُو بَكْرٍ وَعُمَرُ وَإِنَّا قَدْ أَحْدَثْنَا أَحْدَاثًا يَقْضِي اللَّهُ عَزَّ وَجَلَّ فِيهَا مَا شَاءَ»

1392. Wahb ibn Baqiyyah Al-Wāsitī narrated to us (and said): Khālid ibn ‘Abdillāh narrated to us, from Husayn, from Al-Musayyib ibn ‘Abdi Khayr, from his father who said: ‘Alī (*radiAllāhu ‘anhu*) got up and said: *“The best of this Ummah after its Prophet ﷺ is Abū Bakr and ‘Umar. And we verily brought about some events in which Allāh – ‘azza wa jalla – will judge whatever He wants.”*

1393 – حَدَّثَنِي أَبُو صَالِحٍ الْحَكَمُ بْنُ مُوسَى، نا شِهَابُ بْنُ خِرَاشٍ، حَدَّثَنِي يُونُسُ بْنُ خَبَّابٍ، عَنِ الْمُسَيَّبِ بْنِ عَبْدِ خَيْرٍ، عَنْ عَبْدِ خَيْرٍ، قَالَ: سَمِعْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ يَقُولُ «إِنَّ خَيْرَ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَبُو بَكْرٍ، ثُمَّ خَيْرُهَا بَعْدَ أَبِي بَكْرٍ عُمَرُ ثُمَّ يَجْعَلُ اللَّهُ الْخَيْرَ حَيْثُ أَحَبَّ»

1393. Abū Sālih Al-Hakm ibn Mūsā narrated to me (and said): Shihāb ibn Khirāsh narrated to us (and said): Yūnus ibn Khabbāb narrated to us, from Al-Musayyib ibn ‘Abdi Khayr, from ‘Abdu Khayr who said: I heard ‘Alī (*radiAllāhu ‘anhu*) say: *“The best of this Ummah after its Prophet ﷺ is Abū Bakr. Then the best of it after Abū Bakr is ‘Umar. And then Allāh will let the goodness be wherever He loves.”*

1394 – حَدَّثَنِي أَبُو صَالِحٍ الْحَكَمُ بْنُ مُوسَى، نا شِهَابُ بْنُ خِرَاشٍ، حَدَّثَنِي الْحَجَّاجُ بْنُ دِينَارٍ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، قَالَ: ضَرَبَ عَلْقَمَةُ هَذَا الْمِنْبَرَ فَقَالَ: خَطَبَنَا عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ عَلَى هَذَا الْمِنْبَرِ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ ذَكَرَ مَا شَاءَ اللَّهُ أَنْ يَذْكُرَ ثُمَّ قَالَ: «أَلَا إِنَّهُ بَلَغَنِي أَنَّ قَوْمًا يُفَضِّلُونِي عَلَى أَبِي بَكْرٍ وَعُمَرَ وَلَوْ كُنْتُ تَقَدَّمْتُ فِي ذَلِكَ لَعَاقَبْتُ فِيهِ وَلَكِنْ أَكْرَهُ الْعُقُوبَةَ قَبْلَ التَّقَدُّمِ مَنْ قَالَ شَيْئًا مِنْ ذَلِكَ فَهُوَ مُفْتَرٍ، عَلَيْهِ مَا عَلَى الْمُفْتَرِي خَيْرُ النَّاسِ كَانَ بَعْدَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ

وَسَلَّمَ أَبُو بَكْرٍ ثُمَّ عُمَرُ ثُمَّ أَحْدَثْنَا بَعْدَهُمْ أَحْدَاثًا يَقْضِي اللهُ عَزَّ وَجَلَّ فِيهَا مَا أَحَبَّ» أَحْبِبْ حَبِيبَكَ هَوْنًا مَا عَسَى أَنْ يَكُونَ بَغِيضَكَ يَوْمًا مَا وَابْغَضْ بَغِيضَكَ هَوْنًا مَا عَسَى أَنْ يَكُونَ حَبِيبَكَ يَوْمًا مَا "

1394. Abū Sālih Al-Hakam ibn Mūsā narrated to me (and said): Shihāb ibn Khirāsh narrated to us (and said): Al-Hajjāj ibn Dīnār narrated to me, from Abū Ma'shar, from Ibrāhīm who said: 'Alqamah struck this pulpit and said: 'Alī (*radiAllāhu 'anhu*) held a sermon for us upon this pulpit. He glorifed Allāh and praised Him, and then he mentioned what Allāh wanted him to mention. Then he said: *"It has verily reached me that some people prefer me over Abū Bakr and 'Umar. And if I had followed up upon that, I would verily have punished based upon this. But I dislike punishing before following up. Whoever says anything like this he is an inventer of lies, and he will have (the same punishment) as the one who invents lies. The best of the people after the Messenger of Allāh ﷺ is Abū Bakr, and then 'Umar. Then after them we brought about some events in which Allāh – 'azza wa jalla – will judge what He loves. Love your loved carefully, for he might perhpas become your hated one some day. And hate your hated one carefully, for he might perhpas become your loved one some day."*

1395 – حَدَّثَنِي أَبِي، نا أَبُو مُعَاوِيَةَ، نا وِقَاءُ بْنُ إِيَاسٍ الْأَسَدِيُّ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ الْوَالِبِيِّ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: «إِنِّي لَأَعْرِفُ أَخْيَارَ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَبُو بَكْرٍ وَعُمَرُ وَلَوْ شِئْتُ أَنْ أُسَمِّيَ الثَّالِثَ لَفَعَلْتُ»

1395. My father narrated to me (and said): Abū Mu'āwiyah narrated to us (and said): Wiqā ibn Iyyās Al-Asadī narrated to us, from 'Alī ibn Rabī'ah Al-Wālī, from 'Alī (*radiAllāhu 'anhu*) who said: *"I verily know the best people of this Ummah after its Prophet ﷺ; Abū Bakr and 'Umar. And if I wanted to name the third, I would verily have done it."*

1396 – حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ، نا هُشَيْمٌ، أَنَا حُصَيْنٌ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ خَطَبَ فَقَالَ: «إِنَّ خَيْرَ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَبُو بَكْرٍ وَمِنْ بَعْدِ أَبِي بَكْرٍ عُمَرُ وَلَوْ شِئْتُ أَنْ أُسَمِّيَ الثَّالِثَ لَسَمَّيْتُهُ»

1396. 'Uthmān ibn Abī Shaybah narrated to me (and said): Hushaym narrated to us (and said): Husayn narrated to us, from 'Amr ibn Murrah, from 'Abdullāh ibn Salamah, from 'Alī (*radiAllāhu 'anhu*), that he held a sermon and said: "*The best of this Ummah after its Prophet ﷺ is Abū Bakr. And after Abū Bakr it is 'Umar. And if I wanted to name the third, I would have named him."*

1397 – حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، نا حَمَّادُ بْنُ زَيْدٍ، قَالَ: أَنْبَأَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ عَنْ قَيْسِ بْنِ عَبَّادٍ، قَالَ: قَالَ: عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ لِابْنِهِ الْحَسَنِ يَوْمَ الْجَمَلِ: «يَا حَسَنُ، لَيْتَ أَبَاكَ مَاتَ مِنْ عِشْرِينَ سَنَةً» قَالَ: فَقَالَ لَهُ الْحَسَنُ: يَا أَبَتِ قَدْ كُنْتُ أَنْهَاكَ عَنْ هَذَا. قَالَ: «يَا بُنَيَّ لَمْ أَرَ الْأَمْرَ يَبْلُغُ هَذَا»

1397. ‘Ubayd-Allāh ibn ‘Umar Al-Qawārīrī narrated to me (and said): Hammād ibn Zayd narrated to us and said: Sa’īd ibn Abī ‘Arūbah informed us, from Qatādah, from Al-Hasan ibn ‘Alī (*radiAllāhu ‘anhu*), from Qays ibn ‘Abbād who said: ‘Alī (*radiAllāhu ‘anhu*) said to his son Al-Hasan on the day of the camel: *“O Hasan. If only your father had died twenty years ago.”* He said: So Al-Hasan said to him: *“O my father, I verily prohibit you from that.”* He said: *“O my son, I do not think that it will get to that.”*

1398 – حَدَّثَنِي الْحَارِثُ، عَنْ أَشْعَثَ بْنِ شُعْبَةَ، نا مَنْصُورُ بْنُ دِينَارٍ، حَدَّثَنِي مَسْعَدَةُ الْأَعْوَرُ الْبَجَلِيُّ، قَالَ: سَمِعْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ يَقُولُ عَلَى مِنْبَرِ الْكُوفَةِ «أَلَا أُخْبِرُكُمْ بِخَيْرِ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ؟ أَبُو بَكْرٍ ثُمَّ عُمَرُ وَلَوْ شِئْتُ لَسَمَّيْتُ الثَّالِثَ»

1398. Al-Hārith narrated to me, from Ash’ab ibn Shu’bah (who said): Mansūr ibn Dīnār narrated to us (and said): Mas’adah Al-A’war Al-Bajalī narrated to me and said: I heard ‘Alī (*radiAllāhu ‘anhu*) say upon the pulpit in Kūfah: *“Should I not inform you about the best of this Ummah after its Prophet ﷺ? Abū Bakr and then ‘Umar. And if I wanted to I would verily have named the third.”*

1399 – أُخْبِرْتُ عَنْ أَشْعَثَ بْنِ شُعْبَةَ، عَنْ مَنْصُورِ بْنِ دِينَارٍ، عَنْ مُوسَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي كَثِيرٍ مِثْلَهُ سَوَاءً

1399. I was informed from Ash’ab ibn Shu’bah, from Mansūr ibn Dīnār, from Mūsā ibn Abī Kathīr, from Abū Kathīr the exact same (narration).

1400 – سَمِعْتُ أَبِي رَحِمَهُ اللَّهُ، يَقُولُ: " السُّنَّةُ فِي التَّفْضِيلِ الَّذِي نَذْهَبُ إِلَيْهِ مَا رُوِيَ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: أَبُو بَكْرٍ ثُمَّ عُمَرُ ثُمَّ عُثْمَانُ، وَأَمَّا الْخِلَافَةُ فَنَذْهَبُ إِلَى حَدِيثِ سَفِينَةَ فَنَقُولُ: أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ فِي الْخُلَفَاءِ فَنَسْتَعْمِلُ الْحَدِيثَيْنِ جَمِيعًا وَلَا نَعِيبُ مَنْ رَبَّعَ بِعَلِيٍّ لِقَرَابَتِهِ وَصِهْرِهِ وَإِسْلَامِهِ الْقَدِيمِ وَعَدْلِهِ،

1400. I heard my father – *rahimahullāh* – say: *“The Sunnah in the tafdīl (preference) which we believe in, is what was narrated by Ibn ‘Umar (radiAllāhu ‘anhu) who said: ‘Abū Bakr, then ‘Umar and then ‘Uthmān.’ And as for the Khilāfah then we believe in the hadīth of Safīnah, so we say: Abū Bakr, ‘Umar, ‘Uthmān and ‘Alī are among the khulafā. So we use both of the hadīth together and we do not criticize the one who makes ‘Alī the fourth (with regard to the precedence), due to his kinship, being the son-in-law (of the Messenger of Allāh), his early Islām and his justice.”*

1401 – سَأَلْتُ أَبِي عَنِ التَّفْضِيلِ بَيْنَ أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلِيٍّ فَقَالَ أَبِي رَحِمَهُ اللَّهُ: أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ الرَّابِعُ مِنَ الْخُلَفَاءِ قُلْتُ لِأَبِي: إِنَّ قَوْمًا يَقُولُونَ إِنَّهُ لَيْسَ بِخَلِيفَةٍ قَالَ: هَذَا قَوْلُ سُوءٍ رَدِيءٌ. وَقَالَ: أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: يَقُولُونَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ أَفَنُكَذِّبُهُمْ وَقَدْ حَجَّ بِالنَّاسِ وَقَطَعَ وَرَجَمَ فَيَكُونُ هَذَا إِلَّا خَلِيفَةً قُلْتُ لِأَبِي: مَنِ احْتَجَّ بِحَدِيثِ عُبَيْدَةَ أَنَّهُ قَالَ لِعَلِيٍّ رَأْيُكَ فِي الْجَمَاعَةِ أَحَبُّ إِلَيَّ مِنْ رَأْيِكَ فِي الْفُرْقَةِ. فَقَالَ أَبِي: إِنَّمَا أَرَادَ أَمِيرُ الْمُؤْمِنِينَ بِذَلِكَ أَنْ يَضَعَ [من] نَفْسَهُ يَتَوَاضُعِ قَوْلِهِ حَبَطَتْنَا فِتْنَةٌ تَوَاضَعَ بِذَلِكَ

1401. I asked my father regarding the *tafdīl* (precedence) between Abū Bakr, ‘Umar, ‘Uthmān and ‘Alī. So my father – *rahimahullāh* – said: *“Abū Bakr, Umar, ‘Uthmān, and ‘Alī is the fourth of the Khulafā.”* I said to my father: *“Verily, some people say that he is not a khalīfah.”* He said: *“This is an evil abhorrent saying.”* And he said: *“The companions of the Messenger of Allāh ﷺ said to him: O Amīr Al-Muminīn. Should we then call them liars? And he performed Hajj with the people, he cut of (the hand of the thief) and he stoned (the adulterer), so can this be anything but a khalīfah.”* I said to my father: *“(What do say about) those who use the hadīth of ‘Ubaydah as an evidence; that he said to ‘Alī: ‘Your opinion regarding the Jamā’ah is more beloved to me than your opinion regarding disunity.’”* So my father said: *“Verily, the Amīr Al-Muminīn wanted to downgrade himself and stay humble. His saying: ‘An affliction battered us.’ He humbled himself with this.”*

1402 – حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ الْأَزْدِيُّ، نا حَمَّادُ بْنُ سَلَمَةَ، عَنْ سَعِيدِ بْنِ جُمْهَانَ، عَنْ سَفِينَةَ أَبِي عَبْدِ الرَّحْمَنِ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «الْخِلَافَةُ ثَلَاثُونَ سَنَةً ثُمَّ يَكُونُ بَعْدَ ذَلِكَ مُلْكًا» قَالَ سَفِينَةُ: فَخُذْ سَنَتَيْ أَبِي بَكْرٍ وَعَشْرًا عُمَرُ وَاثْنَتَيْ عَشْرَةَ عُثْمَانُ وَسِتًّا عَلِيٌّ رَضِيَ اللَّهُ عَنْهُمْ

1402. Hudbah ibn Khālid Al-Azdī narrated to us (and said): Hammād ibn Salamah narrated to us, from Sa’īd ibn Jumhān, from Safīnah Abū ‘Abdir-Rahmān who said: I heard the Messenger of Allāh ﷺ say: ***“The Khilāfah will be fore thirty years. Then after that there will be kingdom.”*** Safīnah said: *“So take two years of Abū Bakr, ten of ‘Umar, twelwe of ‘Uthmān and six of ‘Alī (radiAllāhu ‘anhum).”*

1403 – حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، نا يَزِيدُ بْنُ هَارُونَ، أَنَا الْعَوَّامُ، نا سَعِيدُ بْنُ جمْهَانَ، عَنْ سَفِينَةَ أَبِي عَبْدِ الرَّحْمَنِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «الْخِلَافَةُ فِي أُمَّتِي ثَلَاثُونَ سَنَةً» قَالَ: فَحَسَبْنَا فَوَجَدْنَا أَبَا بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلِيًّا رَضِيَ اللَّهُ عَنْهُمْ قَالَ: فَقِيلَ لَهُ: إِنَّ عَلِيًّا لَا يُعَدُّ مِنَ الْخُلَفَاءِ. فَقَالَ: يَا بَنِي فُلَانٍ فَهُمْ أَبْعَدُ مِنْ ذَلِكَ

1403. Abū Bakr ibn Abī Shaybah narrated to me (and said): Yazīd ibn Hārūn narrated to us (and said): Al-‘Awwām narrated to us (and said): Sa’īd ibn Jumhān narrated to us, from Safīnah Abū ‘Abdir-Rahmān who said: The Messenger of Allāh ﷺ said: ***“The Khilafah in my Ummah will last for thrity years.”*** He said: So we calculated and we found this to be Abū Bakr, ‘Umar, ‘Uthmān and ‘Alī. He said: So it was said to him: *“Verily, ‘Alī is not counted among the Khulafā.”* So he said: *“Banū fulān, they are even further away from that.”*

1404 – حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ، نا هُشَيْمٌ، قَالَ: نا الْعَوَّامُ بْنُ حَوْشَبٍ، عَنْ سَعِيدِ بْنِ جُمْهَانَ، سَمِعْتُ سَفِينَةَ، يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: " الْخِلَافَةُ فِي أُمَّتِي ثَلَاثُونَ سَنَةً ثُمَّ مُلْكٌ قَالَ: فَعَدَّ سَفِينَةُ أَبَا بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلِيًّا رَضِيَ اللَّهُ عَنْهُمْ قَالَ: فَقُلْتُ لِسَفِينَةَ: إِنَّ بَنِيَ مَرْوَانَ يَزْعُمُونَ أَنَّهُمْ خُلَفَاءُ. قَالَ: كَذَبُوا

1404. ‘Uthmān ibn Abī Shaybah narrated to me (and said): Hushaym narrated to us and said: Al-‘Awwām ibn Hawshab narrated to us, from Sa’īd ibn Jumhān (who

said): I heard Safīnah say: The Messenger of Allāh ﷺ said: ***"The Khilafah in my Ummah will last for thirthy years. Then there will be kingdom."*** He said: So Safīnah counted Abū Bakr, 'Umar, 'Uthmān and 'Alī (*radiAllāhu 'anhum*). So I said to Safīnah: *"Verily, Banū Marwān claim that they are khulafā."* He said: *"They have lied."*

1405 – حَدَّثَنِي أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَمْرِو بْنِ جَبَلَةَ بْنِ أَبِي الرَّوَّادِ الْبَصْرِيُّ، نا الْحَجَّاجُ بْنُ فَرُّوخٍ يَعْنِي الْوَاسِطِيَّ، قَالَ: نا الْعَوَّامُ، عَنْ رَجُلٍ، قَدْ سَمَّاهُ عَنْ سَفِينَةَ، مَوْلَى رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «الْخِلَافَةُ بَعْدِي ثَلَاثُونَ سَنَةً» قَالَ سَفِينَةُ: فَأَتَمَّهَا عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ ثَلَاثِينَ

1405. Abū Ja'far Muhammad ibn 'Amr ibn Jabalah ibn Abī Ar-Rawwād Al-Basrī narrated to me (and said): Al-Hajjāj ibn Farrūj (i.e. Al-Wāsitī) narrated to us and said: Al-'Awwām narrated to us, from a man whose name he mentioned, from Safīnah – the *mawlā* of the Messenger of Allāh ﷺ – who said: The Messenger of Allāh ﷺ said: ***"The Khilāfah after me will be for thirty years."*** Safīnah said: *"So 'Alī (radiAllāhu 'anhu) completed it (up to) thirty."*

1406 – حَدَّثَنِي أَبُو مَعْمَرٍ الْهُذَلِيُّ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ بْنِ مَعْمَرٍ، نا هُشَيْمٌ، نا الْعَوَّامُ بْنُ حَوْشَبٍ، عَمَّنْ حَدَّثَهُ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: لَمَّا أَسَّسَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَسْجِدَ الْمَدِينَةِ جَاءَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِحَجَرٍ فَوَضَعَهُ ثُمَّ جَاءَ أَبُو بَكْرٍ بِحَجَرٍ فَوَضَعَهُ ثُمَّ جَاءَ عُمَرُ بِحَجَرٍ فَوَضَعَهُ ثُمَّ جَاءَ عُثْمَانُ بِحَجَرٍ فَوَضَعَهُ ثُمَّ قَالَ: «هَؤُلَاءِ أُمَرَاءُ الْخِلَافَةِ مِنْ بَعْدِي»

1406. Abū Ma'mar Al-Hudhalī Ismā'īl ibn Ibrāhīm ibn Ma'mar narrated to me (and said): Hushaym narrated to us (and said): Al-'Awwām ibn Hawshab narrated to us, from someone who narrated to him from 'Āishah (*radiAllāhu 'anhā*) who said: When the Messenger of Allāh ﷺ built the Masjid in Al-Madinah, the Prophet ﷺ came with a rock and placed it. Then Abū Bakr came with a rock and placed it. Then 'Umar came with a rock and placed it. Then 'Uthmān came with a rock and placed it. Then he said: ***"These are the leaders of the Khilāfah after me."***

1407 – حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ بَشَّارٍ الْوَاسِطِيُّ، حَدَّثَنِي أَبُو طَلْحَةَ ابْنُ بِنْتِ سَعِيدِ بْنِ جُمْهَانَ، سَمِعْتُ جَدِّيَ أَبَا أُمِّي سَعِيدَ بْنَ جُمْهَانَ يَقُولُ: سَمِعْتُ سَفِينَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: " الْخِلَافَةُ بَعْدِي ثَلَاثُونَ سَنَةً فَمَا بَعْدَ ذَلِكَ مُلْكٌ، أَوْ قَالَ: مُلُوكٌ " شَكَّ أَبُو طَلْحَةَ

1407. Ibrāhīm ibn 'Abdillāh ibn Bashār Al-Wāsitī narrated to me (and said): Abū Talhah the son of the daughter of Sa'īd ibn Jumhān narrated to me (and said): I heard my grandfather Sa'īd ibn Jumhān say: I heard Safīnah (*radiAllāhu 'anhu*) say: The Messenger of Allāh ﷺ said: ***"The Khilāfah after me will be for thirty years. Then what comes after that is Kingdom."*** Or he said: ***"Kings."*** Abū Talhah was in doubt.

سُئِلَ عَنْ عَذَابِ الْقَبْرِ وَفِتْنَةِ الْقَبْرِ

(Chapter 23) He was asked about the punishment of the grave and the test of the grave

1408 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نا يَحْيَى بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، حَدَّثَنِي عَوْنُ بْنُ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ، عَنِ الْبَرَاءِ، عَنْ أَبِي أَيُّوبَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ خَرَجَ بَعْدَمَا غَرَبَتِ الشَّمْسُ فَسَمِعَ صَوْتًا فَقَالَ: «يَهُودُ تُعَذَّبُ فِي قُبُورِهَا»

1408. My father – *rahimahullāh* – narrated to me (and said): Yahyā ibn Sa'īd narrated to us, from Shu'bah (who said): 'Awn ibn Abī Juhayfah narrated to me, from his father, from Al-Barā, from Abū Ayyūb (*radiAllāhu 'anhu*) that the Prophet ﷺ went out after the setting of the sun and then he heard a sound, so he said: ***"Jews that are being punished in their graves."***

1409 – حَدَّثَنِي أَبِي، نا أَبُو مُعَاوِيَةَ، نا الْأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: دَخَلَتْ عَلَيْهَا يَهُودِيَّةٌ اسْتَوْهَبَتْهَا شَيْئًا طَيِّبًا فَوَهَبَتْ لَهَا عَائِشَةُ فَقَالَتْ أَجَارَكِ اللَّهُ مِنْ عَذَابِ الْقَبْرِ قَالَتْ: فَوَقَعَ فِي نَفْسِي مِنْ ذَلِكَ حَتَّى جَاءَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَتْ: فَذَكَرْتُ ذَلِكَ لَهُ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّ لِلْقَبْرِ عَذَابًا؟ قَالَ: «إِنَّهُمْ لَيُعَذَّبُونَ فِي قُبُورِهِمْ عَذَابًا تَسْمَعُهُ الْبَهَائِمُ»

1409. My father narrated to me (and said): Abū Mu'āwiyah narrated to us (and said): Al-A'mash narrated to us, from Shaqīq, from Masrūq, from 'Āishah (*radiAllāhu 'anhā*) who said that: A Jewish woman entered upon her and asked her for something good, so 'Āishah gave her something. So she (the Jewess) said: *"May Allāh protect you from the punishment in the grave."* She ('Āishah) said: So something occurred in me due to this. Then the Messenger of Allāh ﷺ came. She said: So I mentioned to him and said: *"O Messenger of Allāh, does the grave have a punishment?"* He said: ***"They are verily being punished in their grave with a punishment which is heard by the animals."***

1410 – حَدَّثَنِي أَبِي، نا يَعْلَى بْنُ عُبَيْدٍ، نا قُدَامَةُ بْنُ عَبْدِ اللَّهِ الْعَامِرِيُّ، عَنْ جَسْرَةَ، قَالَتْ: حَدَّثَتْنِي عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: دَخَلَتْ عَلَيَّ امْرَأَةٌ مِنَ الْيَهُودِ فَقَالَتْ إِنَّ عَذَابَ الْقَبْرِ مِنَ الْبَوْلِ. فَقُلْتُ: كَذَبْتِ. فَقَالَتْ: بَلَى إِنَّا لَنَقْرِضُ مِنْهُ الثَّوْبَ وَالْجِلْدَ فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَى الصَّلَاةِ وَقَدِ ارْتَفَعَتْ أَصْوَاتُنَا فَقَالَ: «مَا هَذِهِ؟» فَأَخْبَرْتُهُ بِهَا. قَالَتْ: فَقَالَ: «صَدَقَتْ» فَمَا صَلَّى رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنْ يَوْمَئِذٍ إِلَّا قَالَ فِي دُبُرِ الصَّلَاةِ: «اللَّهُمَّ رَبَّ جِبْرِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ أَعِذْنِي مِنْ حَرِّ النَّارِ وَعَذَابِ الْقَبْرِ»

1410. My father narrated to me (and said): Ya'lā ibn 'Ubayd narrated to us (and said): Qudāmah ibn 'Abdillāh Al-'Āmirī narrated to us, from Jasrah who said: 'Āishah (*radiAllāhu 'anhā*) narrated to me and said: A Jewish woman entered upon me and said: *"Verily the punishment in the grave is due to urine."* So I said: *"You have*

lied." So she said: *"No verily. We verily wear it of the cloth and the skin."* Then the Messenger of Allāh ﷺ went out to the prayer, and we had verily raised our voices, so he said: *"What is she?"* So I informed him about her. She said: So he said: *"She has spoken the truth."* After that day the Messenger of Allāh ﷺ did not pray, except that he said after every prayer: ***"O Allāh, the Lord of Jibrīl, Mikāīl and Isrāfīl. Give me refuge from the heat of Hellfire and from the punishment of the grave."***

1411 – حَدَّثَنِي أَبِي، نا الْحَكَمُ بْنُ نَافِعٍ، أَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَتْ: دَخَلَ عَلَيَّ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَعِنْدِي امْرَأَةٌ مِنَ الْيَهُودِ وَهِيَ تَقُولُ لِي: شَعَرْتُ أَنَّكُمْ تُفْتَنُونَ فِي الْقُبُورِ فَارْتَاعَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَقَالَ: «إِنَّمَا يُفْتَنُ الْيَهُودُ» قَالَتْ عَائِشَةُ: فَلَبِثْنَا لَيَالِي ثُمَّ قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «هَلْ شَعَرْتِ أَنَّهُ أُوحِيَ إِلَيَّ أَنَّكُمْ تُفْتَنُونَ فِي الْقُبُورِ» قَالَتْ عَائِشَةُ: فَسَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَعْدَ ذَلِكَ يَسْتَعِيذُ مِنْ عَذَابِ الْقَبْرِ "

1411. My father narrated to me (and said): Al-Hakam ibn Nāfi' narrated to us (and said): Shu'ayb narrated to us, from Az-Zuhrī (who said): 'Urwah ibn Az-Zubayr narrated to me, that 'Āishah (*radiAllāhu 'anhā*), the wife of the Prophet ﷺ said: The Prophet ﷺ entered upon me while a Jewish woman who was with me said to me: *"I have heard that you will be tested in the grave."* So the Prophet ﷺ became frightened and said: ***"Verily will the Jews be tested."*** 'Āishah said: Then some nights passes and then the Prophet ﷺ said: ***"Do you know that it was revealed to me that you will be tested in the graves?"*** 'Āishah said: After that I heard the Messenger of Allāh ﷺ seek refuge from the punishment of the grave.

1412 – حَدَّثَنِي أَبِي، نا يَحْيَى بْنُ سَعِيدٍ، نا سَعْدُ بْنُ إِبْرَاهِيمَ، عَنْ نَافِعٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ لِلْقَبْرِ ضَغْطَةً وَلَوْ كَانَ أَحَدٌ نَاجِيًا مِنْهَا نَجَا مِنْهَا سَعْدُ بْنُ مُعَاذٍ»

1412. My father narrated to me (and said): Yahyā ibn Sa'īd narrated to us (and said): Sa'd ibn Ibrāhīm narrated to us, from Nāfi', from 'Āishah (*radiAllāhu 'anhā*) from the Messenger of Allāh ﷺ who said: ***"Verily the grave has a squeeze, and if anyone would be saved from it, then Sa'd ibn Mu'ādh would have been saved from it."***

1413 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، نا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ النَّارِ وَفِتْنَةِ النَّارِ وَفِتْنَةِ الْقَبْرِ وَعَذَابِ الْقَبْرِ وَشَرِّ فِتْنَةِ الْغِنَى وَشَرِّ فِتْنَةِ الْفَقْرِ وَشَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، اللَّهُمَّ اغْسِلْ خَطَايَايَ بِمَاءِ الثَّلْجِ وَالْبَرَدِ وَنَقِّ قَلْبِي مِنَ الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَالْمَأْثَمِ»

1413. My father narrated to me (and said): Wakī' narrated to us (and said): Hishām narrated to us, from his father, from 'Āishah (*radiAllāhu 'anhā*), that the Prophet ﷺ used to say: ***"O Allāh, I verily seek refuge with You from the punishment of the***

grave, the fitnah of Hellfire, the fitnah of the grave, the evil fitnah of being rich, the evil fitnah of being poor and the fitnah of Masīh Ad-Dajjāl. O Allāh, wash my mistakes with water of ice and hailstones, and clean my heart from mistakes just as a white garment is cleansed from stains. And make a distance between me and my mistakes, just as You have made a distance between the east and the west. O Allāh, I verily seek refuge with You from laziness, old age and sins."

1414 – حَدَّثَنِي أَبِي، نا حَجَّاجُ بْنُ مُحَمَّدٍ، نا شُعْبَةُ، عَنْ بُدَيْلٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَتَعَوَّذُ بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ وَمِنْ عَذَابِ جَهَنَّمَ وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ "

1414. My father narrated to me (and said): Hajjāj ibn Muhammad narrated to us (and said): Shu'bah narrated to us, from Budayl, from 'Abdullāh ibn Shaqīq, from Abū Hurayrah (*radiAllāhu 'anhu*), from the Prophet ﷺ, that he used to seek refuge from the punishment of the grave, from the punishment of Jahannam and from the fitnah of Masīh Ad-Dajjāl.

1415 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، نا الْأَوْزَاعِيُّ، عَنْ حَسَّانَ بْنِ عَطِيَّةَ، عَنْ مُحَمَّدِ بْنِ أَبِي عَائِشَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: " إِذَا تَشَهَّدَ أَحَدُكُمْ فَلْيَسْتَعِذْ بِاللَّهِ مِنْ أَرْبَعٍ يَقُولُ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَعَذَابِ الْقَبْرِ وَشَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ وَشَرِّ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ "

1415. My father narrated to me (and said): Wakī' narrated to us (and said): Al-Awzā'ī narrated to us, from Hassān ibn 'Atiyyah, from Muhammad ibn Abī 'Āishah, from Abū Hurayrah who said: The Messenger of Allāh ﷺ said: ***"When one of you says (the final) tashahhud, then let him seek refuge with Allāh from four things saying: O Allāh, I verily seek refuge with You from the punishment in Hellfire, the punishment in the grave, the evil fitnah of Masīh Ad-Dajjāl and the evil fitnah of life and death."***

1416 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، نا الْأَوْزَاعِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ

1416. My father narrated to me (and said): Wakī' narrated to us (and said): Al-Awzā'ī narrated to us, from Yahyā ibn Abī Kathīr, from Abū Salamah, from Abū Hurayrah, from the Prophet ﷺ, the same (*hadīth*).

1417 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، نا حَمَّادٌ يَعْنِي ابْنَ سَلَمَةَ، عَنْ مُحَمَّدٍ يَعْنِي ابْنَ زِيَادٍ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ سَمِعْتُ أَبَا الْقَاسِمِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَتَعَوَّذُ بِاللَّهِ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَمِنْ عَذَابِ الْقَبْرِ وَمِنْ شَرِّ الْمَسِيحِ الدَّجَّالِ "

1417. My father narrated to me (and said): 'Abdur-Rahmān ibn Mahdī narrated to us (and said): Hammād (i.e. ibn Salamah) narrated to us, from Muhammad (i.e.

ibn Ziyād) who said: I heard Abū Hurayrah (*radiAllāhu 'anhu*) say: *"I heard Abū Al-Qāsim ﷺ seek refuge with Allāh from the fitnah of life and death, from the punishment of the grave and from the evil Masīh Ad-Dajjāl."*

1418 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ السُّدِّيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سُفْيَانُ يَرْفَعُهُ قَالَ: «إِنَّ الْمَيِّتَ لَيَسْمَعُ خَفْقَ نِعَالِهِمْ إِذَا وَلَّوْا مُدْبِرِينَ»

1418. My father narrated to me (and said): Wakī' narrated to us, from Sufyān, from As-Suddī, from his father, from Abū Hurayrah who said – and Sufyān ascribed it to the Prophet ﷺ – he said: ***"Verily the dead hear the flaps of their sandals when they turn to walk away (from the janāzah)."***

1419 – حَدَّثَنِي أَبِي، نا هُشَيْمٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيِّبِ، قَالَ: سَمِعْنَا أَبَا هُرَيْرَةَ، يَقُولُ «عَلَى الْمَنْفُوسِ الَّذِي لَمْ يَعْمَلْ ذَنْبًا قَطُّ فَيَقُولُ اللَّهُمَّ قِهِ عَذَابَ الْقَبْرِ»

1419. My father narrated to me (and said): Hushaym narrated to us, from Yahyā ibn Sa'īd, from Sa'īd ibn Musayyib who said: We heard Abū Hurayrah say: *"Regarding the newborn (that dies) who never committed a sin one should say: 'O Allāh, protect him from the punishment of the grave.'"*

1420 – حَدَّثَنِي أَبِي، نا يَحْيَى بْنُ سَعِيدٍ، عَنْ حُمَيْدٍ، نا أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَرَّ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِحَائِطٍ لِبَنِي النَّجَّارِ فَسَمِعَ صَوْتًا مِنْ قَبْرٍ فَقَالَ: «مَتَى مَاتَ صَاحِبُ هَذَا الْقَبْرِ؟» قَالُوا: مَاتَ فِي الْجَاهِلِيَّةِ قَالَ: «لَوْلَا أَنْ لَا تَدَافَنُوا لَدَعَوْتُ اللَّهَ أَنْ يُسْمِعَكُمْ عَذَابَ الْقَبْرِ»

1420. My father narrated to me (and said): Yahyā ibn Sa'īd narrated to us, from Humayd, from Anas ibn Mālik (*radiAllāhu 'anhu*) who said: The Prophet ﷺ passed by a wall of Banū An-Najjār when he heard a sound from a grave. So he said: ***"When did the inhabitant of this grave die?"*** They said: *"He died in jāhiliyyah."* He said: ***"If it was not because you would cease to bury each other, I would have invoked Allāh to let you hear the punishment of the grave."***

1421 – حَدَّثَنِي أَبِي، نا سُفْيَانُ بْنُ عُيَيْنَةَ، قَالَ: سَمِعَ قَاسِمُ الرِّحَالُ، أَنَسًا يَقُولُ: دَخَلَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ خَرِبًا لِبَنِي النَّجَّارِ كَأَنَّهُ يَقْضِي حَاجَةً فَخَرَجَ إِلَيْنَا مَذْعُورًا أَوْ فَزِعًا وَقَالَ: «لَوْلَا أَنْ لَا تَدَافَنُوا لَسَأَلْتُ اللَّهَ أَنْ يُسْمِعَكُمْ مِنْ عَذَابِ أَهْلِ الْقُبُورِ مَا أَسْمَعَنِي»

1421. My father narrated to me (and said): Sufyān ibn 'Uyaynah narrated to us and said: Qāsim Ar-Rihāl heard Anas say: The Messenger of Allāh ﷺ entered a desolate area belonging to Banū An-Najjār – it was as if he fulfilled a need – and then he exited it again frightened and scared. And he said: ***"If it was not because you would cease to bury each other, I would have asked Allāh to let you hear from the punishment of the grave what He lets me hear."***

1422 – حَدَّثَنِي أَبِي، نا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ بْنِ عُلَيَّةَ، نا سُلَيْمَانُ التَّيْمِيُّ، نا أَنَسٌ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْهَرَمِ وَالْبُخْلِ وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ»

1422. My father narrated to me (and said): Ismā'īl ibn Ibrāhīm ibn 'Ulayyah narrated to us (and said): from Sulaymān At-Taymī narrated to us (and said): Anas narrated to us, that the Prophet ﷺ used to say: ***"O Allāh, I verily seek refuge with You from incapability, laziness, cowardice, old age and stinginess. And I seek refuge with You from the punishment in the grave, and I seek refuge with You from the fitnah of life and death."***

1423 – حَدَّثَنِي أَبِي، نا يَحْيَى بْنُ سَعِيدٍ، نا حُمَيْدٌ، عَنْ أَنَسٍ، قَالَ: دَخَلَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَائِطًا مِنْ حِيطَانِ الْمَدِينَةِ لِبَنِي النَّجَّارِ فَسَمِعَ صَوْتًا مِنْ قَبْرٍ فَسَأَلَ عَنْهُ: «مَتَى دُفِنَ هَذَا؟» قَالُوا: يَا رَسُولَ اللَّهِ، دُفِنَ هَذَا فِي الْجَاهِلِيَّةِ. فَأَعْجَبَهُ ذَلِكَ فَقَالَ: «لَوْلَا أَنْ لَا تَدَافَنُوا لَدَعَوْتُ اللَّهَ أَنْ يُسْمِعَكُمْ عَذَابَ الْقَبْرِ»

1423. My father narrated to me (and said): Yahyā ibn Sa'īd narrated to us (and said): Humayd narrated to us, from Anas who said: The Prophet ﷺ entered (behind) a wall from the walls of Al-Madinah belonging to Banū An-Najjār when he heard a sound from a grave. So he asked about him: ***"When was he buried?"*** They said: *"O Messenger of Allāh, he was buried in jāhiliyyah."* Then he was pleased by that, and he said: ***"If it was not because you would cease to bury each other, I would have invoked Allāh to let you hear the punishment of the grave."***

1424 – حَدَّثَنِي أَبِي، نا يَزِيدُ بْنُ هَارُونَ، نا حُمَيْدٌ، عَنْ أَنَسٍ، قَالَ: كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَالْجُبْنِ وَالْبُخْلِ وَفِتْنَةِ الدَّجَّالِ وَعَذَابِ الْقَبْرِ»

1424. My father narrated to me (and said): Yazīd ibn Hārūn narrated to us (and said): Humayd narrated to us, from Anas who said: The Prophet ﷺ used to say: ***"O Allāh, I verily seek refuge with You from laziness, an old age, cowardice, stinginess, the fitnah of the Dajjāl and the punishment of the grave."***

1425 – حَدَّثَنِي يَحْيَى بْنُ مَعِينٍ، نا هِشَامُ بْنُ يُوسُفَ، عَنْ عَبْدِ اللَّهِ بْنِ بَحِيرٍ الْقَاصِّ، عَنْ هَانِئٍ، مَوْلَى عُثْمَانَ قَالَ: كَانَ عُثْمَانُ رَضِيَ اللَّهُ عَنْهُ إِذَا وَقَفَ عَلَى قَبْرٍ بَكَى حَتَّى تُبَلَّ لِحْيَتُهُ فَقِيلَ لَهُ تَذْكُرُ الْجَنَّةَ وَالنَّارَ فَلَا تَبْكِي وَتَبْكِي مِنْ هَذَا قَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ الْقَبْرَ أَوَّلُ مَنَازِلِ الْآخِرَةِ فَإِنْ نَجَا مِنْهُ فَمَا بَعْدَهُ أَيْسَرُ مِنْهُ وَإِنْ لَمْ يَنْجُ مِنْهُ فَمَا بَعْدَهُ أَشَدُّ مِنْهُ» قَالَ: وَكَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا فَرَغَ مِنْ دَفْنِ الْمَيِّتِ وَقَفَ عَلَيْهِ ثُمَّ قَالَ: اسْتَغْفِرُوا لِأَخِيكُمْ وَسَلُوا لَهُ التَّثْبِيتَ فَإِنَّهُ الْآنَ يُسْأَلُ "

1425. Yahyā ibn Ma'īn narrated to me (and said): Hishām ibn Yūsuf narrated to us, from 'Abdullāh ibn Bahīr Al-Qās, from Hānī – the *mawlā* of 'Uthmān – who said: When 'Uthmān (*radiAllāhu 'anhu*) was standing at a grave he used to cry until

his beard became wet. So it was said to him: *"You mention Paradise and Hellfire and you do not cry, but you cry from this?"* He said: *"Verily the Messenger of Allāh ﷺ said:* ***'Verily the grave is the first abode of the hereafter. So if he is saved from it, then what comes after it is easier than it. And if he is not saved from it, then what comes after it is worse than it.'"*** He said: *"And when the Prophet ﷺ was finished burying the dead he used to stand by the grave saying:* ***'Ask for forgiveness for your brother, and ask for him to be made firm, for verily right now he is being asked.'"***

1426 – حَدَّثَنِي وَهْبُ بْنُ بَقِيَّةَ الْوَاسِطِيُّ، نا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، قَالَ: بَيْنَمَا نَحْنُ فِي حَائِطٍ لِبَنِي النَّجَّارِ مَعَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهُوَ عَلَى بَغْلَةٍ لَهُ فَحَادَتْ بِهِ بَغْلَتُهُ فَإِذَا فِي الْحَائِطِ أَقْبُرٌ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَنْ يَعْرِفُ هَؤُلَاءِ الْأَقْبُرَ؟» فَقَالَ رَجُلٌ: أَنَا يَا رَسُولَ اللَّهِ؟ قَالَ: «مَا هُمْ؟» قَالَ: مَاتُوا فِي الشِّرْكِ. فَقَالَ: «لَوْلَا أَنْ لَا تَدَافَنُوا لَدَعَوْتُ اللَّهَ أَنْ يُسْمِعَكُمْ عَذَابَ الْقَبْرِ الَّذِي أَسْمَعُ مِنْهُ إِنَّ هَذِهِ الْأُمَّةَ تُبْتَلَى فِي قُبُورِهَا» ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَقَالَ: «تَعَوَّذُوا بِاللَّهِ مِنْ عَذَابِ النَّارِ وَعَذَابِ الْقَبْرِ» فَقُلْنَا: نَعُوذُ بِاللَّهِ مِنْ عَذَابِ النَّارِ وَعَذَابِ الْقَبْرِ فَقَالَ: «تَعَوَّذُوا بِاللَّهِ مِنْ فِتْنَةِ الدَّجَّالِ»

1426. Wahb ibn Baqiyyah Al-Wāsitī narrated to me (and said): Khālid ibn ʻAbdillāh narrated to us, from Al-Jurayrī, from Abū Nadrah, from Abū Sa'īd who said: While we were at a wall belonging to Banū An-Najjār with the Messenger of Allāh ﷺ – and he was on his mule – then his mule swerved with him. Then (it turned out that) at the wall there were graves. So the Messenger of Allāh ﷺ said: ***"Who knows about these graves?"*** So a man said: *"I do, O Messenger of Allāh."* He said: ***"What are they?"*** He said: *"They died upon shirk."* So he said: ***"If it was not because you would cease to bury each other, I would have invoked Allāh to let you hear of the punishment of the grave, the same as I hear from it. Verily this Ummah will be tested in their graves."*** Then he turned to us with his face and said: ***"Seek refuge with Allāh from the punishment of Hellfire and from the punishment of the grave."*** So we said: *"We seek refuge with Allāh from the punishment of Hellfire and from the punishment of the grave."* So he said: **"*Seek refuge with Allāh from the fitnah of the Dajjāl.*"**

1427 – حَدَّثَنِي أَبِي، نا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ، نا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ دَخَلَ نَخْلًا لِبَنِي النَّجَّارِ فَسَمِعَ صَوْتًا فَفَزِعَ فَقَالَ: " مَنْ أَصْحَابُ هَذِهِ الْقُبُورِ؟ قَالُوا: يَا نَبِيَّ اللَّهِ نَاسٌ مَاتُوا فِي الْجَاهِلِيَّةِ. فَقَالَ: «تَعَوَّذُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ وَعَذَابِ النَّارِ وَفِتْنَةِ الدَّجَّالِ» قَالُوا: وَمَا ذَاكَ يَا رَسُولَ اللَّهِ؟ قَالَ: " إِنَّ هَذِهِ الْأُمَّةَ تُبْتَلَى فِي قُبُورِهَا وَإِنَّ الْمُؤْمِنَ إِذَا وُضِعَ فِي قَبْرِهِ أَتَاهُ مَلَكٌ فَسَأَلَهُ مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ قَالَ: فَيَقُولُ عَبْدُ اللَّهِ وَرَسُولُهُ قَالَ: فَمَا يُسْأَلُ عَنْ شَيْءٍ غَيْرِهَا فَيُنْطَلَقُ بِهِ إِلَى بَيْتٍ كَانَ لَهُ فِي النَّارِ فَيُقَالُ هَذَا بَيْتُكَ كَانَ فِي النَّارِ وَلَكِنَّ اللَّهَ عَصَمَكَ وَرَحِمَكَ فَأَبْدَلَكَ بِهِ بَيْتًا فِي الْجَنَّةِ فَيَقُولُ دَعُونِي حَتَّى أُبَشِّرَ أَهْلِي. فَيُقَالُ لَهُ: اسْكُنْ. وَأَنَّ الْكَافِرَ إِذَا وُضِعَ فِي قَبْرِهِ أَتَاهُ مَلَكٌ فَيَقُولُ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ؟ فَيَقُولُ: كُنْتُ أَقُولُ مَا يَقُولُ النَّاسُ فَيُضْرَبُ بِمَطَارِقَ مِنْ حَدِيدٍ بَيْنَ أُذُنَيْهِ فَيَصِيحُ صَيْحَةً يَسْمَعُهَا الْخَلْقُ غَيْرَ الثَّقَلَيْنِ "

1427 – My father narrated to me, from ‘Abdul-Wahhāb ibn ‘Atā, from Sa’īd ibn Abī ‘Arūbah, from Anas: ***“That the Prophet (sallAllāhu ‘alayhi wasallam) entered (a garden of) palm-trees belonging to Banū An-Najjār when he heard a sound. So he said: ‘Who are the inhabitants of these graves?’ They said: ‘O Prophet of Allāh, they are people who died in jāhiliyyah.’ So he said: ‘Seek refuge with Allāh from the punishment of the grave, the punishment of Hellfire and the fitnah of Ad-Dajjāl.’ They said: ‘And what is that, O Messenger of Allāh?’ He said: ‘Verily this Ummah will be tested in their graves, and verily the believer when he is put in his grave an angel will come to him and ask him: ‘What did you used to say about this man?’ He said: So he will say: ‘The slave of Allāh and His Messenger.’ He said: And he will not be asked about anything else than that. Then he will be brought at speed to an abode which was his in Hellfire, and it will be said to him: ‘This is your abode which was in Hellfire but Allāh saved you and showed you mercy, so He exchanged it for you with an abode in Paradise.’ So he will say: ‘Let me go so I can bring the good news to my family.’ Then it will be said to him: ‘Stay where you are.’ And the kāfir when he is put in his grave an angel will come to him and say: ‘What did you used to say about this man?’ So he will say: ‘I used to say what the people used to say.’ Then he will be hit with hammers of iron between his two ears and he will let out a scream which all of creation will hear except mankind and jinn.”***

1428 – حَدَّثَنِي أَبِي، نا عَبْدُ الْوَهَّابِ، أَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: " إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ وَتَوَلَّى عَنْهُ أَصْحَابُهُ إِنَّهُ لَيَسْمَعُ خَفْقَ نِعَالِهِمْ فَيَأْتِيهِ مَلَكَانِ فَيَقُولَانِ لَهُ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ؟ يَعْنِي مُحَمَّدًا، قَالَ: فَأَمَّا الْمُؤْمِنُ فَيَقُولُ أَشْهَدُ أَنَّهُ عَبْدُ اللهِ وَرَسُولُهُ فَيُقَالُ لَهُ انْظُرْ إِلَى مَقْعَدِكَ فِي النَّارِ قَدْ أَبْدَلَكَ اللَّهُ بِهِ مَقْعَدًا فِي الْجَنَّةِ فَيَرَاهُمَا جَمِيعًا "

1428. My father narrated to me (and said): ‘Abdul-Wahhāb narrated to us (and said): Sa’īd ibn Abī ‘Arūbah narrated to us, from Qatādah, from Anas ibn Mālik, from the Prophet ﷺ who said: ***“Verily when the slave is put in his grave and his companions turns away from him, then he verily hears the flaps of their sandals. Then two angels come to him and say: ‘What did you use to say about this man (i.e. Muhammad)?’”*** He said: ***“As for the believer, then he says: ‘I bear witness that he is the slave of Allāh and His messenger.’ So it is said to him: ‘Look at your place in Hellfire. Allāh has verily exchanged it for you with a place in Paradise.’ And he sees them both.’”***

1429 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، نا أَبُو الْعُمَيْسِ، عَنْ عَبْدِ اللَّهِ بْنِ مُخَارِقٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ، {فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا} [طه: 124] قَالَ: «عَذَابُ الْقَبْرِ»

1429. My father narrated to me (and said): Wakī' narrated to us (and said): Abū Al-'Umays narrated to us, from 'Abdullāh ibn Al-Mukhāriq, from his father, from 'Abdullāh (regarding His words):

﴿ فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا ﴾

"Then he will verily have a miserable life (full of hardships)**."** (Tāhā 20:124)

He said: *"The punishment of the grave."*

1430 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ أَبِيهِ، عَنْ خَيْثَمَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: {يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ} [إبراهيم: 27] قَالَ: «نَزَلَتْ فِي عَذَابِ الْقَبْرِ»

1430. My father narrated to me (and said): 'Abdur-Rahmān ibn Mahdī narrated to us, from Sufyān, from his father, from Khaythamah, from Al-Barā ibn 'Āzib who said (regarding His words):

﴿ يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ ﴾

"Allāh will make firm those who believed in the Firm Word in the worldly life and in the hereafter. And Allāh misguides the wrongdoing (people)**."** (Ibrāhīm 14:27)

He said: *"It was revealed about the punishment of the grave."*

1431 – حَدَّثَنِي أَبِي، نا هُشَيْمٌ، عَنِ الْعَوَّامِ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، فِي قَوْلِهِ تَعَالَى {يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ} [إبراهيم: 27] قَالَ: «نَزَلَتْ فِي صَاحِبِ الْقَبْرِ»

1431. My father narrated to me (and said): Hushaym narrated to us, from Al-'Awwām, from Al-Musayyib ibn Rāfi' regarding His – the Exalted – words:

﴿ يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ﴾

"Allāh will make firm those who believed in the Firm Word in the worldly life and in the hereafter." (Ibrāhīm 14:27)

He said: *"It was revealed regarding the inhabitant of the grave."*

1432 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّزَّاقِ، نا ابْنُ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: دَخَلَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَوْمًا نَخْلًا لِبَنِي النَّجَّارِ فَسَمِعَ أَصْوَاتَ رِجَالٍ مِنْ بَيْنِ النَّخْلِ مَاتُوا فِي الْجَاهِلِيَّةِ يُعَذَّبُونَ فِي قُبُورِهِمْ فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَزِعًا يَأْمُرُ أَصْحَابَهُ أَنْ يَتَعَوَّذُوا مِنْ عَذَابِ الْقَبْرِ "

1432. My father narrated to me (and said): 'Abdur-Razzāq narrated to us (and said): Ibn Jurayj narrated to us (and said): Abū Az-Zubayr informed me that he heard Jābir ibn 'Abdillāh (*radiAllāhu 'anhu*) say: *"One day the Messenger of Allāh* ﷺ

entered a date-tree (plantation) belonging to Banu An-Najjar, when he heard the voices of men – who died in jāhiliyyah and they were punished in their graves – between the date-trees. So the Messenger of Allāh ﷺ exited (the plantation) frightened and ordered his companions to seek refuge from the punishment in the grave."

1433 – حَدَّثَنِي أَبِي، نا مُوسَى بْنُ دَاوُدَ، نا ابْنُ لَهِيعَةَ، عَنْ مُوسَى بْنِ وَرْدَانَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَنْ مَاتَ مُرَابِطًا وُقِيَ فِتْنَةَ الْقَبْرِ وَأُومِنَ مِنَ الْفَزَعِ الْأَكْبَرِ وَغُدِيَ عَلَيْهِ وَرِيحَ بِرِزْقِهِ مِنَ الْجَنَّةِ وَكُتِبَ لَهُ أَجْرُ الْمُرَابِطِ إِلَى يَوْمِ الْقِيَامَةِ»

1433. My father narrated to me (and said): Mūsā ibn Dāwūd narrated to us (and said): Ibn Lahī'ah narrated to us, from Mūsā ibn Wardān, from Abū Hurayrah who said: The Messenger of Allāh ﷺ said: ***"Whoever dies while he is in ribāt***[105] ***is protected from the fitnah of the grave, he is saved from the greatest fear, his provision from Paradise will be brought to him morning and evening and the reward for performing ribāt until the Day of Resurrection is written for him."***

1434 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، نا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثُمَامَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: مَاتَ صَبِيٌّ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لَوْ أَفْلَتَ أَحَدٌ مِنْ ضَمَّةِ الْقَبْرِ أَفْلَتَ هَذَا الصَّبِيُّ»

1434. My father narrated to me (and said): Wakī' narrated to us (and said): Hammād ibn Salamah narrated to us, from Thumāmah ibn 'Abdillāh ibn Anas, from Anas ibn Mālik who said: A boy died, so the Messenger of Allāh ﷺ said: ***"If anyone had been freed from the squeeze of the grave, then this boy would have been freed."***

1435 – حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَجَّاجِ النَّاجِيُّ، نا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثُمَامَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَلَّى عَلَى صَبِيٍّ أَوْ صَبِيَّةٍ فَقَالَ: «لَوْ نَجَا أَحَدٌ مِنْ ضَمَّةِ الْقَبْرِ لَنَجَا هَذَا الصَّبِيُّ»

1435. Ibrāhīm ibn Al-Hajjāj An-Nājī narrated to us (and said): Hammād ibn Salamah narrated to us, from Thumāmah ibn 'Abdillāh ibn Anas, from Anas ibn Mālik, that the Prophet ﷺ prayed for a boy or a girl. Then he said: ***"If anyone had been saved from the squeeze of the grave, then this boy would have been saved."***

1436 – حَدَّثَنَا أَبِي، نا وَكِيعٌ، نا فُضَيْلُ بْنُ غَزْوَانَ، سَمِعَهُ مِنْ نَافِعٍ عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «يُعْرَضُ عَلَى ابْنِ آدَمَ مَقْعَدُهُ مِنَ الْجَنَّةِ وَالنَّارِ غُدْوَةً وَعَشِيَّةً فِي قَبْرِهِ»

1436. My father narrated to me (and said): Wakī' narrated to us (and said): Fudayl ibn Ghazwān narrated (a *hadīth*) to us, which he heard from Nāfi', from Ibn 'Umar,

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[105] *Ribāt*: The deed of patrolling the land of the Muslims where it borders with the land of the *kuffār*, and protecting it and alerting the Muslims in case of an attack.

from the Messenger of Allāh ﷺ who said: ***"His place in Paradise and Hellfire will be shown to the son of Ādam in the morning and the evening in his grave."***

1437 – حَدَّثَنِي أَبِي، نا مُحَمَّدُ بْنُ جَعْفَرٍ، نا شُعْبَةُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْبَرَاءِ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ذَكَرَ عَذَابَ الْقَبْرِ قَالَ: " يُقَالُ لَهُ مَنْ رَبُّكَ؟ قَالَ: فَيَقُولُ: رَبِّيَ اللَّهُ وَنَبِيِّي مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَذَلِكَ قَوْلَهُ عَزَّ وَجَلَّ {يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ} [إبراهيم: 27] يَعْنِي بِذَلِكَ الْمُسْلِمَ "

1437. My father narrated to me (and said): Muhammad ibn Ja'far narrated to us (and said): Shu'bah narrated to us, from 'Alqamah ibn Marthad, from Sa'd ibn 'Ubaydah, from Al-Barā, from the Prophet ﷺ who – after mentioning the punishment of the grave – said: "***It will be said to him: 'Who is your Lord?'***" He said: ***"So he will say: 'My Lord is Allāh and my Prophet is Muhammad ﷺ.' And this is His – 'azza wa jalla – words:***

﴿ يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ﴾

"Allāh will make firm those who believed in the Firm Word in the worldly life and in the hereafter." (Ibrāhīm 14:27)"

With this He means the Muslim.

1438 – حَدَّثَنِي أَبِي، نا أَبُو مُعَاوِيَةَ، نا الْأَعْمَشُ، عَنْ مِنْهَالِ بْنِ عَمْرٍو، عَنْ زَاذَانَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي جَنَازَةِ رَجُلٍ مِنَ الْأَنْصَارِ فَانْتَهَيْنَا إِلَى الْقَبْرِ وَلَمَّا يُلْحَدْ فَجَلَسَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَجَلَسْنَا حَوْلَهُ كَأَنَّ عَلَى رُءُوسِنَا الطَّيْرَ وَفِي يَدِهِ عُودٌ يَنْكُتُ بِهِ فِي الْأَرْضِ فَرَفَعَ رَأْسَهُ، فَقَالَ «اسْتَعِيذُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ» مَرَّتَيْنِ أَوْ ثَلَاثًا ثُمَّ قَالَ: " إِنَّ الْعَبْدَ إِذَا كَانَ فِي انْقِطَاعٍ مِنَ الدُّنْيَا وَإِقْبَالٍ مِنَ الْآخِرَةِ نَزَلَ إِلَيْهِ مَلَائِكَةٌ مِنَ السَّمَاءِ بِيضُ الْوُجُوهِ كَأَنَّ وُجُوهَهُمُ الشَّمْسُ مَعَهُمْ كَفَنٌ مِنْ أَكْفَانِ الْجَنَّةِ وَحَنُوطٌ مِنْ حَنُوطِ الْجَنَّةِ حَتَّى يَجْلِسُونَ مِنْهُ مَدَّ الْبَصَرِ ثُمَّ يَجِيءُ مَلَكُ الْمَوْتِ حَتَّى يَجْلِسَ عِنْدَ رَأْسِهِ فَيَقُولُ أَيَّتُهَا النَّفْسُ الطَّيِّبَةُ اخْرُجِي إِلَى مَغْفِرَةٍ مِنَ اللَّهِ وَرِضْوَانٍ قَالَ: فَتَخْرُجُ تَسِيلُ كَمَا تَسِيلُ الْقَطْرَةُ مِنْ فِي السِّقَاءِ فَيَأْخُذُهَا فَإِذَا أَخَذَهَا لَمْ يَدَعُوهَا فِي يَدِهِ طَرْفَةَ عَيْنٍ حَتَّى يَأْخُذُوهَا فَيَجْعَلُوهَا فِي ذَلِكَ الْكَفَنِ وَفِي ذَلِكَ الْحَنُوطِ وَيَخْرُجُ مِنْهَا كَأَطْيَبِ نَفْحَةِ مِسْكٍ وُجِدَتْ عَلَى وَجْهِ الْأَرْضِ قَالَ: فَيَصْعَدُونَ بِهَا فَلَا يَمُرُّونَ بِهَا عَلَى مَلَإٍ مِنَ الْمَلَائِكَةِ إِلَّا قَالُوا: مَا هَذَا الرُّوحُ الطَّيِّبُ قَالَ: فَيَقُولُونَ فُلَانٌ ابْنُ فُلَانٍ بِأَحْسَنِ أَسْمَائِهِ الَّتِي كَانُوا يُسَمُّونَهُ بِهَا فِي الدُّنْيَا قَالَ: حَتَّى يَنْتَهُوا بِهَا إِلَى السَّمَاءِ الدُّنْيَا فَيَسْتَفْتِحُونَ لَهُ فَيُفْتَحُ لَهُ فَيُشَيِّعُهُ مِنْ كُلِّ سَمَاءٍ مُقَرَّبُوهَا إِلَى السَّمَاءِ الَّتِي تَلِيهَا حَتَّى يُنْتَهَى بِهِ إِلَى السَّمَاءِ السَّابِعَةِ فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: اكْتُبُوا كِتَابَ عَبْدِي فِي عِلِّيِّينَ وَأَعِيدُوهُ إِلَى الْأَرْضِ فَإِنِّي مِنْهَا خَلَقْتُهُمْ وَفِيهَا أُعِيدُهُمْ وَمِنْهَا أُخْرِجُهُمْ تَارَةً أُخْرَى قَالَ: فَتُعَادُ رُوحُهُ فِي جَسَدِهِ فَيَأْتِيهِ مَلَكَانِ فَيُجْلِسَانِهِ فِي مَكَانِهِ فَيَقُولَانِ لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ: رَبِّيَ اللَّهُ فَيَقُولَانِ لَهُ مَا دِينُكَ، فَيَقُولُ: دِينِي الْإِسْلَامُ، فَيَقُولَانِ: مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ؟ فَيَقُولُ: هُوَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَيَقُولَانِ لَهُ: وَمَا عِلْمُكَ فَيَقُولُ: قَرَأْتُ كِتَابَ اللَّهِ عَزَّ وَجَلَّ فَآمَنْتُ بِهِ وَصَدَّقْتُ، فَيُنَادِي مُنَادٍ مِنَ السَّمَاءِ أَنْ صَدَقَ عَبْدِي فَأَفْرِشُوهُ مِنَ الْجَنَّةِ وَأَلْبِسُوهُ مِنَ الْجَنَّةِ وَافْتَحُوا لَهُ بَابًا إِلَى الْجَنَّةِ قَالَ: فَيَأْتِيهِ مِنْ رُوحِهَا وَطِيبِهَا وَيُفْسَحُ لَهُ فِي قَبْرِهِ مَدَّ الْبَصَرِ وَيَأْتِيهِ

رَجُلٌ حَسَنُ الثِّيَابِ طَيِّبُ الرِّيحِ فَيَقُولُ: لَهُ أَبْشِرْ بِالَّذِي يَسُرُّكَ هَذَا يَوْمُكَ الَّذِي كُنْتَ تُوعَدُ فَيَقُولُ: مَنْ أَنْتَ فَوَجْهُكَ الْوَجْهُ الَّذِي يَجِيءُ بِالْخَيْرِ فَيَقُولُ: أَنَا عَمَلُكَ الصَّالِحُ فَيَقُولُ رَبِّ أَقِمِ السَّاعَةَ رَبِّ أَقِمِ السَّاعَةَ حَتَّى أَرْجِعَ إِلَى أَهْلِي وَمَالِي قَالَ: وَإِنَّ الْعَبْدَ الْكَافِرَ إِذَا كَانَ فِي انْقِطَاعٍ مِنَ الدُّنْيَا وَإِقْبَالٍ مِنَ الْآخِرَةِ نَزَلَ إِلَيْهِ مِنَ السَّمَاءِ مَلَائِكَةٌ سُودُ الْوُجُوهِ مَعَهُمُ الْمُسُوحُ فَيَجْلِسُونَ مِنْهُ مَدَّ الْبَصَرِ ثُمَّ يَجِيءُ مَلَكُ الْمَوْتِ حَتَّى يَجْلِسَ عِنْدَ رَأْسِهِ فَيَقُولُ أَيَّتُهَا النَّفْسُ الْخَبِيثَةُ اخْرُجِي إِلَى سَخَطٍ مِنَ اللَّهِ عَزَّ وَجَلَّ وَغَضَبٍ قَالَ: فَتُفَرَّقُ فِي جَسَدِهِ فَيَنْتَزِعُهَا كَمَا يُنْتَزَعُ السَّفُّودُ مِنَ الصُّوفِ الْمَبْلُولِ فَيَأْخُذُهَا فَإِذَا أَخَذَهَا لَمْ يَدَعُوهَا فِي يَدِهِ طَرْفَةَ عَيْنٍ حَتَّى يَجْعَلُوهَا فِي تِلْكَ الْمُسُوحِ وَيَخْرُجُ مِنْهَا كَأَنْتَنِ رِيحٍ جِيفَةٍ وُجِدَتْ عَلَى ظَهْرِ الْأَرْضِ فَيَصْعَدُونَ بِهَا وَلَا يَمُرُّونَ بِهَا عَلَى مَلَأٍ مِنَ الْمَلَائِكَةِ إِلَّا قَالُوا مَا هَذِهِ الرُّوحُ الْخَبِيثَةُ فَيَقُولُونَ فُلَانٌ ابْنُ فُلَانٍ بِأَقْبَحِ أَسْمَائِهِ الَّتِي كَانَ يُسَمَّى بِهَا فِي الدُّنْيَا حَتَّى يُنْتَهَى بِهَا إِلَى السَّمَاءِ الدُّنْيَا فَيُسْتَفْتَحُ لَهُ فَلَا يُفْتَحُ لَهُ ثُمَّ قَرَأَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ {لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ} [الأعراف: 40] فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: اكْتُبُوا كِتَابَهُ فِي سِجِّينٍ فِي الْأَرْضِ السُّفْلَى فَيُطْرَحُ رُوحُهُ طَرْحًا ثُمَّ قَرَأَ {وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ} [الحج: 31] فَتُعَادُ رُوحُهُ فِي جَسَدِهِ وَيَأْتِيهِ مَلَكَانِ فَيُجْلِسَانِهِ فَيَقُولَانِ لَهُ مَنْ رَبُّكَ فَيَقُولُ هَاهْ هَاهْ لَا أَدْرِي فَيَقُولَانِ لَهُ مَا دِينُكَ فَيَقُولُ هَاهْ هَاهْ لَا أَدْرِي فَيَقُولَانِ مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ فَيَقُولُ هَاهْ هَاهْ لَا أَدْرِي فَيُنَادِي مُنَادٍ مِنَ السَّمَاءِ أَنْ كَذَبَ فَافْرِشُوا لَهُ مِنَ النَّارِ وَأَلْبِسُوهُ مِنَ النَّارِ وَافْتَحُوا لَهُ بَابًا إِلَى النَّارِ فَيَأْتِيهِ مِنْ حَرِّهَا وَسَمُومِهَا وَيُضَيَّقُ عَلَيْهِ قَبْرُهُ حَتَّى تَخْتَلِفَ فِيهِ أَضْلَاعُهُ وَيَأْتِيهِ رَجُلٌ قَبِيحُ الْوَجْهِ قَبِيحُ الثِّيَابِ مُنْتِنُ الرِّيحِ فَيَقُولُ أَبْشِرْ بِالَّذِي يَسُوؤُكَ هَذَا يَوْمُكَ الَّذِي كُنْتَ تُوعَدُ فَيَقُولُ: مَنْ أَنْتَ؟ فَوَجْهُكَ الْوَجْهُ يَجِيءُ بِالشَّرِّ فَيَقُولُ: أَنَا عَمَلُكَ الْخَبِيثُ فَيَقُولُ: رَبِّ لَا تُقِمِ السَّاعَةَ "

1438. My father narrated to me (and said): Abū Mu'āwiyah narrated to us (and said): Al-A'mash narrated to us, from Minhāl ibn 'Amr, from Zādān, from Al-Barā ibn 'Āzib who said: We went out with the Messenger of Allāh ﷺ to the funeral of a man from the Ansār. So we reached the grave, but it had not been dug yet. So the Messenger of Allāh ﷺ sat down, and we sat down around him (so quiet) as if there were birds upon our heads. And he had a stick in his hand which he poked the ground with. Then he lifted up his head and said: ***"Seek refuge with Allāh from the punishment of the grave."*** Two times or three times. Then he said: ***"Verily when the slave is being cut off from dunyā and entering into the hereafter, angels decend from heaven who has white faces, as if their faces are the sun. They have a shroud with them from the shrouds of Paradise and scents from the scents of Paradise. Until they sit around him as far as the eye can see. Then the Angel of death comes and sits at his head, and says: 'O you good soul, come out to forgiveness and pleasure from your Lord.'"*** He said: ***"So it comes out flowing, just as a drip flows from the utensil. Then he takes it. And when he has taken it, they do not leave him even for the blink of an eye before they have taken it (i.e. the soul) and put it in that shroud and in that embalmment. And from it comes the sweetest smell of musk which can be found on the face of the earth."*** He said: ***"Then they ascend with it, and they do not pass any group of angels except that they say: 'Who is this good soul?' So they say: 'This is fulān ibn fulān, (and they mention him) with***

the best of his names which they used to call him in dunyā." He said: *"Until they reach the lowest heaven with it. So they seek for it to open for him, so it is opened for him. Then he is escorted from heaven to heaven, by those close to it (i.e. the heaven which he is in) to that which comes after it. Until he reaches the seventh heaven. Then Allāh – 'azza wa jalla – says: 'Record the book of My slave in 'Illiyyīn and return him to earth. Because I verily created them from it, I return them into it and from it I will bring them out once more.'"* He said: *"So his soul is returned to his body, and two angels will come to him and make him sit up where he is. Then they will say to him: 'Who is your Lord?' So he will say: 'My Lord is Allāh.' So they will say: 'What is your religion?' So he will say: 'My religion is Al-Islām.' So they will say: 'Who is this man who was sent amongst you?' So he will say: 'He is the Messenger of Allāh ﷺ.' So they will say to him: 'And what is your knowledge?' So he will say: 'I recited to Book of Allāh – 'azza wa jalla – and I believed in it and declared it to be the truth.' Then a caller from the heaven will say: 'My slave has spoken the truth, so furnish him from Paradise, clothe him from Paradise and open a door for him to Paraise.'"* He said: *"So some of its essence and goodness reaches him and his grave is made wide for him for as long as the eye can see. And a man comes to him with beautiful clothes and a nice smell. Then he says: 'Receive the glad tidings of what makes you happy. This is your day which you were promised.' So he says: 'Who are you. Your face is verily the face of one who comes with good.' So he says: 'I am your good deeds.' Then he says: 'My Lord, establish the Hour. My Lord, establish the Hour. So I can return to my family and my wealth.'"* He said: *"And verily the disbelieving slave, when he is being cut off from dunyā and entering into the hereafter, angels decend from heaven who has black faces, and they have rough cloths with them. So they sit around him as far as the eye can see. Then the Angel of death comes and sits at his head and says: 'O you dirty soul, come out to displeasure and anger from Allāh 'azza wa jalla.'"* He said: *"So it (i.e. the soul) spreads out in his body, and he pulls it out just as a spit is pulled from wet wool. Then when he has taken it, they do not leave it in his hand for even the blink of an eye before they put it in that rough cloth, and a the most rotten smell which can be found on the face of the earth emerges from it. Then they ascend with it, and they do not pass by any group of the angels except that they say: 'Who is this dirty soul?' So they say: 'Fulān ibn fulān, (and they mention him) with the worst names which he was called in dunyā.' Until it is brought to the lowest heaven. Then it is sought to be opened for him, but it is not opened for him."* Then the Messenger of Allāh ﷺ recited:

﴿ لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ ﴾

"The doors of the heaven will not be opened for them, and they will not enter Paradise until the camel enters through the eye of a needle." (Al-A'rāf 7:40)

"Then Allāh – 'azza wa jalla – will say: 'Record his book in Sijjīn on the lowest earth. And then his soul is thrown away." Then he recited:

﴿ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ ﴾

"And whoever ascribes partner to Allāh in worship, then it is as if he has fallen from the heaven and then a bird snatches him or the wind blows him to a place far away." (Al-Hajj 22:31)

"Then his soul is returned to his body and two angels come to him. Then they make him sit up and they say to him: 'Who is your Lord?' So he will say: 'Huh huh, I do not know.' So they will say: 'What is your religion?' So he will say: 'Huh huh, I do not know.' So they will say: 'Who is this man who was sent amongst you?' So he will say: 'Huh huh, I do not know.' Then a caller from heaven will say: 'My slave has lied, so furnish him from Hellfire, clothe him from Hellfire and open for him a door to Hellfire.' So some of its heat and scorching wind will reach him, and his grave will be made narrow for him till the extent that his ribs will intertwine. And a man with an ugly face, dirty clothes and a very bad smell will come to him and say: 'Receive the tidings of what harms you. This is the day which you were promised.' So he says: 'Who are you? For your face is the face of one who comes with evil.' So he says: 'I am your evil deed.' So he says: 'My Lord, do not establish the Hour.'"

1439 – حَدَّثَنِي أَبِي، نا ابْنُ نُمَيْرٍ، نا الْأَعْمَشُ، نا الْمِنْهَالُ، عَنْ أَبِي عُمَرَ زَاذَانَ، سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ، قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي جَنَازَةِ رَجُلٍ مِنَ الْأَنْصَارِ فَانْتَهَيْنَا إِلَى الْقَبْرِ وَلَمْ يُلَحَّدْ قَالَ: فَجَلَسَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَجَلَسْنَا مَعَهُ فَذَكَرَ نَحْوَهُ وَقَالَ " يَنْتَزِعُهَا حَتَّى يَنْقَطِعَ مَعَهَا الْعُرُوقُ وَالْعَصَبُ قَالَ أَبِي: وَكَذَلِكَ قَالَ زَائِدَةُ

1439. My father narrated to me (and said): Ibn Numayr narrated to us (and said): Al-A'mash narrated to us (and said): Al-Minhāl narrated to us, from Abū 'Umar Zādān (who said): I heard Al-Barā ibn 'Āzib who said: *"We went out with the Messenger of Allāh ﷺ to the funeral of a man from the Ansār. So we reached the grave, and it had not been dug yet."* He said: *"So the Messenger of Allāh ﷺ sat, and we sat with him."* And he mentioned a similar *hadīth*. And he said: ***"He pulls it out until the veins and nerves are cut along with it."*** My father said: Zāidah also said this.

1440 – حَدَّثَنِي أَبِي، نا مُعَاوِيَةُ بْنُ عَمْرٍو، نا زَائِدَةُ، نا سُلَيْمَانُ الْأَعْمَشُ، نا الْمِنْهَالُ بْنُ عَمْرٍو، نا زَاذَانُ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي جَنَازَةِ رَجُلٍ مِنَ الْأَنْصَارِ فَذَكَرَ مَعْنَاهُ إِلَّا أَنَّهُ قَالَ: «وَيُمَثَّلُ لَهُ رَجُلٌ حَسَنُ الثِّيَابِ حَسَنُ الْوَجْهِ وَقَالَ فِي الْكَافِرِ يُمَثَّلُ لَهُ رَجُلٌ قَبِيحُ الْوَجْهِ قَبِيحُ الثِّيَابِ»

1440. My father narrated to me (and said): Mu'āwiyah ibn 'Amr narrated to us (and said): Zāidah narrated to us (and said): Sulaymān Al-A'mash narrated to us (and said): Al-Minhāl ibn 'Amr narrated to us (and said): Zādān narrated to us,

from Al-Barā ibn ʻĀzib who said: *"We went out with the Messenger of Allāh ﷺ to the funeral of a man from the Ansār."* And he mentioned the same meaning, except that he said: ***"And a man appears to him with beautiful clothes and a beautiful face."*** And regarding the *kāfir* he said: ***"And a man appears to him with an ugly face and ugly clothes."***

1441 – حَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيّ، نا حَمَّادُ بْنُ زَيْدٍ، نا يُونُسُ بْنُ خَبَّابٍ، عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ زَاذَانَ أَبِي عُمَرَ، قَالَ: خَرَجْنَا عَلَى جَنَازَةٍ فَحَدَّثَنَا الْبَرَاءُ بْنُ عَازِبٍ، يَوْمَئِذٍ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى جَنَازَةِ رَجُلٍ مِنَ الْأَنْصَارِ فَانْتَهَيْنَا إِلَى الْقَبْرِ وَلَمَّا يُلْحَدْ فَجَلَسَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مُسْتَقْبِلَ الْقِبْلَةَ وَجَلَسْنَا حَوْلَهُ وَكَأَنَّ عَلَى رُءُوسِنَا الطَّيْرُ فَنَكَّسَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَأْسَهُ ثُمَّ رَفَعَ رَأْسَهُ ثُمَّ قَالَ: " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ قَالَهَا ثَلَاثَ مَرَّاتٍ ثُمَّ قَالَ: " إِنَّ الْمُؤْمِنَ إِذَا كَانَ فِي قُبُلٍ مِنَ الْآخِرَةِ وَانْقِطَاعٍ مِنَ الدُّنْيَا بَعَثَ اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ مَلَائِكَةً كَأَنَّ وُجُوهَهُمُ الشَّمْسُ مَعَهُمْ حَنُوطُهُ وَكَفَنُهُ فَيَجْلِسُونَ مِنْهُ مَدَّ الْبَصَرِ فَإِذَا خَرَجَ رُوحُهُ صَلَّى عَلَيْهِ كُلُّ مَلَكٍ فِي السَّمَاءِ وَفُتِحَتْ لَهُ أَبْوَابُ السَّمَاءِ فَلَيْسَ مِنْهُ بَابٌ إِلَّا يُحِبُّ أَنْ يَدْخُلَ بِرُوحِهِ مِنْهُ فَإِذَا صَعِدُوا بِرُوحِهِ قِيلَ أَيْ رَبِّ عَبْدُكَ فُلَانٌ فَيُقَالُ أَرْجِعُوهُ فَأَرُوهُ مَا أَعْدَدْتُ لَهُ مِنَ الْكَرَامَةِ فَإِنِّي وَعَدْتُهُ {مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى} [طه: 55] وَإِنَّهُ لَيَسْمَعُ خَفْقَ نِعَالِهِمْ إِذَا وَلَّوْا مُدْبِرِينَ حِينَ يُقَالُ أَجِبْنَا يَا هَذَا مَنْ رَبُّكَ وَمَا دِينُكَ وَمَنْ نَبِيُّكَ؟ فَيَقُولُ رَبِّيَ اللَّهُ وَدِينِيَ الْإِسْلَامُ وَنَبِيِّي مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَنَادَاهُ مُنَادٍ صَدَقْتَ وَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ {يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ} [إبراهيم: 27] ثُمَّ يَأْتِي آتٍ حَسَنُ الْوَجْهِ طَيِّبُ الرِّيحِ حَسَنُ الثِّيَابِ فَيَقُولُ أَبْشِرْ بِرَحْمَةٍ مِنَ اللَّهِ وَجَنَّاتٍ فِيهَا نَعِيمٌ مُقِيمٌ فَيَقُولُ وَأَنْتَ فَبَشَّرَكَ اللَّهُ بِخَيْرٍ وَمَنْ أَنْتَ فَوَجْهُكَ الْوَجْهُ يُبَشِّرُ بِالْخَيْرِ فَيَقُولُ أَنَا عَمَلُكَ الصَّالِحُ وَاللَّهِ مَا عَلِمْتُكَ إِنْ كُنْتَ لَسَرِيعًا فِي طَاعَةِ اللَّهِ بَطِيئًا عَنْ مَعْصِيَةِ اللَّهِ فَجَزَاكَ اللَّهُ خَيْرًا ثُمَّ يُنَادِي مُنَادٍ أَفْرِشُوهُ مِنْ فُرُشِ الْجَنَّةِ وَافْتَحُوا لَهُ بَابًا إِلَى الْجَنَّةِ فَيُفْرَشُ لَهُ مِنْ فُرُشِ الْجَنَّةِ وَيُفْتَحُ لَهُ بَابٌ إِلَى الْجَنَّةِ فَيَقُولُ: يَا رَبِّ أَقِمِ السَّاعَةَ حَتَّى أَرْجِعَ إِلَى أَهْلِي وَمَالِي وَإِنَّ الْكَافِرَ إِذَا كَانَ فِي قُبُلٍ مِنَ الْآخِرَةِ وَانْقِطَاعٍ مِنَ الدُّنْيَا أَنْزَلَ اللَّهُ مَلَائِكَةً غِلَاظًا شِدَادًا مَعَهُمْ ثِيَابٌ مِنْ نَارٍ وَسَرَابِيلُ مِنْ قَطِرَانٍ فَيَحْتَوِشُونَهُ فَيُنْتَزَعُ نَفْسُهُ مِنَ الْعَصَبِ وَالْعُرُوقِ فَإِذَا أُخْرِجَتْ نَفْسُهُ لَعَنَهُ كُلُّ مَلَكٍ بَيْنَ السَّمَاءِ وَالْأَرْضِ وَكُلُّ مَلَكٍ فِي السَّمَاءِ وَغُلِّقَتْ أَبْوَابُ السَّمَاءِ لَيْسَ مِنْهَا بَابٌ أَلَا يَكْرَهُ أَنْ يَدْخُلَ بِرُوحِهِ مِنْهُ ثُمَّ يُقَالُ أَيْ رَبِّ عَبْدُكَ فُلَانٌ لَمْ تَقْبَلْهُ أَرْضٌ وَلَا سَمَاءٌ فَيُقَالُ أَرْجِعُوهُ فَأَرُوهُ مَا أَعْدَدْتُ لَهُ مِنَ الشَّرِّ إِنِّي وَعَدْتُهُ {مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى} [طه: 55] لَوِ اجْتَمَعَ عَلَيْهَا الثَّقَلَانِ أَنْ يُقِلُّوهَا لَمْ يَسْتَطِيعُوهَا لَوْ ضُرِبَ بِهَا جَبَلٌ صَارَ تُرَابًا فَيَضْرِبُهُ بِهَا ضَرْبَةً ثُمَّ يُعَادُ فِيهِ الرُّوحُ فَيَضْرِبُ بِهَا مَا بَيْنَ عَيْنَيْهِ ضَرْبَةً سَمِعَهَا مَنْ عَلَى الْأَرْضِ لَيْسَ الثَّقَلَانِ ثُمَّ يُنَادِي مُنَادٍ أَفْرِشُوهُ لَوْحَيْنِ مِنْ نَارٍ وَيُفْتَحُ لَهُ بَابٌ إِلَى النَّارِ "

1441. Abū Ar-Rabīʻah Az-Zahrānī narrated to me (and said): Hammād ibn Zayd narrated to us (and said): Yūnus ibn Khabbāb narrated to us, from Al-Minhāl ibn ʻAmr, from Zādān Abū ʻUmar who said: We went out to a funeral, so Al-Barā ibn ʻĀzib narrated to us that day and said: We went out with the Messenger of Allāh ﷺ to the funeral of a man from the Ansār. When we reached the grave – and it had not been dug yet – the Prophet ﷺ sat down facing the *Qiblah*, and we sat down around him. And it was as if there were birds on our heads. Then the Messenger

of Allāh ﷺ turned his head, then he lifted his head, and said: ***"O Allāh, I verily seek refuge with You from the punishment of the grave."*** He said it three times. Then he said: ***"Verily when the believer draws near to the hereafter and the end of dunyā, Allāh – 'azza wa jalla – sends angels to him whose faces resemble the sun (from whiteness). They have his scents and shroud with them. Then they sit around him as far as the eye can see. Then when his soul comes out every angel in heaven prays for it, and the doors of the heaven is opened for him. And there is no door among them except that it would love for his soul to enter through it. Then when they ascend with his soul, it is said: 'O Lord, (it is) Your slave fulān.' Then it is said: 'Return him, and show him what I have prepared for him of honor. For I have verily promised him:***

﴿ مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى ﴾

"From it We have created you, and into it We will return you, and from it We will bring you out once more." (Tā-hā 20:55)

And he verily hears the flaps of their sandels when they turn away (and leave the place). It is said: 'Answer us, O you. Who is your Lord, what is your religion and who is your prophet?' So he will say: 'My Lord is Allāh, my religion is Islam and my prophet is Muhammad ﷺ.' So a caller will call him (saying): 'You have spoken the truth.' And that is His Words:

﴿ يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴾

"Allāh will make firm those who believed in the Firm Word in the worldly life and in the hereafter. And Allāh misguides the wrongdoing (people)**. And Allāh does whatever He wants."** (Ibrāhīm 14:27)

Then someone comes with a beautiful face, a good smell and nice clothes. He says: 'Receive the glad tidings of mercy from Allāh, and gardens in which there is an everlasting enjoyment.' So he will say: 'And may Allāh also give you glad tidings of goodness. Who are you, for your face is a face that brings good news?' So he says: 'I am your good deeds. By Allāh, I do not know you except to be fast in obeying Allāh and slow in disobeying Allāh. So may Allāh reward you with good.' Then a caller will call: 'Furnish him with the furniture of Paradise and open a door for him to Paradise.' So he will be furnished with the furniture of Paradise, and a door to Paradise is opened for him.' So he will say: 'O my Lord, establish the Hour so I may return to my family and my wealth.' And as for the kāfir, when he draws near to the hereafter and the end of dunyā, Allāh sends down strict and severe angels who has clothes of fire with them and garments of tar. Then they surround him and his soul is pulled out from the nerves and the veins. So when his soul has been brought out every angel between heaven and earth curses him, and (also)

every angel in the heaven. And the doors of heaven are closed for him. There is no door from them except that it (i.e. the inhabitants) hates that his soul should enter through it. Then it is said: 'O Lord, (it is) your slave fulān. No earth nor heaven wants to accept him.' So it is said: 'Return him and show him what I have prepared for him of evil. For I have verily promised him:

﴿ مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى ﴾

"From it We have created you, and into it We will return you, and from it We will bring you out once more." (Tā-hā 20:55)'"

قَالَ: فَإِنَّهُ لَيَسْمَعُ خَفْقَ نِعَالِهِمْ إِذَا وَلَّوْا مُدْبِرِينَ حِينَ يُقَالُ: يَا هَذَا مَنْ رَبُّكَ وَمَا دِينُكَ وَمَنْ نَبِيُّكَ فَيَقُولُ: لَا أَدْرِي فَيَقُولَانِ لَا دَرَيْتَ ثُمَّ يَأْتِيَهِ آتٍ قَبِيحُ الْوَجْهِ مُنْتِنُ الرِّيحِ قَبِيحُ الثِّيَابِ فَيَقُولُ أَبْشِرْ بِسَخَطٍ مِنَ اللَّهِ وَعَذَابٍ مُقِيمٍ فَيَقُولُ وَأَنْتَ فَبَشَّرَكَ اللَّهُ بِشَرٍّ مَنْ أَنْتَ وَجْهُكَ الْوَجْهُ يُبَشِّرُ بِالشَّرِّ فَيَقُولُ أَنَا عَمَلُكَ الْخَبِيثُ وَاللَّهِ مَا عَلِمْتُكَ إِنْ كُنْتَ لَسَرِيعًا فِي مَعْصِيَةِ اللَّهِ عَزَّ وَجَلَّ بَطِيئًا عَنْ طَاعَةِ اللَّهِ فَجَزَاكَ اللَّهُ شَرًّا ثُمَّ يُقَيَّضُ لَهُ أَعْمَى أَصَمُّ أَبْكَمُ مَعَهُ مِرْزَبَّةٌ مِنْ حَدِيدٍ

He said: *"He verily hears the flaps of the sandals when the turn away. Then it is said: 'O you, who is your Lord, what is your religion and who is your prophet?' So he will say: 'I do not know.' So they will say: 'You did not know.' Then someone comes to him with an ugly face, a bad smell and dirty clothes. He says: 'Receive the tidings of displeasure from Allāh and an everlasting punishment.' So he will say: 'And may Allāh give you evil tidings as well. Who are you, your face is a face that gives bad news.' So he will say: 'I am your evil deeds. By Allāh, I did not know you except to be fast in disobeying Allāh and slow in obeying Allāh. So may Allāh reward you with evil.' Then a blind, deaf and mute (angel) is appointed to him who has a sledgehammer of iron with him. If all of mankind and jinn would gather to try and lift it, they would not be able to. And if a mountain was struck with, it would turn into dust. So he will strike him with it. Then the soul is returned to it. Then he strikes him between his two eyes with a strike which is heard by everyone who is on earth, except mankind and jinn. Then a caller will call: 'Furnish him with two plates of fire and open for him a door to Hellfire.'"*

1442 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّزَّاقِ، نا مَعْمَرٌ، عَنْ يُونُسَ بْنِ خَبَّابٍ، عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ زَاذَانَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَى جَنَازَةٍ فَجَلَسَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى الْقَبْرِ وَجَلَسْنَا حَوْلَهُ كَأَنَّ عَلَى رُءُوسِنَا الطَّيْرَ وَهُوَ يُلْحَدُ لَهُ فَقَالَ: «أَعُوذُ بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ» ثَلَاثَ مَرَّاتٍ، ثُمَّ قَالَ: " إِنَّ الْمُؤْمِنَ إِذَا كَانَ فِي إِقْبَالٍ مِنَ الْآخِرَةِ وَانْقِطَاعٍ مِنَ الدُّنْيَا نَزَلَتْ إِلَيْهِ الْمَلَائِكَةُ كَأَنَّ عَلَى وُجُوهِهَا الشَّمْسَ مَعَ كُلِّ وَاحِدٍ مِنْهُمْ كَفَنٌ وَحَنُوطٌ يَجْلِسُونَ مِنْهُ مَدَّ الْبَصَرِ حَتَّى إِذَا خَرَجَتْ رُوحُهُ صَلَّى عَلَيْهِ كُلُّ مَلَكٍ بَيْنَ السَّمَاءِ وَالْأَرْضِ وَكُلُّ مَلَكٍ فِي السَّمَاءِ وَفُتِحَتْ أَبْوَابُ السَّمَاءِ لَيْسَ مِنْ أَهْلِ بَابٍ إِلَّا وَهُمْ يَدْعُونَ اللَّهَ أَنْ يَعْرُجَ بِرُوحِهِ قِبَلَهُمْ فَإِذَا عُرِجَ بِرُوحِهِ قَالُوا: رَبِّي عَبْدُكَ فُلَانٌ فَيَقُولُ: أَرْجِعُوهُ " فَذَكَرَ الْحَدِيثَ بِطُولِهِ إِلَى آخِرِهِ

1442. My father narrated to me (and said): ‘Abdur-Razzāq narrated to us (and said): Ma’mar narrated to us, from Yūnus ibn Khabbāb, from Al-Minhāl ibn ‘Amr, from Zādān, from Al-Barā ibn ‘Āzib (*radiAllāhu ‘anhu*) who said: We went out with the Messenger of Allāh ﷺ to a funeral. Then the Messenger of Allāh ﷺ sat down beside the grave and we sat down around him as if there were birds on our head, while he was burying him (or digging). Then he said: ***“I seek refuge with Allāh from the punishment of the grave.”*** Three times. Then he said: ***“Verily when the believer is approaching the hereafter and the end of dunyā, the angels descend to him. It is as if the sun is on their faces. Every one of them has a shroud and scent with him, and they sit around him for as far as the eye can see. Then when his soul comes out every angel between the heaven and earth, and every angel in heaven prays for him, and the doors of the heaven is opened for him. There are no inhabitants of one door, except that they invoke Allāh to let his soul rise towards them. Then when his soul has been risen they will say: ‘My Lord, (it is) your slave fulān.” So He will say: ‘Return him.’”*** And he mentioned the *hadīth* in its length until its end.

1443 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نا عَبْدُ الرَّزَّاقِ، أَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنِ الْمِنْهَالِ، عَنْ زَاذَانَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي جَنَازَةٍ فَوَجَدْنَا الْقَبْرَ لَمْ يُلْحَدْ فَجَلَسَ وَجَلَسْنَا

1443. My father – *rahimahullāh* – narrated to me (and said): ‘Abdur-Razzāq narrated to us (and said): Sufyān narrated to us, from Al-A’mash, from Al-Minhāl, from Zādān, from Al-Barā ibn ‘Āzib who said: *“We went out with the Messenger of Allāh ﷺ to a funeral. So we found the grave and he had not been buried (or it had not been dug yet). So he sat down and we sat down.”*

1444 – حَدَّثَنِي إِبْرَاهِيمُ بْنُ إِسْمَاعِيلَ بْنِ يَحْيَى بْنِ سَلَمَةَ بْنِ كُهَيْلٍ، حَدَّثَنِي أَبِي، عَنْ عَمِّهِ يَعْنِي مُحَمَّدَ بْنَ سَلَمَةَ بْنِ كُهَيْلٍ، عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ زَاذَانَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي جَنَازَةِ رَجُلٍ مِنَ الْأَنْصَارِ فَلَمَّا انْتَهَيْنَا إِلَى الْقَبْرِ وَجَدْنَاهُ لَمْ يُلْحَدْ فَجَلَسَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مُسْتَقْبِلَ الْقِبْلَةِ وَجَلَسْنَا حَوْلَهُ كَأَنَّ عَلَى رُءُوسِنَا الطَّيْرَ وَالنَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مُنَكِّسٌ يَنْكُتُ فِي الْأَرْضِ طَوِيلًا ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: «أَعُوذُ بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ» ثَلَاثَ مَرَّاتٍ، ثُمَّ حَدَّثَنَا إِنَّ الْمُؤْمِنَ إِذَا كَانَ فِي قُبُلٍ مِنَ الْآخِرَةِ وَانْقِطَاعٍ مِنَ الدُّنْيَا جَاءَتْهُ مَلَائِكَةٌ كَأَنَّ وُجُوهَهُمُ الشَّمْسُ مَعَهُمْ أَكْفَانٌ وَحَنُوطٌ فَجَلَسُوا مِنْهُ مَدَّ الْبَصَرِ فَإِذَا خَرَجَتْ نَفْسُهُ بَشَّرُوهَا ثُمَّ صَعِدُوا بِهَا إِلَى السَّمَاءِ فَصَعِدَ كُلُّ مَلَكٍ مِنْهَا السَّمَاءَ وَالْأَرْضَ فَإِذَا انْتَهَوْا قَالُوا رَبَّنَا عَبْدُكَ قَبَضْنَا نَفْسَهُ فَتُفَتَّحُ لَهُ أَبْوَابُ السَّمَاءِ كُلُّ بَابٍ مِنْهَا يُحِبُّ أَنْ يَدْخُلَ مِنْهُ فَيُقَالُ لَهُمْ: رُدُّوهُ إِلَى الْأَرْضِ فَإِنِّي وَعَدْتُهُ أَنْ أُعِيدَهُ فِيهَا وَأُخْرِجَهُ مِنْهَا {مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى} [طه: 55] فَإِذَا رُدَّتْ إِلَيْهِ نَفْسُهُ إِلَى جَسَدِهِ سَمِعَ خَفْقَ نِعَالِهِمْ فَيَهَشُّ فَيُقَالُ يَا هَذَا مَنْ رَبُّكَ؟ مَا دِينُكَ؟ مَنْ نَبِيُّكَ؟ ثَلَاثَ مَرَّاتٍ يَنْتَهِرُهُ فِي الثَّانِيَةِ كُلُّ ذَلِكَ يَقُولُ رَبِّيَ اللَّهُ وَدِينِيَ الْإِسْلَامُ وَنَبِيِّي مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَيُنَادِي مُنَادٍ مِنَ السَّمَاءِ صَدَقَ عَبْدِي فَيُثَبِّتُهُ اللَّهُ عَزَّ وَجَلَّ بِهَا. قَالَ اللَّهُ عَزَّ وَجَلَّ {يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ} [إبراهيم: 27] فَذَكَرَ الْحَدِيثَ بِطُولِهِ

1444. Ibrāhīm ibn Ismā'īl ibn Yahyā ibn Salamah ibn Kuhayl narrated to me (and said): My father narrated to me, from his uncle (i.e. Muhammad ibn Salamah ibn Kuhayl), from Al-Minhāl ibn 'Amr, from Zādān, from Al-Barā ibn 'Āzib (*radiAllāhu 'anhu*) who said: We went out with the Messenger of Allāh ﷺ to the funeral of a man from the Ansār. Then when we reached the grave we found that it had not been dug yet. So the Prophet ﷺ sat down facing the *Qiblah*, and we sat down around him as if there were birds on our heads. And the Prophet ﷺ was turned away (from us) while poking in the ground for a long time. Then he lifted up his head and said: ***"I seek refuge with Allāh from the punishment of the grave."*** Three times. Then he narrated to us: ***"Verily when the believer approaches the hereafter and the end of dunyā, angels whose faces resemble the sun comes to him. With them they have shrouds and scents. Then they sit around him for as far as the eye can see. Then when his soul exits they give it glad tidings. Then they ascend with it to the heaven. And all angels from the heaven and earth acend as well. Then when they have reached (their destination) they say: 'Our Lord, (it is) your slave. We have taken his soul.' So the doors of the heaven are opened for him, and every door loves for him to enter through it. Then it is said to them: 'Return him to earth, for I have verily promised him to return him into it and to bring him out from it.'***

﴿ مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى ﴾

"From it We have created you, and into it We will return you, and from it We will bring you out once more." (Tā-hā 20:55)

Then when his soul has been returned to his body he hears the flaps of their sandals. Then it is said: 'Who is your Lord? What is your religion? Who is your prophet?' Three times. He shouts at him that moment. To all of this he says: 'My Lord is Allāh, my religion is Al-Islām and my prophet is Muhammad ﷺ.' Then a caller from the heaven calls: 'My slave has spoken the truth.' So Allāh – 'azza wa jalla – makes him firm in it. Allāh – 'azza wa jalla – said:

﴿ يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴾

"Allāh will make firm those who believed in the Firm Word in the worldly life and in the hereafter. And Allāh misguides the wrongdoing (people)**. And Allāh does whatever He wants."** (Ibrāhīm 14:27)

And he mentioned the *hadīth* in its full length.

1445 – حَدَّثَنِي إِبْرَاهِيمُ بْنُ إِسْمَاعِيلَ، نا أَبِي، عَنْ أَبِيهِ، عَنْ سَلَمَةَ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، حَدَّثَنِي أَبِي، حَدَّثَنِي الْبَرَاءُ بْنُ عَازِبٍ، أَنَّ أَبَا أَيُّوبَ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ خَرَجَ مَعَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَجَاءَهُ بِكُوزِ وَضُوءٍ فَجَلَسَ وَانْطَلَقَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَتَّى تَغَيَّبَ عَنِّي فِي غَيَابَاتٍ ثُمَّ رَجَعَ وَقُلْتُ أَصُبُّ عَلَيْكَ الْوَضُوءَ وَكَانَ عِنْدَ غَيْبُوبَةِ الشَّمْسِ

فَقَالَ: «هَلْ تَسْمَعُ يَا أَبَا أَيُّوبَ مَا أَسْمَعُ؟» فَقُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: قُلْتُ: وَمَا تَسْمَعُ يَا رَسُولَ اللَّهِ؟ قَالَ: «إِنِّي لَأَسْمَعُ أَصْوَاتَ الْيَهُودِ يُعَذَّبُونَ فِي قُبُورِهِمْ»

1445. Ibrāhīm ibn Ismā'īl narrated to me (and said): My father narrated to us, from his father, from Salamah, from 'Awn ibn Abī Juhayfah (who said): My father narrated to me (and said): Al-Barā ibn 'Azib narrated to me, that Abū Ayyūb Al-Ansārī (*radiAllāhu 'anhu*) went out with the Messenger of Allāh ﷺ. Then he brought a jug for ablution to him and sat down. So the Messenger of Allāh ﷺ left and was away from me for some time. Then he returned and I (i.e. Abū Ayyub) said to him: *"Should I pour (water) for the ablution for you?"* And this was at sunset. So he said: ***"Do you hear what I hear, O Abū Ayyūb?"*** So I said: *"Allāh and His Messenger know best."* I said: *"And what do you hear, O Messenger of Allāh?"* He said: ***"I verily hear the sound of Jews being punished in their graves."***

1446 – حَدَّثَنِي أَبِي، نا يَحْيَى بْنُ سَعِيدٍ، عَنْ يَزِيدَ بْنِ كَيْسَانَ، حَدَّثَنِي أَبُو حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ الْمُؤْمِنَ حِينَ يَنْزِلُ بِهِ الْمَوْتُ وَيُعَايِنُ مَا يُعَايِنُ وَدَّ أَنَّهَا خَرَجَتْ وَاللَّهُ يُحِبُّ لِقَاءَ الْمُؤْمِنِ وَيَصْعَدُ بِرُوحِهِ إِلَى السَّمَاءِ فَتَأْتِيهِ أَرْوَاحُ الْمُؤْمِنِينَ فَيَسْتَخْبِرُونَهُ عَنْ مَوْتَاهُمْ مِنْ أَهْلِ الْأَرْضِ فَإِذَا قَالَ: إِنَّ فُلَانًا قَدْ فَارَقَ الدُّنْيَا قَالُوا مَا جِيءَ بِرُوحِ ذَلِكَ إِلَيْنَا لَقَدْ ذُهِبَ بِرُوحِ ذَلِكَ إِلَى النَّارِ أَوْ إِلَى أَهْلِ النَّارِ وَإِنَّ الْمُؤْمِنَ إِذَا وُضِعَ فِي الْقَبْرِ يُسْأَلُ مَنْ رَبُّكَ؟ فَيَقُولُ رَبِّيَ اللَّهُ فَيُقَالُ مَنْ نَبِيُّكَ فَيَقُولُ نَبِيِّي مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَيُقَالُ مَا دِينُكَ فَيَقُولُ الْإِسْلَامُ دِينِي ثُمَّ يُفْتَحُ لَهُ بَابٌ فِي الْقَبْرِ فَيُقَالُ انْظُرْ إِلَى مَقْعَدِكَ ثُمَّ يَتْبَعُهُ نَوْمٌ كَأَنَّمَا كَانَتْ رَقْدَةٌ فَإِذَا كَانَ عَدُوُّ اللَّهِ عَايَنَ مَا يُعَايِنُ وَدَّ أَنَّهَا لَا تَخْرُجُ أَبَدًا وَاللَّهُ يُبْغِضُ لِقَاءَهُ وَإِنَّهُ إِذَا دَخَلَ الْقَبْرَ يُسْأَلُ مَنْ رَبُّكَ قَالَ: لَا أَدْرِي قَالَ: لَا دَرَيْتَ قَالَ: مَنْ نَبِيُّكَ قَالَ: لَا أَدْرِي قَالَا: لَا دَرَيْتَ قَالَ: مَا دِينُكَ قَالَ: لَا أَدْرِي قَالَ: لَا دَرَيْتَ ثُمَّ يُضْرَبُ ضَرْبَةً يَسْمَعُهُ كُلُّ دَابَّةٍ إِلَّا الثَّقَلَيْنِ ثُمَّ يُقَالُ لَهُ: نَمْ كَمَا يَنَامُ الْمَنْهُوشُ. قُلْتُ يَا أَبَا هُرَيْرَةَ وَمَا الْمَنْهُوشُ؟ قَالَ: «الَّذِي تَنْهَشُهُ الدَّوَابُّ وَالْحَيَّاتُ» ثُمَّ قَالَ أَبُو هُرَيْرَةَ: «وَيُضَيَّقُ عَلَيْهِ قَبْرُهُ حَتَّى تَخْتَلِفَ أَضْلَاعُهُ هَكَذَا وَشَبَّكَ بَيْنَ أَصَابِعِهِ»

1446. My father narrated to me (and said): Yahyā ibn Sa'īd narrated to us, from Yazīd ibn Kaysān (who said): Abū Hāzim narrated to me, from Abū Hurayrah: *"That the believer when death befalls him and he sees what he sees then he wishes that it (i.e the soul) will go out. And Allāh loves to meet the believer. Then his soul will be elevated to the heaven and the souls of the believers will come to him and ask him for information about their dead ones from the people on earth. Then if he says: 'Verily fulān has already left the dunyā.' Then they will say: 'His soul was not brought to us; rather the soul of that person was taken to Hellfire or to the people of Hellfire.' And verily the believer when he is put in his grave he will be asked: 'Who is your Lord?' So he will say: 'My Lord is Allāh.' Then it is said: 'Who is your Prophet? So he will say: 'My Prophet is Muhammad ﷺ.' Then it is said: 'What is your religion?' So he will say: 'My religion is Al-Islām.' Then a door is opened for him in the grave and it is said to him: 'Look at your place.' Then a sleep will befall him as if it was nap. But when the enemy of Allāh sees what he sees, then he wishes that it (i.e. the soul) will not go out. And Allāh hates meeting him. And verily when he enters the grave he is asked: 'Who is your Lord?' He will say: 'I do not know.' He will say:*

'You did not know.' He said: 'Who is your Prophet?' He will say: 'I do not know.' They will say: 'You did not know.' He said: 'What is your religion?' He will say: 'I do not know.' He will say: 'You did not know.' Then he will be hit with a blow which all animals will hear except mankind and jinn. Then it will be said to him: 'Sleep, just like the snapped at person sleeps.' I said: 'O Abū Hurayrah, what is the one who is snapped at?' He said: 'The one whom the animals and snakes snaps at.'" Then Abū Hurayrah said: *"And his grave is made narrow for him until his ribs meet like this."* And he made a web with his fingers.

1447 – حَدَّثَنِي أَبُو عَلِيٍّ الْحُسَيْنُ بْنُ عَلِيِّ بْنِ يَزِيدَ الصُّدَائِيُّ، نا الْوَلِيدُ بْنُ الْقَاسِمِ، عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: " إِنَّ الْمُؤْمِنَ حِينَ يَنْزِلُ بِهِ الْمَوْتُ وَيُعَايِنُ مَا يُعَايِنُ وَدَّ أَنَّهَا قَدْ خَرَجَتْ وَاللَّهُ يُحِبُّ لِقَاءَهُ وَإِنَّ الْمُؤْمِنَ يُصْعَدُ بِرُوحِهِ إِلَى السَّمَاءِ فَتَأْتِيهِ أَرْوَاحُ الْمُؤْمِنِينَ فَيَسْتَخْبِرُونَهُ عَنْ مَعَارِفِهِمْ مِنْ أَهْلِ الْأَرْضِ فَإِذَا قَالَ: تَرَكْتُ فُلَانًا فِي الدُّنْيَا أَعْجَبَهُمْ ذَلِكَ فَإِذَا قَالَ: إِنَّ فُلَانًا قَدْ فَارَقَ الدُّنْيَا قَالُوا: مَا جِيءَ بِرُوحِ ذَلِكَ إِلَيْنَا " فَذَكَرَ الْحَدِيثَ

1447. Abū ʻAlī Al-Husayn ibn ʻAlī ibn Yazīd As-Sudāī narrated to me (and said): Al-Walīd ibn Al-Qāsim narrated to us, from Yazīd ibn Kaysān, from Abū Hāzim, from Abū Hurayrah (*radiAllāhu ʻanhu*) who said: The Messenger of Allāh ﷺ said: ***"Verily when death befalls the believer, and he sees what he sees, then he wishes that it (i.e. the soul) will go out. And Allāh loves to meet him. Then the soul of the believer is raised to the heaven, and the souls of the believers will come to him. Then they will ask him for information about those whom they know from the people of earth. Then if he says: 'I have left fulān on dunyā', this pleases them. And if he says: 'Fulān has verily left dunyā (i.e. died)', then they say: 'The soul of that person has not been brought to us.'"*** And he mentioned the *hadīth*.

1448 – حَدَّثَنِي أَبِي، نا يَزِيدُ بْنُ هَارُونَ، نا ابْنُ أَبِي ذِئْبٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنْ ذَكْوَانَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: جَاءَتْ يَهُودِيَّةٌ فَاسْتَطْعَمَتْ عَلَى بَابِي فَقَالَتْ أَطْعِمُونِي أَعَاذَكُمُ اللَّهُ مِنْ فِتْنَةِ الدَّجَّالِ وَمِنْ فِتْنَةِ عَذَابِ الْقَبْرِ قَالَتْ: فَلَمْ أَزَلْ أَحْبِسُهَا حَتَّى أَتَى رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ: يَا رَسُولَ اللَّهِ مَا تَقُولُ هَذِهِ الْيَهُودِيَّةُ؟ قَالَ: «وَمَا تَقُولُ؟» قُلْتُ: تَقُولُ أَعَاذَكُمُ اللَّهُ مِنْ فِتْنَةِ الدَّجَّالِ وَمِنْ فِتْنَةِ عَذَابِ الْقَبْرِ قَالَتْ عَائِشَةُ: فَقَامَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَرَفَعَ يَدَيْهِ مَدًّا يَسْتَعِيذُ بِاللَّهِ مِنْ فِتْنَةِ الدَّجَّالِ وَمِنْ فِتْنَةِ عَذَابِ الْقَبْرِ ثُمَّ قَالَ: " أَمَّا فِتْنَةُ الدَّجَّالِ فَإِنَّهُ لَمْ يَكُنْ نَبِيٌّ إِلَّا قَدْ حَذَّرَ أُمَّتَهُ وَسَأُحَذِّرُكُمُوهُ تَحْذِيرًا لَمْ يُحَذِّرْ نَبِيٌّ أُمَّتَهُ إِنَّهُ أَعْوَرُ وَاللَّهُ لَيْسَ بِأَعْوَرَ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ يَقْرَؤُهُ كُلُّ مُؤْمِنٍ وَأَمَّا فِتْنَةُ الْقَبْرِ فَبِي تُفْتَنُونَ وَعَنِّي تُسْأَلُونَ فَإِذَا كَانَ الرَّجُلُ الصَّالِحُ أُجْلِسَ فِي قَبْرِهِ غَيْرَ فَزِعٍ وَلَا مَشْعُوفٍ ثُمَّ يُقَالُ لَهُ فِيمَ كُنْتَ فَيَقُولُ فِي الْإِسْلَامِ فَيُقَالُ لَهُ مَنْ هَذَا الرَّجُلُ الَّذِي كَانَ قِبَلَكُمْ فَيَقُولُ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ جَاءَنَا بِالْبَيِّنَاتِ مِنْ عِنْدِ اللَّهِ فَصَدَّقْنَاهُ فَيَخْرُجُ لَهُ فُرْجَةٌ قِبَلَ النَّارِ فَيَنْظُرُ إِلَيْهَا يَحْطِمُ بَعْضُهَا بَعْضًا فَيُقَالُ انْظُرْ إِلَى مَا وَقَاكَ اللَّهُ ثُمَّ يُفْرَجُ لَهُ فُرْجَةٌ إِلَى الْجَنَّةِ فَيَنْظُرُ إِلَى زَهْرَتِهَا وَمَا فِيهَا فَيُقَالُ لَهُ: هَذَا مَقْعَدُكَ مِنْهَا وَيُقَالُ لَهُ عَلَى الْيَقِينِ كُنْتَ وَعَلَيْهِ مُتَّ وَعَلَيْهِ تُبْعَثُ إِنْ شَاءَ اللَّهُ وَإِذَا كَانَ الرَّجُلُ السُّوءُ أُجْلِسَ فِي قَبْرِهِ فَزِعًا مَشْعُوفًا فَيُقَالُ لَهُ فِيمَ كُنْتَ فَيَقُولُ: لَا أَدْرِي. فَيُقَالُ: مَا هَذَا الرَّجُلُ الَّذِي كَانَ فِيكُمْ؟ فَيَقُولُ: سَمِعْتُ

النَّاسَ يَقُولُونَ قَوْلًا فَقُلْتُ كَمَا قَالُوا فَيَخْرُجُ لَهُ فُرْجَةٌ قِبَلَ الْجَنَّةِ فَيَنْظُرُ إِلَى زَهْرَتِهَا وَمَا فِيهَا فَيُقَالُ لَهُ انْظُرْ إِلَى مَا صَرَفَ اللَّهُ عَنْكَ ثُمَّ يُفْرَجُ لَهُ فُرْجَةٌ قِبَلَ النَّارِ فَيَنْظُرُ إِلَيْهَا تَحْطِمُ بَعْضُهَا بَعْضًا وَيُقَالُ لَهُ: هَذَا مَقْعَدُكَ مِنْهَا عَلَى الشَّلِّ كُنْتَ وَعَلَيْهِ مُتَّ وَعَلَيْهِ تُبْعَثُ إِنْ شَاءَ اللَّهُ ثُمَّ يُعَذَّبُ "

1448. My father narrated to me (and said): Yazīd ibn Hārūn narrated to us (and said): Ibn Abī Dhib narrated to us, from Muhammad ibn ʻAmr ibn ʻAtā, from Dhakwān, from ʻĀishah (*radiAllāhu ʻanhā*) who said: A Jewish woman came asking for food at my door. She said: *"Feed me, may Allāh give you refuge from the affliction of the Dajjāl and from the affliction of the punishment of the grave."* She said: So I kept on holding her (from leaving) until the Messenger of Allāh ﷺ came. Then I said: *"O Messenger of Allāh, what is this Jewish woman saying?"* He said: ***"And what is she saying?"*** I said: *"She says: May Allāh give you refuge from the affliction of the Dajjāl and from the affliction of the punishment of the grave."* ʻĀishah said: So the Messenger of Allāh ﷺ got up and raised his hands outstretched seeking refuge with Allāh from the affliction of the Dajjāl and from the affliction of the punishment of the grave. Then he said: ***"As for the affliction of the Dajjāl, then there has never been a prophet except that he warned his nation against him. And I will verily warn you against him with a warning (in details) which no prophet has warned his nation with. He is verily one-eyed, and Allāh is not one-eyed. (The word) kāfir is written between his eyes, and every believer will be able to read it. And as for the affliction of the grave, then you will be tested with me and asked about me. Then if it is a righteous man, he will be sat up in his grave without fear and worry. Then it is said to him: 'Which state were you in?' So he will say: 'In Al-Islam.' So it is said to him: 'Who is this man who was in front of you?' So he will say: 'Muhammad ﷺ. He came to us with clear evidences from Allāh, so we believed in him." Then an opening from Hellfire will appear to him, and he will look at it (seeing how) it is ravaging (or destroying) itself. Then it is said: 'Look at what Allāh has protected you from.' Then an opening to Paradise is opened for him and he looks at its splendors and what is in it. Then it is said to him: 'This is your place in it.' And it will be said to him: 'Upon certain belief you were, upon it you died and upon it you will be resurrected, in shā Allāh.' And if it is an evil man, then he is made to sit in his grave scared and worried. Then it is said to him: 'In what state were you?' So he will say: 'I do not know.' Then it is said: 'Who is this man that was among you?' So he will say: 'I heard the people say something, so I said the same as they said.' Then an opening from Paradise appears to him, and he looks at it and sees its splendors and what is in it. Then it is said: 'Look at what Allāh has turned away from you.' Then an opening towards Hellfire is opened for him, and he looks at it (while) it is ravaging itself. And it is said to him: 'This is your place in it. Upon doubt you lived, upon it you died and upon it you will be resurrected, in shā Allāh.' And then he is punished."***

1449 – قَالَ مُحَمَّدُ بْنُ عَمْرٍو عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: " إِنَّ الْمَيِّتَ تَحْضُرُهُ الْمَلَائِكَةُ فَإِذَا كَانَ الرَّجُلُ الصَّالِحُ قَالُوا اخْرُجِي أَيَّتُهَا النَّفْسُ الطَّيِّبَةُ كَانَتْ فِي الْجَسَدِ الطَّيِّبِ اخْرُجِي حَمِيدَةً وَأَبْشِرِي بِرَوْحٍ وَرَيْحَانٍ وَرَبٍّ غَيْرِ غَضْبَانَ فَلَا يَزَالُ يُقَالُ لَهَا ذَلِكَ حَتَّى تَخْرُجَ ثُمَّ يُعْرَجُ بِهَا إِلَى السَّمَاءِ فَيُسْتَفْتَحُ لَهُ فَيُقَالُ مَنْ هَذَا فَيُقَالُ فُلَانٌ فَيُقَالُ مَرْحَبًا بِالنَّفْسِ الطَّيِّبَةِ كَانَتْ فِي الْجَسَدِ الطَّيِّبِ ادْخُلِي حَمِيدَةً وَأَبْشِرِي بِرَوْحٍ وَرَيْحَانٍ وَرَبٍّ غَيْرِ غَضْبَانَ فَلَا يَزَالُ يُقَالُ لَهَا ذَلِكَ حَتَّى يَنْتَهِيَ بِهَا إِلَى السَّمَاءِ الَّتِي فِيهَا اللَّهُ عَزَّ وَجَلَّ فَإِذَا كَانَ الرَّجُلُ السُّوءُ قَالُوا: اخْرُجِي أَيَّتُهَا النَّفْسُ الْخَبِيثَةُ كَانَتْ فِي الْجَسَدِ الْخَبِيثِ اخْرُجِي مَذْمُومَةً ذَمِيمَةً وَأَبْشِرِي بِحَمِيمٍ وَغَسَّاقٍ وَآخَرَ مِنْ شَكْلِهِ أَزْوَاجٌ فَمَا يَزَالُ يُقَالُ لَهَا ذَلِكَ حَتَّى تَخْرُجَ ثُمَّ يُعْرَجُ بِهَا إِلَى السَّمَاءِ فَيُسْتَفْتَحُ لَهَا فَيُقَالُ مَنْ هَذَا فَيُقَالُ فُلَانٌ فَيُقَالُ لَا مَرْحَبًا بِالنَّفْسِ الْخَبِيثَةِ كَانَتْ فِي الْجَسَدِ الْخَبِيثِ ارْجِعِي ذَمِيمَةً فَإِنَّهُ لَا يُفْتَحُ لَكِ أَبْوَابُ السَّمَاءِ فَتُرْسَلُ مِنَ السَّمَاءِ ثُمَّ يَصِيرَانِ إِلَى الْقَبْرِ فَيَجْلِسُ الرَّجُلُ الصَّالِحُ «فَيُقَالُ لَهُ وَيَرُدُّ مِثْلَ مَا فِي حَدِيثِ عَائِشَةَ سَوَاءٌ وَيَجْلِسُ رَجُلُ السُّوءِ فَيُقَالُ لَهُ وَيَرُدُّ مِثْلَ مَا فِي حَدِيثِ عَائِشَةَ سَوَاءٌ»

1449. Muhammad ibn ‘Amr said: From Sa’īd ibn Yasār, from Abū Hurayrah (*radiAllāhu ‘anhu*), from the Prophet ﷺ who said: “***Verily the man who is about to die is attended by the angels. If he was a righteous man they will say: ‘Come out, you good soul that was in a good body. Come out praiseworthy and receive the glad tidings of rest, provision and a Lord who is not angry.’ This is continuously said to it until it comes out. Then it is raised to the heaven and it is sought for it to be opened for it. So it is said: ‘Who is this?’ Then it is said: ‘Fulān.’ So it is said: ‘Welcome to the good soul that was in a good body. Enter praiseworthy and receive the glad tidings of rest, provision and a Lord who is not angry.’ And this is continuously said to it until it reaches to the heaven in which Allāh – ‘azza wa jalla – is. And if it was an evil man they will say: ‘Come out, you dirty soul that was in a dirty body. Come out criticized and blameworhty, and receive the tidings of boiling fluids, pus (from the wounds of the people of Hellfire) and other things similar to it.’ This is continuously said to it until it comes out. Then it is raised up to the heaven, and it is sought for it to open for him. So it is said: ‘Who is this?’ So it is said: ‘Fulān.’ Then it is said: ‘No welcome (is there) for the dirty souls that was in a dirty body. Return blameworthy, for the doors of the heaven will not be opened for you.’ So it is sent back from the heaeven. Then they both (i.e. the good and evil soul) returns to the grave. Then the righteous man is made to sit, and it is said to him.***” And he will answer the same as what is in the *hadīth* of ‘Āishah. “***And the evil man is made to sit, and it is said to him.***” And he will answer the same as what is in the *hadīth* of ‘Āishah.

1450 – حَدَّثَنِي أَبِي، نا مُوسَى بْنُ دَاوُدَ، نا ابْنُ لَهِيعَةَ، عَنْ أَبِي الزُّبَيْرِ، إِنَّهُ سَأَلَ جَابِرًا عَنْ فَتَّانِ الْقَبْرِ فَقَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: " إِنَّ هَذِهِ الْأُمَّةَ تُبْتَلَى فِي قُبُورِهَا فَإِذَا دَخَلَ الْمُؤْمِنُ قَبْرَهُ وَتَوَلَّى عَنْهُ أَصْحَابُهُ جَاءَ مَلَكٌ شَدِيدُ الِانْتِهَارِ فَيَقُولُ لَهُ مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ؟ فَيَقُولُ الْمُؤْمِنُ: أَقُولُ إِنَّهُ رَسُولُ اللَّهِ وَعَبْدُهُ فَيَقُولُ لَهُ الْمَلَكُ انْظُرْ إِلَى مَقْعَدِكَ الَّذِي كَانَ لَكَ مِنَ النَّارِ قَدْ أَنْجَاكَ اللَّهُ مِنْهُ وَأَبْدَلَكَ بِمَقْعَدِكَ الَّذِي تَرَى مِنَ النَّارِ مَقْعَدُكَ الَّذِي تَرَى مِنَ الْجَنَّةِ فَيَرَاهُمَا كِلَاهُمَا

فَيَقُولُ الْمُؤْمِنُ دَعُونِي أُبَشِّرُ أَهْلِي فَيُقَالُ لَا اسْكُنْ وَأَمَّا الْمُنَافِقُ فَيَقْعُدُ إِذَا تَوَلَّى عَنْهُ فَيُقَالُ لَهُ مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ فَيَقُولُ لَا أَدْرِي أَقُولُ مَا يَقُولُ النَّاسُ فَيُقَالُ لَهُ لَا دَرَيْتَ هَذَا مَقْعَدُكَ الَّذِي كَانَ لَكَ مِنَ الْجَنَّةِ قَدْ أَبْدَلَكَ اللَّهُ مَكَانَهُ مَقْعَدَكَ مِنَ النَّارِ " قَالَ جَابِرٌ فَسَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «يُبْعَثُ كُلُّ عَبْدٍ فِي الْقَبْرِ عَلَى مَا مَاتَ، الْمُؤْمِنُ عَلَى إِيمَانِهِ وَالْمُنَافِقُ عَلَى نِفَاقِهِ»

1450. My father narrated to me (and said): Mūsā ibn Dāwūd narrated to us (and said): Ibn Lahī'ah narrated to us, from Abū Az-Zubayr that he asked Jābir about the one testing (the people) in the grave. So he said: I heard the Prophet ﷺ say: ***"Verily this Ummah will be tested in their graves. Then when the believer enters his grave and his companions turns away from him, then an angel severe in scolding will come and say to him: 'What did you use to say about this man?' So the believer will say: 'I say that he is the Messenger of Allāh and His slave.' So the angels will say: 'Look at your place which was for you in Hellfire. Allāh has verily saved you from it, and exchanged this place of yours in Hellfire as you see, with your place in Paradise which you see.' So he will be able to see both of them. So the believer will say: 'Let me go to give the glad news to my family.' But it will be said to him: 'Stay (where you are).' But as for the hypocrite, then he will sit when (his companions) have left him, and it will be said to him: 'What did you use to say about this man?' He will say: 'I don't know. I say whatever the people say.' Then it will be said to him: 'You didn't know. This is your place which was for you in Paradise. Allāh has verily exchanged it for you with your place in Hellfire.'"*** Jābir said: Then I heard the Prophet ﷺ say: ***"Every slave is resurrected in the grave upon what he died upon; the believer upon his īmān and the hypocrite upon his hypocrisy."***

1451 – حَدَّثَنِي أَبِي، نا عُثْمَانُ، نا شُعْبَةُ، قَالَ عَلْقَمَةُ بْنُ مَرْثَدٍ، أَخْبَرَنِي عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْبَرَاءِ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي الْقَبْرِ: «إِذَا سُئِلَ فَعَرَفَ رَبَّهُ» قَالَ: وَقَالَ شَيْئًا لَا أَحْفَظُهُ، فَذَلِكَ قَوْلُهُ {يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ} [إبراهيم: 27] "

1451. My father narrated to me (and said): 'Uthmān narrated to us (and said): Shu'bah narrated to us (and said): 'Alqamah ibn Marthad said: He informed me from Sa'd ibn 'Ubaydah, from Al-Barā, from the Prophet ﷺ who said regarding the grave: ***"When he is asked and he (at that point) knows his Lord."*** He said: And he said something which I do not remember. Then that is (the meaning of) His Words:

﴿ يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ﴾

"Allāh will make firm those who believed in the Firm Word in the worldly life and in the hereafter." (Ibrāhīm 14:27)

1452 – حَدَّثَنِي أَبِي، نا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ، أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَا مِنْكُمْ أَحَدٌ إِلَّا يُعْرَضُ عَلَيْهِ مَقْعَدُهُ بِالْغَدَاةِ وَالْعَشِيِّ إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ فَمِنْ أَهْلِ الْجَنَّةِ وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ فَمِنْ أَهْلِ النَّارِ» يُقَالُ لَهُ: هَذَا مَقْعَدُكَ حَتَّى تُبْعَثَ إِلَيْهِ "

1452. My father narrated to me (and said): Yahyā ibn Sa'īd narrated to us, from 'Ubayd-Allāh (who said): Nāfi' narrated to me, from Ibn 'Umar (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"There is no-one among you except that his place will be shown to him (in the grave) in the morning and the evening. If he is from the people of Paradise, then (his place) among the people of Paradise, and if he is from the people of Hellfire, then (his place) among the people of Hellfire. It will be said to him: 'This is your place until you are resurrected for it.'"***

1453 – حَدَّثَنِي أَبِي، نا عَفَّانُ، نا حَمَّادُ بْنُ سَلَمَةَ، أَنَا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّهُ لَيَسْمَعُ خَفْقَ نِعَالِهِمْ إِذَا وَلَّوْا»

1453. My father narrated to me (and said): 'Affān narrated to us (and said): Hammād ibn Salamah narrated to us (and said): Muhammad ibn 'Amr narrated to us, from Abū Salamah, from Abū Hurayrah who said: The Messenger of Allāh ﷺ said: ***"He verily hears the flaps of their sandals when they walk away."***

1454 – حَدَّثَنِي أَبِي، نا يَحْيَى بْنُ سَعِيدٍ، عَنْ إِسْمَاعِيلَ، عَنْ أَبِي صَالِحٍ الْحَنَفِيِّ، {مَعِيشَةً ضَنْكًا} [طه: 124] قَالَ: «أُخْبِرْتُ أَنَّهُ عَذَابُ الْقَبْرِ»

1454. My father narrated to me (and said): Yahyā ibn Sa'īd narrated to us, from Ismā'īl, from Abū Sālih Al-Hanafī (regarding His Words):

﴿ مَعِيشَةً ضَنْكًا ﴾

"A miserable life (full of hardships)**."** (Tāhā 20:124)

He said: *"I was informed that this is (regarding) the punishment of the grave."*

1455 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، نا سُفْيَانُ، عَمَّنْ سَمِعَ أَنَسَ بْنَ مَالِكٍ، فَيَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: " إِنَّ أَعْمَالَ الْأَحْيَاءِ لَتُعْرَضُ عَلَى الْأَمْوَاتِ مِنْ أَهَالِيهِمْ وَعَشَائِرِهِمْ فَإِذَا رَأَوْا خَيْرًا حَمِدُوا اللَّهَ وَاسْتَبْشَرُوا وَإِذَا رَأَوْا غَيْرَ ذَلِكَ قَالُوا: اللَّهُمَّ لَا تُمِتْهُمْ حَتَّى تَهْدِيَهُمْ "

1455. My father narrated to me (and said): Wakī' narrated to us (and said): Sufyān narrated to us, from those who heard Anas ibn Mālik say: The Messenger of Allāh ﷺ said: ***"Verily the deeds of the living are shown to the dead from their families and tribes. So if they see good things, they praise Allāh and rejoice, and if they see other than that, then they say: 'O Allāh, do not take their lives before You have guided them.'"***

1456 – حَدَّثَنِي أَبِي، نا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ، نا عَبَّادُ بْنُ رَاشِدٍ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: شَهِدْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ جَنَازَةً، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: " يَا أَيُّهَا النَّاسُ إِنَّ هَذِهِ الْأُمَّةَ تُبْتَلَى فِي قُبُورِهَا فَإِذَا الْإِنْسَانُ دُفِنَ فَتَفَرَّقَ عَنْهُ أَصْحَابُهُ جَاءَهُ مَلَكٌ فِي يَدِهِ مِطْرَاقٌ فَأَقْعَدَهُ قَالَ: مَا تَقُولُ فِي هَذَا الرَّجُلِ فَإِنْ كَانَ مُؤْمِنًا قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ فَيَقُولُ صَدَقْتَ ثُمَّ يُفْتَحُ لَهُ بَابٌ إِلَى النَّارِ فَيَقُولُ هَذَا مَنْزِلُكَ لَوْ كَفَرْتَ بِرَبِّكَ فَأَمَّا إِذْ آمَنْتَ بِهِ فَهَذَا مَنْزِلُكَ فَيُفْتَحُ لَهُ بَابٌ إِلَى الْجَنَّةِ فَيُرِيدُ أَنْ يَنْهَضَ إِلَيْهِ فَيَقُولُ لَهُ اسْكُنْ وَيُفْسَحُ لَهُ فِي قَبْرِهِ وَإِنْ كَانَ كَافِرًا أَوْ مُنَافِقًا يَقُولُ لَهُ مَا تَقُولُ فِي هَذَا الرَّجُلِ فَيَقُولُ لَا أَدْرِي سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئًا فَيَقُولُونَ لَا دَرَيْتَ وَلَا تَلَيْتَ وَلَا اهْتَدَيْتَ ثُمَّ يُفْتَحُ لَهُ بَابٌ إِلَى الْجَنَّةِ فَيَقُولُ هَذَا مَنْزِلُكَ لَوْ آمَنْتَ بِرَبِّكَ فَأَمَّا إِذْ كَفَرْتَ بِهِ فَإِنَّ اللَّهَ أَبْدَلَكَ بِهِ هَذَا وَيُفْتَحُ لَهُ بَابٌ إِلَى النَّارِ ثُمَّ يَقْمَعُهُ قَمْعَةً بِالْمِطْرَاقِ يَسْمَعُهَا خَلْقُ اللَّهِ كُلُّهُمْ غَيْرَ الثَّقَلَيْنِ قَالَ بَعْضُ الْقَوْمِ: يَا رَسُولَ اللَّهِ مَا أَحَدٌ يَقُومُ عَلَيْهِ مَلَكٌ فِي يَدِهِ مِطْرَاقٌ إِلَّا هِيلَ عِنْدَ ذَلِكَ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: " {يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ} [إبراهيم: 27] "

1456. My father narrated to me (and said): ‘Abdul-Malik ibn ‘Umayr narrated to us (and said): ‘Abbād ibn Rāshid narrated to us, from Dāwūd ibn Abī Hind, from Abū Nadrah, from Abū Sa’īd Al-Khudrī (*radiAllāhu ‘anhu*) who said: We attended a funeral with the Messenger of Allāh ﷺ. Then the Messenger of Allāh ﷺ said: ***“O people. Verily this nation will be tested in their graves. So when a person is buried and his companions have left him, an angel holding a hammer in his hand will come to him. Then he will make him to sit up and say: ‘What do you say about this man?’ Then if he is a believer he will say: ‘I bear witness that no-one is worthy of worship besides Allāh and that Muhammad is His slave and messenger.’ So he will say: ‘You have spoken the truth.’ Then a door to Hellfire is opened for him. So he will say: ‘This is your place if you had rejected your Lord. Since you have believed in Him, then here is your place.’ And a door to Paradise is opened for him. Then he wants to rush towards it, so he (i.e. the angel) says: ‘Stay in your place.’ And his grave is made wide for him. And if he was a kāfir or a hypocrite, he will say to him: ‘What do you say about this man?’ So he will say: ‘I do not know. I heard the people say something.’ So they will say: ‘You did not know, you did not follow those who know and you were not guided.’ And a door to Hellfire is opened for him. Then he will give him a crushing blow with the hammer, which will be heard by (all of) the creation of Allāh, except mankind and jinn.”*** So some of the people said: *“O Messenger of Allāh. No-one has an angel standing over him with a hammer in his hand, except that he will be horrified.”* So the Messenger of Allāh ﷺ said:

﴿ يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ ﴾

“Allāh will make firm those who believed in the Firm Word.” (Ibrāhīm 14:27)”

1457 – حَدَّثَنِي أَبِي، نا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ عُبَيْدٍ يَعْنِي ابْنَ عُمَيْرٍ، قَالَ: " أَهْلُ الْقُبُورِ يَتَوَكَّفُونَ الْأَخْبَارَ فَإِذَا أَتَاهُمُ الْمَيِّتُ قَالَ: أَلَمْ يَأْتِكُمْ فُلَانٌ قَالَ: فَيَقُولُونَ بَلَى فَيَسْأَلُهُمْ أَهْلُ الْقُبُورِ مَا فَعَلَ فُلَانٌ فَيَقُولُونَ صَالِحٌ فَيَقُولُونَ مَا فَعَلَ فُلَانٌ فَيَقُولُونَ أَلَمْ يَأْتِكُمْ فَيَقُولُونَ لَا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ سُلِكَ بِهِ غَيْرُ سَبِيلِنَا "

1457. My father narrated to me (and said): Sufyān narrated to us, from ‘Amr, from ‘Ubayd (i.e. ibn ‘Umayr) who said: *“The inhabitants of the graves expect the news and ask about it. So when a dead comes to them he will say: ‘Did fulān not come to you?’”* He said: *“So they will say: ‘Yes.’ So the inhabitants of the graves will ask them: ‘What happened with fulān?’ So they will say: ‘(He is) righteous.’ They will say: ‘Then what happened with fulān?’ So they will answer: ‘Did he not come to you?’ They will say: ‘No. Verily to Allāh we belong and to Him we shall return. He was made to go on another path than ours.’”*

1458 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، عَنِ ابْنِ أَبِي خَالِدٍ، قَالَ: سَمِعْتُ أَبَا صَالِحٍ الْحَنَفِيَّ، {مَعِيشَةً ضَنْكًا} [طه: 124] عَذَابُ الْقَبْرِ "

1458. My father narrated to me (and said): Wakī’ narrated to us, from Ibn Abī Khālid who said: I heard Abū Sālih Al-Hanafī (say regarding His Words):

﴿ مَعِيشَةً ضَنْكًا ﴾

“A miserable life (full of hardships)**.”** (Tāhā 20:124)

(He said:) *“The punishment of the grave.”*

1459 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، نا الْعَلَاءُ بْنُ عَبْدِ الْكَرِيمِ، عَنْ أَبِي كَرِيمَةَ الْكِنْدِيِّ، قَالَ: كُنَّا جُلُوسًا عِنْدَ زَاذَانَ فَقُرِئَتْ هَذِهِ الْآيَةُ {وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ} [الطور: 47] قَالَ زَاذَانُ: «عَذَابُ الْقَبْرِ»

1459. My father narrated to me (and said): Wakī’ narrated to us (and said): ‘Alā ibn ‘Abdil-Karīm narrated to us, from Abū Karīmah Al-Kindī who said: *We were sitting with Zādān when this verse was recited:*

﴿ وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ ﴾

“And verily those who were unjust will have a punishment besides it.”
(At-Tūr 52:47)

Zādān said: *“The punishment of the grave.”*

1460 – حَدَّثَنَا أَحْمَدُ بْنُ أَيُّوبَ بْنِ رَاشِدٍ الضَّبِّيُّ، نا مَسْلَمَةُ بْنُ عَلْقَمَةَ، نا دَاوُدُ بْنُ أَبِي هِنْدَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: «إِنَّ هَذِهِ الْأُمَّةَ تُفْتَنُ فِي قُبُورِهَا» فَذَكَرَ نَحْوًا مِنْ حَدِيثِ عَبَّادِ بْنِ رَاشِدٍ وَلَمْ يَرْفَعْهُ، وَحَدِيثُ عَبَّادٍ أَتَمُّ وَأَحْسَنُ اقْتِصَاصًا لَهُ وَأَتَمُّ كَلَامًا

1460. Ahmad ibn Ayyūb ibn Rāshid Ad-Dabbī narrated to us (and said): Maslamah ibn ʻAlqamah narrated to us (and said): Dāwūd ibn Abī Hind narrated to us, from Abū Nadrah, from Abū Saʻīd Al-Khudrī who said: *"Verily this nation will be tested in their graves."* And he mentioned similar to the *hadīth* of ʻAbbād ibn Rāshid and he did not ascribe it to the Prophet. And the *hadīth* of ʻAbbād is more complete, a better story and more complete in its wording.

1461 – حَدَّثَنِي أَبِي، نا رَوْحٌ، نا سَعِيدٌ يَعْنِي ابْنَ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ نَبِيَّ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ وَتَوَلَّى عَنْهُ أَصْحَابُهُ حَتَّى إِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ أَتَاهُ مَلَكَانِ فَيُقْعِدَانِهِ فَيَقُولَانِ لَهُ مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَأَمَّا الْمُؤْمِنُ فَيَقُولُ أَشْهَدُ إِنَّهُ عَبْدُ اللَّهِ وَرَسُولِهِ فَيُقَالُ انْظُرْ إِلَى مَقْعَدِكَ مِنَ النَّارِ قَدْ بَدَّلَكَ اللَّهُ عَزَّ وَجَلَّ بِهِ مَقْعَدًا مِنَ الْجَنَّةِ» قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «فَيَرَاهُمَا جَمِيعًا» قَالَ قَتَادَةُ: فَذُكِرَ لَنَا أَنَّهُ يُفْسَحُ لَهُ فِي قَبْرِهِ سَبْعُونَ ذِرَاعًا وَيُمْلَأُ عَلَيْهِ خَضِرًا إِلَى يَوْمِ يَبْعَثُونَ، ثُمَّ رَجَعَ إِلَى أَنَسِ بْنِ مَالِكٍ فَقَالَ: " وَأَمَّا الْكَافِرُ وَالْمُنَافِقُ فَيُقَالُ لَهُ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ فَيَقُولُ: لَا أَدْرِي مَا يَقُولُ النَّاسُ فَيُقَالُ لَهُ: لَا دَرَيْتَ وَلَا تَلَيْتَ ثُمَّ يُضْرَبُ بِمِطْرَقٍ مِنْ حَدِيدٍ ضَرْبَةً بَيْنَ أُذُنَيْهِ فَيَصِيحُ صَيْحَةً فَيَسْمَعُهَا مَنْ يَلِيهِ غَيْرَ الثَّقَلَيْنِ وَقَالَ بَعْضُهُمْ: يُضَيَّقُ عَلَيْهِ فِي قَبْرِهِ حَتَّى تَخْتَلِفَ أَضْلَاعُهُ

1461. My father narrated to me (and said): Rawh narrated to us (and said): Saʻīd (i.e. ibn Abī ʻArūbah) narrated to us, from Qatādah, from Anas ibn Mālik, that the Prophet ﷺ said: ***"Verily when the slave is put in his grave and his companions turns away from him, and he verily hears the flaps of their sandals, two angels come to him. Then they make him to sit up and they say to him: 'What did you use to say about this man Muhammad ﷺ?' As for the believer, then he will say: 'I bear witness that he is the slave of Allāh and His messenger.' So it is said: 'Look at your place in Hellfire. Allāh – 'azza wa jalla – has verily exchanged it for you with a place in Paradise.'"*** The Messenger of Allāh ﷺ said: ***"So he can see both of them."*** Qatādah said: So it was mentioned to us that his grave is made seventy cubits wide and filled up with greens until the day they are resurrected. Then he returned to Anas ibn Mālik and said: ***"And as for the kāfir and the hypocrite, then it is said to him: 'What did you use to say about this man?' So he will say: 'I do not know. Whatever the people used to say.' So it is said to him: 'You did not know, nor did you follow those who knew.' Then he is struck with a hammer of iron between his two ears, with such a strike that he lets out a scream which everyone around him can hear, except mankind and jinn."*** And some of them said: He is squeezed in his grave until his ribs become intertwined.

1462 – حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ لُوَيْنٌ، نا مُحَمَّدُ بْنُ جَابِرٍ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي الْبَخْتَرِيِّ، عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي جَنَازَةٍ فَأُخْرِجَ بِهَا فَلَمَّا بَلَغَ الْقَبْرَ قَعَدَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى حَافَتِهِ أَوْ عَلَى شَفَتِهِ فَجَعَلَ يَنْظُرُ فِيهِ قَالَ: «يُضْغَطُ الْمُؤْمِنُ فِي هَذَا ضَغْطَةً تَزُولُ مِنْهَا حَمَائِلُهُ وَيُمْلَأُ عَلَى الْكَافِرِ نَارًا»

1462. Muhammad ibn Sulaymān Luwayn narrated to us (and said): Muhammad ibn Jābir narrated to us, from ‘Amr ibn Murrah, from Abū Al-Bakhtarī, from Hudhayfah (*radiAllāhu ‘anhu*) who said: We were with the Messenger of Allāh ﷺ at a funeral which he was asked to join. Then when he reached the grave the Messenger of Allāh ﷺ sat by its edge or its border, and he began to look into it. He said: ***“The believer will be squeezed in this with a squeeze which will remove all his carryings***[106]***, and fill (the grave) up with fire for the kāfir.”***

1463 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، نا مَالِكُ بْنُ مِغْوَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ أَبِيهِ، قَالَ: " إِنَّ الْقَبْرَ لَيَبْكِي يَقُولُ: أَنَا بَيْتُ الْخَلْوَةِ وَأَنَا بَيْتُ الْوَحْشَةِ وَأَنَا بَيْتُ الدُّودِ "

1463. My father narrated to me (and said): Wakī’ narrated to us (and said): Mālik ibn Mighwal narrated to us, from ‘Abdullāh ibn ‘Ubayd ibn ‘Umayr, from his father who said: *“Verily the grave cries and says: ‘I am the house of loneliness, I am the house of estrangement and I am the house of worms.’”*

1464 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، قَالَ: " إِنَّ أَهْلَ الْقُبُورِ يَتَلَقَّوْنَ الْمَيِّتَ كَمَا يُتَلَقَّى الرَّاكِبُ إِذَا قَدِمَ عَلَيْهِمْ فَيَسْأَلُونَهُ مَا فَعَلَ فُلَانٌ مَا فَعَلَ فُلَانٌ فَإِذَا سَأَلُوهُ عَمَّنْ قَدْ مَاتَ قَالَ: أَوَمَ يَأْتِكُمْ؟ قَالُوا: إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ سُلِكَ بِهِ إِلَى أُمِّهِ الْهَاوِيَةِ"

1464. My father narrated to me (and said): Wakī’ narrated to us, from Sufyān, from ‘Abdul-‘Azīz ibn Rufay’, from Qays ibn Sa’d, from ‘Ubayd ibn ‘Umar who said: *“Verily the people of the graves revieve the dead just as a rider is met when he approached some people. Then they ask him: ‘What happened to fulān, what happened to fulān?’ Then when they have asked him about someone who died, he says: ‘Has he not come to you yet?’ So they will say: ‘Verily to Allāh we belong and to Him we shall return. He has been taken to his abode, the abyss.’”*

1465 – حَدَّثَنِي أَبِي، نا عَلِيُّ بْنُ إِسْحَاقَ، نا عَبْدُ اللَّهِ يَعْنِي ابْنَ الْمُبَارَكِ، أَنَا ابْنُ لَهِيعَةَ، حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ شِمَاسَةَ، حَدَّثَهُ قَالَ: لَمَّا حَضَرَتْ عَمْرَو بْنَ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ الْوَفَاةُ، فَذَكَرَ الْحَدِيثَ قَالَ: «وَإِذَا وَارَيْتُمُونِي فَاقْعُدُوا عِنْدِي قَدْرَ نَحْرِ جَزُورٍ وَتَقْطِيعِهَا أَسْتَأْنِسُ بِكُمْ»

1465. My father narrated to me (and said): ‘Alī ibn Ishāq narrated to us (and said): ‘Abdullāh (i.e. ibn Al-Mubārak) narrated to us (and said): Ibn Lahi’ah narrated to us (and said): Yazīd ibn Abī Habīb narrated to me, that ‘Abdur-Rahmān ibn Shimāsah narrated to him and said: When ‘Amr ibn Al-‘Ās (*radiAllāhu ‘anhu*) was about to die – and he mentioned the *hadīth* (in its entirety) – he said: *“And when you*

[106] This means: The veins that are in his body and skin.

bury me then sit by me for the time of a camel being slaughtered and cut into pieces, so I may enjoy your company."

1466 – حَدَّثَنِي أَبِي، نا يَحْيَى بْنُ سَعِيدٍ، عَنِ الْمَسْعُودِيِّ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الْمُخَارِقِ، عَنْ أَبِيهِ، قَالَ: قَالَ عَبْدُ اللَّهِ: إِنَّ الْمُؤْمِنَ إِذَا أُجْلِسَ فِي قَبْرِهِ يُقَالُ لَهُ مَنْ رَبُّكَ مَا دِينُكَ مَنْ نَبِيُّكَ فَيُثَبِّتُهُ اللَّهُ عَزَّ وَجَلَّ فَيَقُولُ: رَبِّيَ اللَّهُ وَنَبِيِّي مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَيُوَسَّعُ لَهُ فِي قَبْرِهِ وَيُرَوَّحُ عَنْهُ ثُمَّ قَرَأَ عَبْدُ اللَّهِ {يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ} [إبراهيم: 27] إِلَى قَوْلِهِ {وَيَفْعَلُ اللَّهُ مَا يَشَاءُ} [إبراهيم: 27] «وَإِنَّ الْكَافِرَ إِذَا مَاتَ أُجْلِسَ فِي قَبْرِهِ فَيُقَالُ لَهُ مَنْ رَبُّكَ مَا دِينُكَ مَنْ نَبِيُّكَ؟ فَيَقُولُ لَا أَدْرِي فَيُضَيَّقُ عَلَيْهِ قَبْرُهُ وَيُعَذَّبُ فِيهِ» وَقَرَأَ عَبْدُ اللَّهِ {وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا} [طه: 124] قَالَ يَحْيَى فِي كُلِّ حَدِيثٍ مِنْهَا: «إِذَا حَدَّثْنَاكُمْ بِحَدِيثٍ أَنْبَأْنَاكُمْ بِتَصْدِيقِ ذَلِكَ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ»

1466. My father narrated to me (and said): Yahyā ibn Sa'īd narrated to us, from Al-Mas'ūdī (who said): 'Abdullāh ibn Al-Mukhāriq narrated to me, from his father who said: 'Abdullāh (ibn Mas'ūd) said: *"Verily the believer when he is made to sit in his grave then it will be said to him: 'Who is your Lord, what is your religion and who is your prophet?' Then Allāh – 'azza wa jalla – will make him firm and he will say: 'My Lord is Allāh and my prophet is Muhammad ﷺ.' Then his grave will be made spacious for him and he will be given relief."* Then 'Abdullāh recited:

﴿ يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ﴾

"Allāh will make firm those who believed in the Firm Word in the worldly life and in the hereafter." (Ibrāhīm 14:27)

Until His words:

﴿ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴾

"And He does what He wants." (Ibrāhīm 14:27)

"And verily the disbeliever when he dies he is made to sit in his grave and it will be said to him: 'Who is your Lord, what is your religion and who is your prophet?' So he will say: 'I don't know.' Then his grave will be made narrow for him and he will be punished in it." And 'Abdullāh recited:

﴿ وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا ﴾

"And whoever turns away from My remembrance, then he will verily have a miserable life (full of hardships)**."** (Tāhā 20:124)

Yahyā said regarding all the narrations: *"When we narrate a hadīth to you we also inform you about the confirmation of this from the Book of Allāh 'azza wa jalla."*

1467 – حَدَّثَنِي أَبِي، نا يَحْيَى بْنُ سَعِيدٍ، نا إِسْمَاعِيلُ بْنُ مُسْلِمٍ، نا أَبُو الْمُتَوَكِّلِ، أَنَّ سَعْدَ بْنَ مُعَاذٍ لَمَّا وُضِعَ فِي قَبْرِهِ تَأَوَّهُ نَبِيُّ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَ مَرَّاتٍ أَوَّهْ أَوَّهْ أَوَّهْ ثُمَّ قَالَ: «لَوْ كَانَ أَحَدٌ يَنْفَلِتُ مِنْهَا لَانْفَلَتَ مِنْهَا سَعْدُ بْنُ مُعَاذٍ»

1467. My father narrated to me (and said): Yahyā ibn Sa'īd narrated to us (and said): Ismā'īl ibn Muslim narrated to us (and said): Abū Al-Mutawakkil narrated to us: That when Sa'd ibn Mu'ādh (*radiAllāhu 'anhu*) was put in his grave the Prophet ﷺ moaned three times. ***"Āh, āh, āh."*** Then he said: ***"If anyone were to escape from it (i.e. the punishment of the grave), then Sa'd ibn Mu'ādh had verily escaped from it."***

1468 – حَدَّثَنِي أَبِي، نا يَحْيَى بْنُ سَعِيدٍ، عَنْ جَرِيرِ بْنِ حَازِمٍ، قَالَ: سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ، قَالَ: سَمِعْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «إِنَّ الْكَافِرَ يُسَلَّطُ عَلَيْهِ فِي قَبْرِهِ شُجَاعٌ أَقْرَعُ يَأْكُلُهُ مِنْ رَأْسِهِ حَتَّى يَنْتَهِيَ إِلَى قَدَمِهِ ثُمَّ يُكْسَى لَحْمًا فَيَأْكُلُهُ مِنْ قِبَلِ قَدَمِهِ حَتَّى يَنْتَهِيَ إِلَى رَأْسِهِ ثُمَّ يُعَادُ فَيَعُودُ حَتَّى يَنْتَهِيَ إِلَى قَدَمَيْهِ ثُمَّ كَذَلِكَ»

1468. My father narrated to me (and said): Yahyā ibn Sa'īd narrated to us, from Jarīr ibn Hāzim who said: I heard Ibn Abī Mulaykah who said: I heard 'Āishah (*radiAllāhu 'anhā*) say: *"Verily a bald snake is given authority over the kāfir in his grave. It eats him from his head and ends by his feet. Then he is given flesh (on his bones again). Then it eats him from his feet until it ends by his head. Then (the flesh) is brought back. Then it returns (and eats him) until it ends by his feet. And so it continues."*

1469 – حَدَّثَنِي أَبِي، نا مَنْصُورُ بْنُ سَلَمَةَ وَهُوَ أَبُو سَلَمَةَ الْخُزَاعِيُّ، نا لَيْثٌ يَعْنِي ابْنَ سَعْدٍ، عَنْ يَزِيدَ بْنِ الْهَادِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَالْمَغْرَمِ وَالْمَأْثَمِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ عَذَابِ النَّارِ»

1469. My father narrated to me (and said): Mansūr ibn Salamah – and he is Abū Salamah Al-Khuzā'ī – narrated to us (and said): Layth (i.e. ibn Sa'd) narrated to us, from Yazīd ibn Al-Hād, from 'Amr ibn Shu'ayb, from his father, from his grandfather who said: I heard the Messenger of Allāh ﷺ say: ***"O Allāh, I verily seek refuge with You from laziness, old age, debt and sinning. And I seek refuge with You from the fitnah of Masīh Ad-Dajjāl, I seek refuge with You from the fitnah in the grave and I seek refuge with You from the punishment of Hellfire."***

1470 – حَدَّثَنِي أَبِي، نا سُرَيْجُ بْنُ النُّعْمَانِ، نا بَقِيَّةُ، عَنْ مُعَاوِيَةَ بْنِ سَعِيدٍ، عَنْ أَبِي قَبِيلٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَنْ مَاتَ يَوْمَ الْجُمُعَةِ أَوْ لَيْلَةَ الْجُمُعَةِ وُقِيَ فِتْنَةَ الْقَبْرِ»

1470. My father narrated to me (and said): Surayj ibn An-Nu'mān narrated to us (and said): Baqiyyah narrated to us, from Mu'āwiyah ibn Sa'īd, from Abū Qabīl, from 'Abdullāh ibn 'Amr ibn Al-'Ās (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: "***Whoever dies on the day of Jumu'ah or on the night of Jumu'ah he will be protected from the fitnah of the grave."***

سُئِلَ عَنِ الْخَوَارِجِ وَمَنْ قَالَ: هُمْ كِلَابُ النَّارِ

(Chapter 24) He was asked about the Khawārij and the one who says: They are the dogs of Hellfire

1471 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، نا جَرِيرُ بْنُ حَازِمٍ، وَأَبُو عَمْرِو بْنُ الْعَلَاءِ، عَنِ ابْنِ سِيرِينَ، سَمِعْنَاهُ عَنْ عَبِيدَةَ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «يَخْرُجُ قَوْمٌ فِيهِمْ رَجُلٌ مُودَنُ الْيَدِ أَوْ مَثْدُونُ الْيَدِ أَوْ مُخْدَجُ الْيَدِ وَلَوْلَا أَنْ تَبْطَرُوا لَأَنْبَأْتُكُمْ بِمَا وَعَدَ اللَّهُ الَّذِينَ يُقَاتِلُونَهُمْ عَلَى لِسَانِ نَبِيِّهِ» قَالَ عُبَيْدَةُ: قُلْتُ لِعَلِيٍّ: أَنْتَ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِي وَرَبِّ الْكَعْبَةِ إِي وَرَبِّ الْكَعْبَةِ إِي وَرَبِّ الْكَعْبَةِ

1471. My father narrated to me (and said): Wakī' narrated to us (and said): Jarīr ibn Hāzim and Abū 'Amr ibn Al-'Alā narrated to us, from Ibn Sīrīn (who said): We heard it from 'Ubaydah, from 'Alī (*radiAllāhu 'anhu*) who said: *"The Messenger of Allāh ﷺ said:* ***'A people will emerge among whom there is a man with a short hand or a fleshy hand or a defective hand.'***[107] *And if it was not for you becoming haughty, I would inform you about what Allāh has promised – upon the tongue of His Prophet – for those who fight them."* 'Ubaydah said: I said to 'Alī: *"Did you hear this from the Messenger of Allāh ﷺ?"* He said: *"Yes, by the Lord of the Ka'bah. Yes, by the Lord of the Ka'bah. Yes, by the Lord of the Ka'bah."*

1472 – حَدَّثَنِي أَبُو يَحْيَى مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ الْبَزَّازُ قَالَ: وَأَنَا شَبَابَةُ، أَخْبَرَنِي أَبُو عَمْرِو بْنُ الْعَلَاءِ، نا ابْنُ سِيرِينَ، عَنْ عَبِيدَةَ، عَنْ عَلِيٍّ، قَالَ: «وَاللَّهِ لَوْلَا أَنْ تَبْطَرُوا لَحَدَّثْتُكُمْ عَلَى لِسَانِ نَبِيِّكُمْ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الَّذِينَ يَقْتُلُونَهُمْ عَلَامَتُهُمْ رَجُلٌ مُخْدَجُ الْيَدِ أَوْ مُودَنُ الْيَدِ أَوْ مَثْدُونُ الْيَدِ» قَالَ: فَقُلْتُ: أَنْتَ سَمِعْتَ مِنَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: «نَعَمْ سَمِعْتُهُ مِنَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ غَيْرَ مَرَّةٍ وَلَا مَرَّتَيْنِ وَلَا ثَلَاثٍ وَلَا أَرْبَعٍ»

1472. Abū Yahyā Muhammad ibn 'Abdir-Rahīm Al-Bazzār narrated to me and said: While I was young Abū 'Amr ibn Al-'Alā informed me (and said): Ibn Sīrīn narrated to us, from 'Abīdah, from 'Alī who said: *"If it was not for you becoming haughty, I would verily narrate to you from the tongue of your Prophet ﷺ (about the reward of) those who kill them (i.e. the Khawārij). Their sign is a man with a defective hand or with a short hand or a fleshy hand."* He (i.e. the narrator) said: I said: *"Did you hear it from the Messenger of Allāh ﷺ?"* He said: *"Yes I heard it from the Prophet ﷺ more than one time, two times, three times and four times."*

[107] See the end of narration **1474** for the explanation of Wakī' ibn Al-Jarrāh – *rahimahullāh* – of the words describing the hand.

1473 – حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، نا حَمَّادُ بْنُ زَيْدٍ، نا أَيُّوبُ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ عَبِيْدَةَ، قَالَ: ذَكَرَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ أَهْلَ النَّهْرَوَانِ فَقَالَ: " فِيهِمْ رَجُلٌ مُودَنُ الْيَدِ أَوْ مَثْدُونُ الْيَدِ أَوْ مُخْدَجُ الْيَدِ لَوْلَا أَنْ تَبْطَرُوا لَنَبَّأْتُكُمْ بِمَا وَعَدَ اللَّهُ الَّذِينَ يُقَاتِلُونَهُمْ عَلَى لِسَانِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: قُلْتُ: أَنْتَ سَمِعْتَهُ مِنْهُ؟ قَالَ: إِي وَرَبِّ الْكَعْبَةِ "

1473. ‘Ubayd-Allāh ibn ‘Umar Al-Qawārīrī narrated to me (and said): Hammād ibn Zayd narrated to us (and said): Ayyūb narrated to us, from Muhammad ibn Sīrīn, from ‘Abīdah who said: ‘Alī (*radiAllāhu ‘anhu*) mentioned the people of Nahrawān and said: *“Among them is a man with a short hand, a fleshy hand or a defective hand. If it was not for you becoming haughty, I would verily inform you about what Allāh has promised (of reward) – upon the tongue of Muhammad ﷺ – for those who fight against them.”* He said: I said: *“Did you hear this from him?”* He said: *“Yes, by the Lord of the Ka’bah.”*

1474 – حَدَّثَنِي إِسْحَاقُ بْنُ إِسْمَاعِيلَ الطَّالْقَانِيُّ، نا وَكِيعٌ، نا جَرِيرُ بْنُ حَازِمٍ، عَنِ ابْنِ سِيرِينَ، عَنْ عَبِيدَةَ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِنَّهُ «سَيَخْرُجُ قَوْمٌ فِيهِمْ رَجُلٌ مُودَنُ الْيَدِ أَوْ مَثْدُونُ الْيَدِ أَوْ مُخْدَجُ الْيَدِ وَلَوْلَا أَنْ تَبْطَرُوا لَأَنْبَأْتُكُمْ بِمَا وَعَدَ اللَّهُ الَّذِينَ يَقْتُلُونَهُمْ عَلَى لِسَانِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ» قَالَ عَبِيدَةُ: فَقُمْتُ إِلَى عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ فَقُلْتُ: أَنْتَ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِي وَرَبِّ الْكَعْبَةِ إِي وَرَبِّ الْكَعْبَةِ قَالَ وَكِيعٌ مُودَنُ الْيَدِ: نَاقِصُ الْيَدِ وَالْمُخْدَجُ ضَامِرُهُ وَمَثْدُونُ الْيَدِ: فِيهَا شَعَرَاتٌ زَائِدَةٌ

1474. Ishāq ibn Ismā’īl At-Tālaqānī narrated to me (and said): Wakī’ narrated to us (and said): Jarīr ibn Hāzim narrated to us, from Ibn Sīrīn, from ‘Abīdah, from ‘Alī (*radiAllāhu ‘anhu*) who said: *“The Messenger of Allāh ﷺ said:* ***‘There will verily emerge among you a people among whom there is a man with a short hand or a fleshy hand or with a defective hand.’*** *And if it weren’t for you becoming haughty, I would inform you about what Allāh has promised – upon the tongue of Muhammad ﷺ – for those who kill them.”* ‘Abīdah said: So I got up to ‘Alī (*radiAllāhu ‘anhu*) and said: *“Did you hear that from the Messenger of Allāh ﷺ?”* He said: *“Yes, by the Lord of the Ka’bah. Yes, by the Lord of the Ka’bah.”* Wakī’ said: A short hand means: (That he is) missing a hand. And the fleshy (hand) means his wrist. And a defective hand means: It has extra hair.

1475 – حَدَّثَنِي أَبِي وَأَبُو خَيْثَمَةَ، قَالَا: نا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، نا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: ذَكَرَ الْخَوَارِجَ فَقَالَ: " فِيهِمْ رَجُلٌ مُخْدَجُ الْيَدِ أَوْ مُودَنُ الْيَدِ أَوْ مَثْدُونُ الْيَدِ لَوْلَا أَنْ تَبْطَرُوا لَحَدَّثْتُكُمْ بِمَا وَعَدَ اللَّهُ الَّذِينَ يَقْتُلُونَهُمْ عَلَى لِسَانِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قُلْتُ: أَنْتَ سَمِعْتَهُ مِنْ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: «إِي وَرَبِّ الْكَعْبَةِ إِي وَرَبِّ الْكَعْبَةِ»

1475. My father and Abū Khaythamah (both) narrated to me and said: Ismā’īl ibn Ibrāhīm narrated to us (and said): Ayyūb narrated to us, from Muhammad, from ‘Abīdah, from ‘Alī (*radiAllāhu ‘anhu*) who said (when) he mentioned the Khāwarij.

He said: *"Among them is a man with a defective hand, a short hand or a fleshy hand. If it was not for you becoming haughty, I would verily narrate to you what Allāh has promised (of reward) – upon the tongue of Muhammad ﷺ – for those who kill them."* I said: *"Did you hear this from Muhammad ﷺ?"* He said: *"Yes, by the Lord of the Ka'bah. Yes, by the Lord of the Ka'bah."*

1476 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، نا جَرِيرُ بْنُ حَازِمٍ، وَأَبُو عَمْرِو بْنُ الْعَلَاءِ سَمِعَاهُ مِنَ ابْنِ سِيرِينَ، فَذَكَرَ الْحَدِيثَ إِلَّا أَنَّهُ قَالَ: «مَثْدُونُ»

1476. My father narrated to me (and said): Wakī' narrated to us (and said): Jarīr ibn Hāzim and Abū 'Amr ibn Al-'Alā narrated to us. They both heard it from Ibn Sīrīn. And he mentioned the *hadīth*, except that he said: ***"Fleshy."***

1477 – حَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ، نا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ الثَّقَفِيُّ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: «لَوْلَا أَنْ تَبْطَرُوا لَأَخْبَرْتُكُمْ بِمَا أَعَدَّ اللَّهُ عَزَّ وَجَلَّ لِمَنْ قَتَلَهُمْ فِيهِمْ رَجُلٌ مُودَنُ الْيَدِ أَوْ مَثْدُونُ الْيَدِ أَوْ مُخْدَجُ الْيَدِ» قَالَ عَبِيدَةُ: أَنْتَ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: «إِي وَرَبِّ الْكَعْبَةِ إِي وَرَبِّ الْكَعْبَةِ إِي وَرَبِّ الْكَعْبَةِ ثَلَاثًا»

1477. Suwayd ibn Sa'īd narrated to me (and said): 'Abdul-Wahhāb ibn 'Abdil-Hamīd Ah-Thaqafī narrated to us, from Ayyūb, from Muhammad, from 'Abīdah, from 'Alī (*radiAllāhu 'anhu*) who said: "*If it was not for you becoming haughty, I would verily narrate to you what Allāh – 'azza wa jalla – has promised for those who kill them. Among them is a man with a short hand, a fleshy hand or a defective hand."* 'Abīdah said: *"Did you hear this from the Messenger of Allāh ﷺ?"* He said: *"Yes, by the Lord of the Ka'bah. Yes, by the Lord of the Ka'bah. Yes, by the Lord of the Ka'bah."* Three times.

1478 – حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرِ بْنِ عَلِيٍّ الْمُقَدَّمِيُّ، نا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، وَهِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ، أَنَّ عَلِيًّا ذَكَرَ أَهْلَ النَّهْرَوَانِ فَقَالَ: «فِيهِمْ رَجُلٌ مُودَنُ الْيَدِ أَوْ مَثْدُونُ الْيَدِ أَوْ مُخْدَجُ الْيَدِ لَوْلَا أَنْ تَبْطَرُوا لَنَبَّأْتُكُمْ بِمَا وَعَدَ اللَّهُ الَّذِينَ يَقْتُلُونَهُمْ عَلَى لِسَانِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ» فَقُلْتُ لِعَلِيٍّ: أَنْتَ سَمِعْتَهُ؟ قَالَ: «إِي وَرَبِّ الْكَعْبَةِ»

1478. Muhammad ibn Abī Bakr ibn 'Alī Al-Muqaddamī narrated to me (and said): Hammād ibn Zayd narrated to us, from Ayyūb and Hishām, from Muhammad, from 'Abīdah, that 'Alī mentioned the people of Nahrawan. Then he said: *"Among them is a man with a short hand, a fleshy hand or a defective hand. If it was not for you becoming haughty, I would verily inform you about what Allāh has promised (of reward) – upon the tongue of Muhammad ﷺ – for those who fight against them."* So I said: *"Did you hear this?"* He said: *"Yes, by the Lord of the Ka'bah."*

1479 – حَدَّثَنِي أَبِي، نا يَحْيَى بْنُ آدَمَ، نا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «يَكُونُ فِي آخِرِ الزَّمَانِ قَوْمٌ يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ قِتَالُهُمْ حَقٌّ عَلَى كُلِّ مُسْلِمٍ»

1479. My father narrated to me (and said): Yahyā ibn Ādam narrated to us (and said): Isrāīl narrated to us, from Abū Ishāq, from Suwayd ibn Ghafalah, from ʻAlī (*radiAllāhu ʻanhu*) who said: The Messenger of Allāh ﷺ said: ***"In the end times there will be a people who read the Qurān but it will not reach beyond their throats. They will pass through Islām just like the arrow passes through a target. Fighting them is an obligation upon every Muslim."***

1480 – حَدَّثَنِي أَبِي، نا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ أَبُو عَمْرٍو دُكَيْنٌ، مِنَ الرِّجَالِ مَا أَشْبَهَهُ بِالشُّيُوخِ عَنِ ابْنِ عَوْنٍ عَنْ مُحَمَّدٍ قَالَ: قَالَ عَبِيدَةُ: لَا أُحَدِّثُكَ إِلَّا مَا سَمِعْتُ مِنْهُ قَالَ مُحَمَّدٌ: فَحَلَفَ لِي عَبِيدَةُ ثَلَاثَ مِرَارٍ وَحَلَفَ لَهُ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ قَالَ: " لَوْلَا أَنْ تَبْطَرُوا لَنَبَّأْتُكُمْ بِمَا وَعَدَ اللَّهُ الَّذِينَ يُقَاتِلُونَهُمْ عَلَى لِسَانِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: قُلْتُ: أَنْتَ سَمِعْتَهُ مِنْهُ؟ قَالَ: «إِي وَرَبِّ الْكَعْبَةِ إِي وَرَبِّ الْكَعْبَةِ إِي وَرَبِّ الْكَعْبَةِ فِيهِمْ رَجُلٌ مُخْدَجُ الْيَدِ أَوْ مَثْدُونُ الْيَدِ» قَالَ: قَالَ مُحَمَّدٌ فَطُلِبَ ذَاكَ الرَّجُلُ فَوَجَدُوهُ فِي الْقَتْلَى رَجُلٌ عِنْدَ أَحَدِ مَنْكِبَيْهِ كَهَيْئَةِ الثَّدْيِ عَلَيْهِ شَعَرَاتٌ "

1480. My father narrated to me (and said): Muhammad ibn Abī ʻAdī Abū ʻAmr Dhukayn – among men he is verily similar to the *shuyūkh* – narrated to us, from Muhammad who said: ʻAbīdah said: I am only narrating to you what I heard from him. Muhammad said: So ʻAbīdah swore to me three times, and ʻAlī (*radiAllāhu ʻanhu*) swore to him three times and said: *"If it was not for you becoming haughty, I would verily inform you about what Allāh has promised – upon the tongue of Muhammad ﷺ – for those who kill them."* He said: I said: *"Did you hear this from him?"* He said: *"Yes, by the Lord of the Kaʼbah. Yes, by the Lord of the Kaʼbah. Yes, by the Lord of the Kaʼbah. A man with a defective hand or a fleshy hand."* He said: Muhammad said: So this man was searched for and they found him among the killed. (He was) a man, who on one of his shoulders had something that looked like the nipple (of a woman) with hair on it.

1481 – حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، نا حَمَّادُ بْنُ يَحْيَى يَعْنِي الْأَبَحَّ، نا ابْنُ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ عبيْدَةَ، قَالَ: لَمَّا قَتَلَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ أَهْلَ النَّهْرَوَانَ قَالَ: " الْتَمِسُوا فِي الْقَتْلَى رَجُلًا مُخْدَجَ الْيَدِ فَالْتَمَسُوهُ فَوَجَدُوهُ فِي حُفْرَةٍ تَحْتَ الْقَتْلَى فَاسْتَخْرَجُوهُ فَأَقْبَلَ عَلِيٌّ عَلَى أَصْحَابِهِ فَقَالَ: " لَوْلَا أَنْ تَبْطَرُوا لَأَخْبَرْتُكُمْ بِمَا وَعَدَ اللَّهُ مَنْ يَقْتُلُ هَؤُلَاءِ عَلَى لِسَانِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قُلْتُ: أَنْتَ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: إِي وَرَبِّ الْكَعْبَةِ إِي وَرَبِّ الْكَعْبَةِ، ثَلَاثَ مَرَّاتٍ "

1481. Muhammad ibn Abī Bakr Al-Muqaddamī narrated to me (and said): Hammād ibn Yahyā (i.e. Al-Abajj) narrated to us (and said): Ibn ʻAwn narrated to us, from Muhammad, from ʻAbīdah who said: When ʻAlī killed the people of

Nahrawān he said: *"Look among the killed for a man with a defective hand."* So they looked for him and found him in a hole under the killed ones. Then they took him out and ʻAlī went to his companions and said: *"If it was not that you would become haughty, I would verily inform you about what Allāh has promised – upon the tongue of Muhammad ﷺ – for those who kill these."* I said: *"Did you hear it from the Messenger of Allāh ﷺ?"* He said: *"Yes, by the Lord of the Kaʻbah. Yes, by the Lord of the Kaʻbah."* Three times.

1482 – حَدَّثَنِي أَبِي، نا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ سُلَيْمَانَ يَعْنِي التَّيْمِيَّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ذَكَرَ «قَوْمًا يَكُونُونَ فِي أُمَّتِهِ يَخْرُجُونَ فِي فِرْقَةٍ مِنَ النَّاسِ سِيمَاهُمُ التَّحَالُقُ هُمْ شَرُّ الْخَلْقِ أَوْ مِنْ شَرِّ الْخَلْقِ تَقْتُلُهُمْ أَدْنَى الطَّائِفَتَيْنِ مِنَ الْحَقِّ» قَالَ: فَضَرَبَ لَهُمُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَثَلًا أَوْ قَالَ: قَوْلًا الرَّجُلُ يَرْمِي الرَّمِيَّةَ أَوْ قَالَ: الْغَرَضَ فَيَنْظُرُ فِي النَّصْلِ فَلَا يَرَى بَصِيرَةً وَيَنْظُرُ فِي النَّضِيِّ فَلَا يَرَى بَصِيرَةً وَيَنْظُرُ فِي الْفُوقِ فَلَا يَرَى بَصِيرَةً قَالَ: قَالَ أَبُو سَعِيدٍ: وَأَنْتُمْ قَتَلْتُمُوهُمْ يَا أَهْلَ الْعِرَاقِ "

1482. My father narrated to me (and said): Muhammad ibn Abī ʻAdī narrated to us, from Sulaymān (i.e. At-Taymī), from Abū Nadrah, from Abū Saʻīd, that the Prophet ﷺ mentioned a people who will be from his nation. They will emerge from a group of people whose sign is shaving (their heads). They are the worst of people or from the worst of people. The one of the two groups that is closest to the truth will kill them. He said: Then the Prophet ﷺ gave an example of them, or he said something: ***"A man shoots the pray*** – or he said – ***the target. Then he looks at the arrowhead, but he does not see any evidence. Then he looks at the shaft, but he does not see any evidence. Then he looks at the cord, but he does not see any evidence."*** He said: Abū Saʻīd said: *"And you have killed them, O people of Irāq."*

1483 – حَدَّثَنِي أَبُو مَعْمَرٍ الْهُذَلِيُّ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ بْنِ مَعْمَرٍ الْهَرَوِيُّ، نا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، أَنا عَاصِمُ بْنُ كُلَيْبٍ، عَنْ أَبِيهِ، قَالَ: كُنْتُ جَالِسًا عِنْدَ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ إِذْ جَاءَ رَجُلٌ عَلَيْهِ ثِيَابُ السَّفَرِ فَاسْتَأْذَنَ عَلَى عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ وَهُوَ يُكَلِّمُ النَّاسَ فَشُغِلَ عَنْهُ فَأَقْبَلْنَا فَسَأَلْنَاهُ مِنْ أَيْنَ قَدِمْتَ مَا خَبَرُكَ قَالَ: خَرَجْتُ مُعْتَمِرًا فَلَقِيتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فَقَالَتْ مَا هَؤُلَاءِ الَّذِينَ خَرَجُوا مِنْ بِلَادِكُمْ يُسَمَّوْنَ حَرُورًا؟ " قَالَ: " قُلْتُ خَرَجُوا مِنْ أَرْضِنَا إِلَى مَكَانٍ يُسَمَّى حَرُورَا بِهِ يُدْعَوْنَ. قَالَتْ: طُوبَى لِمَنْ قَتَلَهُمْ أَمَا وَاللَّهِ لَوْ شَاءَ ابْنُ أَبِي طَالِبٍ لَخَبَّرَكُمْ خَبَرَهُمْ قَالَ: فَأَهَلَّ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ وَكَبَّرَ ثُمَّ أَهَلَّ وَكَبَّرَ ثُمَّ أَهَلَّ وَكَبَّرَ فَقَالَ: إِنِّي دَخَلْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَعِنْدَهُ عَائِشَةُ فَقَالَ لِي: «كَيْفَ أَنْتَ وَقَوْمٌ كَذَا وَكَذَا» قَالَ عَبْدُ اللَّهِ بْنُ إِدْرِيسَ: وَصَفَ صِفَتَهُمْ. قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: " قَوْمٌ يَخْرُجُونَ مِنْ قِبَلِ الْمَشْرِقِ يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ فِيهِمْ رَجُلٌ مُخْدَجُ الْيَدِ كَأَنَّ يَدَهُ ثَدْيُ حَبَشِيَّةٍ أَنْشُدُكُمُ اللَّهَ هَلْ أَخْبَرْتُكُمْ أَنَّهُ فِيهِمْ فَأَتَيْتُمُونِي فَأَخْبَرْتُمُونِي أَنَّهُ لَيْسَ فِيهِمْ فَحَلَفْتُ بِاللَّهِ لَكُمْ إِنَّهُ فِيهِمْ فَأَتَيْتُمُونِي تَسْحَبُونَهُ كَمَا نُعِتَ لَكُمْ. قَالُوا: اللَّهُمَّ نَعَمْ قَالَ: فَأَهَلَّ عَلِيٌّ وَكَبَّرَ "

1483. Abū Maʻmar Al-Hudhalī Ismāʻīl ibn Ibrāhīm ibn Maʻmar Al-Harawī narrated to me (and said): ʻAbdullāh ibn Idrīs narrated to us (and said): ʻĀsim ibn

Kulayb narrated to us, from his father who said: I was sitting with ʻAlī (*radiAllāhu ʻanhu*) when a man wearing the clothes of a traveler came to him. Then he asked permission to enter upon ʻAlī (*radiAllāhu ʻanhu*) while he was speaking with the people. So he was occupied from (speaking with) him. So we went to him and asked him: *"From where have you come and what is your news?"* He said: *"I went out to perform ʻUmrah and then I met ʻĀishah (radiAllāhu ʻanhā). She said: 'Who are those people who have come out from their country, and they are called Harūrā?'"* He said: *"So I said: 'They went out from our country to a place called Harūrā, and so they are named after it.' She said: 'Glad tidings for those who kill them. By Allāh, if Ibn Abī Talib wanted to, he would verily inform you about them.'"* He said: Then ʻAlī (*radiAllāhu ʻanhu*) said *Lā ilāha illa Allāh* and *Allāhu Akbar*. Then he did it again. And then he did it again. Then he said: *"I verily entered upon the Messenger of Allāh ﷺ while ʻĀishah was with him. So he said to me:* ***'How will you be with a people who are such and such.'*** – ʻAbdullāh ibn Idrīs said: And he described them – *I said: 'Allāh and His Messenger know best.' He said:* ***'A people who will emerge from the east. They will recite the Qurān but it will not reach past their throats. They pass through the religion just as an arrow passes through a target. Among them is a man with a defective hand. His hand looks like it is the nipple of an Ethiopian woman.'*** *I ask you by Allāh: When I have informed you that he is among them, and you then come to me and inform me that he is not among them, I would verily swear by Allāh for you that he is among them. Then you will come to me dragging him just as he was described for you."* They said: *"O Allāh, yes."* He said: Then ʻAlī said *Lā ilāha illa Allāh* and *Allāhu Akbar*.

1484 – حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، نا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، قَالَ: كُنْتُ جَالِسًا عِنْدَ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ وَهُوَ فِي بَعْضِ أَمْرِ النَّاسِ إِذْ جَاءَ رَجُلٌ عَلَيْهِ ثِيَابُ السَّفَرِ ثُمَّ قَالَ عَلِيٌّ كُنْتُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَلَيْسَ عِنْدَهُ إِلَّا عَائِشَةُ فَقَالَ لِي: " يَا عَلِيُّ كَيْفَ، مَرَّتَيْنِ أَوْ ثَلَاثَةً، فَذَكَرَ الْحَدِيثَ بِطُولِهِ

1484. Abū Bakr ibn Abī Shaybah narrated to me (and said): Muhammad ibn Fudayl narrated to us, from ʻĀsim ibn Kulayb, from his father who said: I was sitting with ʻAlī (*radiAllāhu ʻanhu*) while he was occupied with some of the people's affairs. Then a man came to him who was wearing the clothes of a traveler. Then ʻAlī said: *"I was with the Messenger of Allāh ﷺ and no-one was there except ʻĀishah. Then he said to me:* ***'O ʻAlī, how…'*** *two or three times."* And he mentioned the *hadīth* in its full length.

1485 – حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ أَبُو خَيْثَمَةَ، نا الْقَاسِمُ بْنُ مَالِكٍ الْمُزَنِيُّ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، قَالَ: كُنْتُ جَالِسًا عِنْدَ عَلِيِّ بْنِ أَبِي طَالِبٍ فَقَالَ: إِنِّي دَخَلْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَلَيْسَ عِنْدَهُ إِلَّا عَائِشَةُ فَقَالَ: «يَا ابْنَ أَبِي طَالِبٍ كَيْفَ أَنْتَ وَقَوْمٌ كَذَا وَكَذَا» قَالَ: قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «قَوْمٌ يَخْرُجُونَ مِنَ الْمَشْرِقِ يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ فِيهِمْ رَجُلٌ مُخْدَجُ الْيَدِ كَأَنَّ يَدَهُ ثَدْيُ حَبَشِيَّةٍ»

1485. Zuhayr ibn Harb Abū Khaythamah narrated to me (and said): Al-Qāsim ibn Mālik Al-Muzanī narrated to us, from ʻĀsim ibn Kulayb, from his father who said: I was sitting with ʻAlī ibn Abī Talib when he said: I was with the Messenger of Allāh ﷺ and no-one was there except ʻĀishah. Then he said: ***"O Ibn Abī Talib, how will you be with a people who are such and such."*** He said: I said: *"Allāh and His Messenger know best."* He said: ***"A people who will emerge from the east. They will recite the Qurān but it will not reach past their throats. They pass through the religion just as an arrow passes through a target. Among them is a man with a defective hand. His hand looks like it is the nipple of an Ethiopian woman."***

1486 – حَدَّثَنِي عَلِيُّ بْنُ حَكِيمٍ الْأَوْدِيُّ، نا شَرِيكٌ، عَنِ الْأَعْمَشِ، عَنْ خَيْثَمَةَ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ، قَالَ: خَطَبَنَا عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «يَخْرُجُ فِي آخِرِ الزَّمَانِ شَبَابٌ أَحْدَاثُ الْأَسْنَانِ سُفَهَاءُ الْأَحْلَامِ يَقُولُونَ مِنْ قَوْلِ خَيْرِ الْبَرِيَّةِ يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ فَمَنْ لَقِيَهُمْ فَلْيَقْتُلْهُمْ فَإِنَّ قَتْلَهُمْ أَجْرٌ لِمَنْ قَتَلَهُمْ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ»

1486. ʻAlī ibn Hakīm Al-Awdī narrated to me (and said): Sharīk narrated to us, from Al-Aʼmash, from Khaythamah, from Suwayd ibn Ghafalah who said: ʻAlī (*radiAllāhu ʻanhu*) held a sermon for us in which he said: The Messenger of Allāh ﷺ said: ***"In the end times a people will emerge who are young in age and foolish in mind. They say some of the things said by the best of the creation. They pass through the religion just like the arrow passes through the target. So whoever finds them then let him kill them. Because there is verily a reward for those who kill them with Allāh on the Day of Resurrection."***

1487 – حَدَّثَنِي أَبِي وَأَبُو خَيْثَمَةَ، قَالَا: نا أَبُو مُعَاوِيَةَ، نا الْأَعْمَشُ، عَنْ خَيْثَمَةَ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ، قَالَ: قَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: إِذَا حَدَّثْتُكُمْ عَنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَدِيثًا فَلَأَنْ أَخِرَّ مِنَ السَّمَاءِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَكْذِبَ عَلَيْهِ وَإِذَا حَدَّثْتُكُمْ عَنْ غَيْرِهِ فَإِنَّمَا أَنَا مُحَارِبٌ وَالْحَرْبُ خُدْعَةٌ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «يَخْرُجُ فِي آخِرِ الزَّمَانِ قَوْمٌ أَحْدَاثُ الْأَسْنَانِ سُفَهَاءُ الْأَحْلَامِ يَقُولُونَ مِنْ خَيْرِ قَوْلِ الْبَرِيَّةِ لَا يُجَاوِزُ إِيمَانُهُمْ حَنَاجِرَهُمْ فَأَيْنَمَا لَقِيتُمُوهُمْ فَاقْتُلُوهُمْ فَإِنَّ قَتْلَهُمْ أَجْرٌ لِمَنْ قَتَلَهُمْ يَوْمَ الْقِيَامَةِ»

1487. My father and Abū Khaythamah narrated to me and said: Abū Muʼāwiyah narrated to us (and said): Al-Aʼmash narrated to us, from Khaythamah, from Suwayd ibn Ghafalah who said: ʻAlī (*radiAllāhu ʻanhu*) said: When I narrate a *hadīth* to you from the Messenger of Allāh ﷺ, then to fall down from the sky is more beloved to me than lying about him. And when I narrate to you from others than him, then (rememeber) I am a warrior, and war is deception. I heard the Messenger of Allāh ﷺ say: ***"In the end times a people will emerge who are young in age and foolish in mind. They say some of the things said by the best of the creation. Their īmān does not reach further than their throats. So kill them wherever you find***

them. For verily the killing of them (in itself) is a reward for the one who kills them on the Day of Resurrection."

1488 – حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ الْهَمْدَانِيُّ، نا يَعْلَى، وَوَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ خَيْثَمَةَ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ، عَنْ عَلِيٍّ، قَالَ: إِذَا حَدَّثْتُكُمْ عَنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَدِيثًا، سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «سَيَخْرُجُ فِي قَوْمٍ آخِرِ الزَّمَانِ أَحْدَاثُ الْأَسْنَانِ» فَذَكَرَ الْحَدِيثَ

1488. Muhammad ibn ʻAbdillāh ibn Numayr Al-Hamadānī narrated to me (and said): Ya'lā and Wakī' narrated to us, from Al-A'mash, from Khaythamah, from Suwayd ibn Ghafalah, from ʻAlī who said: When I narrate a *hadīth* to you from the Messenger of Allāh ﷺ. I heard the Messenger of Allāh ﷺ say: ***"In the end times a people will emerge who are young in age."*** And he mentioned the *hadīth*.

1489 – حَدَّثَنِي أَبُو كَامِلٍ الْجَحْدَرِيُّ فُضَيْلُ بْنُ الْحُسَيْنِ بْنِ كَامِلٍ، نا إِبْرَاهِيمُ بْنُ حُمَيْدٍ الْكُوفِيُّ الرُّؤَاسِيُّ، بِالْبَصْرَةِ، جَاءَ إِلَى عَبَادَانَ، عَنِ الْأَعْمَشِ عَنْ خَيْثَمَةَ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ قَالَ: قَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: «إِذَا حَدَّثْتُكُمْ فِيمَا بَيْنِي وَبَيْنَكُمْ فَإِنَّ الْحَرْبَ خُدْعَةٌ وَإِذَا حَدَّثْتُكُمْ عَنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَإِنِّي وَاللَّهِ لَأَنْ أَخِرَّ مِنَ السَّمَاءِ فَتَخْطَفْنِي الطَّيْرُ أَوْ تَهْوِي بِيَ الرِّيحُ فِي مَكَانٍ سَحِيقٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أَكْذِبَ عَلَيْهِ» وَإِنِّي سَمِعْتُهُ يَقُولُ: «سَيَخْرُجُ فِي آخِرِ الزَّمَانِ قَوْمٌ أَحْدَاثُ الْأَسْنَانِ سُفَهَاءُ الْأَحْلَامِ يَقُولُونَ مِنْ خَيْرِ قَوْلِ الْبَرِيَّةِ ثُمَّ يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ فَمَنْ لَقِيَهُمْ فَلْيَقْتُلْهُمْ فَإِنَّ قَتْلَهُمْ أَجْرٌ لِمَنْ قَتَلَهُمْ يَوْمَ الْقِيَامَةِ»

1489. Abū Kamil Al-Jahdarī Fudayl ibn Al-Husayn ibn Kāmil narrated to me (and said): Ibrāhīm ibn Humayd Al-Kūfī Ar-Ruāsī narrated to us in Basrah – he came to ʻAbbādān (a city close to Basrah) – from Al-A'mash, from Khaythamah, from Suwayd ibn Ghafalah who said: ʻAlī (*radiAllāhu ʻanhu*) said: When I narrate to you regarding what is between me and you, then verily war is deception. And when I narrate to you from the Messenger of Allāh ﷺ, then by Allāh, that I would fall from the sky and a bird would snatch me or the wind would blow me to a place far away, is more beloved to me that to lie about him. And I verily heard him saying: ***"In the end times a people will emerge who are young in age and foolish in mind. They say some of the things said by the best of the creation. Then they pass through the religion just as an arrow passes through the target. So whoever meets them, then let him kill them. For verily the killing of them (in itself) is a reward for the one who kills them on the Day of Resurrection."***

1490 – حَدَّثَنِي أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ، نا إِبْرَاهِيمُ بْنُ يوسُفَ بْنِ أَبِي إِسْحَاقَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي قَيْسٍ الْأَوْدِيِّ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ، عَنْ عَلِيٍّ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: «يَخْرُجُ فِي آخِرِ الزَّمَانِ قَوْمٌ يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ قِتَالُهُمْ حَقٌّ عَلَى كُلِّ مُسْلِمٍ»

1490. Abū Kurayb Muhammad ibn Al-ʻAlā Al-Hamadānī narrated to me (and said): Ibrāhīm ibn Yūsuf ibn Abī Ishāq narrated to us, from his father, from Abū

Ishāq, from Abū Qays Al-Awdī, from Suwayd ibn Ghafalah, from ʻAlī, from the Prophet ﷺ who said: ***"In the end times a people will emerge who will recite the Qurān but it will not reach past their throats. They will pass through Al-Islām just as an arrow passes through a target. Fighting them is a right upon every Muslim."***

1491 – حَدَّثَنِي أَبِي، نا يَحْيَى بْنُ آدَمَ، نا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «يَكُونُ فِي آخِرِ الزَّمَانِ قَوْمٌ يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ قِتَالُهُمْ حَقٌّ عَلَى كُلِّ مُسْلِمٍ»

1491. My father narrated to me (and said): Yahyā ibn Ādam narrated to us (and said): Isrāīl narrated to us, from Abū Ishāq, from Suwayd ibn Ghafalah, from ʼAlī who said: The Messenger of Allāh ﷺ said: ***"In the end times will be a people who will recite the Qurān but it will not reach past their throats. They will pass through Al-Islām just as an arrow passes through a target. Fighting them is a right upon every Muslim."***

1492 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، نا الْأَعْمَشُ، قَالَ أَبِي وَعَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، عَنْ خَيْثَمَةَ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ، قَالَ: قَالَ عَلِيٌّ: إِذَا حَدَّثْتُكُمْ عَنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَدِيثًا فَلَأَنْ أَخِرَّ مِنَ السَّمَاءِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَكْذِبَ عَلَيْهِ وَإِذَا حَدَّثْتُكُمْ فِيمَا بَيْنِي وَبَيْنَكُمْ فَإِنَّ الْحَرْبَ خُدْعَةٌ، سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «يَخْرُجُ قَوْمٌ فِي آخِرِ الزَّمَانِ أَحْدَاثُ الْأَسْنَانِ سُفَهَاءُ» وَقَالَ عَبْدُ الرَّحْمَنِ فِي آخِرِ حَدِيثِهِ: «أَسْفَاهُ الْأَحْلَامِ» فَذَكَرَ الْحَدِيثَ بِطُولِهِ إِلَى آخِرِهِ

1492. My father narrated to me (and said): Wakīʻ narrated to us (and said): Al-Aʻmash narrated to us – My father said: And ʻAbdur-Rahmān – from Sufyān, from Al-Aʻmash, from Khaythamah, from Suwayd ibn Ghafalah who said: ʻAlī said: When I narrate a *hadīth* to you from the Messenger of Allāh ﷺ, then to fall down from the sky is more beloved to me than lying about him. And when I narrate to you from others than him, then (rememeber) I am a warrior, and war is deception. I heard the Messenger of Allāh ﷺ say: ***"In the end times a people will emerge who are young in age and foolish."*** And he mentioned the *hadīth* in its full length until its end.

1493 – حَدَّثَنَا أَحْمَدُ بْنُ جَمِيلِ بْنِ يُوسُفَ، نا يَحْيَى بْنُ عَبْدِ الْمَلِكِ بْنِ حُمَيْدِ بْنِ أَبِي غَنِيَّةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ زَيْدِ بْنِ وَهْبٍ، قَالَ: لَمَّا خَرَجَتِ الْخَوَارِجُ بِالنَّهْرَوَانِ قَامَ عَلِيٌّ فِي أَصْحَابِهِ فَقَالَ: إِنَّ هَؤُلَاءِ الْقَوْمَ قَدْ سَفَكُوا الدَّمَ الْحَرَامَ وَأَغَارُوا فِي سَرْحِ النَّاسِ وَهُمْ أَقْرَبُ الْعَدُوِّ إِلَيْكُمْ وَأَنْ تَسِيرُوا إِلَى عَدُوِّكُمْ فَإِنِّي أَخَافُ أَنْ يَخْلُفَكُمْ هَؤُلَاءِ فِي أَعْقَابِكُمْ إِنِّي سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «يَخْرُجُ خَارِجَةٌ مِنْ أُمَّتِي لَيْسَ صَلَاتُكُمْ إِلَى صَلَاتِهِمْ بِشَيْءٍ وَلَا صِيَامُكُمْ إِلَى صِيَامِهِمْ بِشَيْءٍ وَلَا قُرْآنُكُمْ إِلَى قُرْآنِهِمْ بِشَيْءٍ يَقْرَءُونَ الْقُرْآنَ يَحْسَبُونَ أَنَّهُ لَهُمْ وَهُوَ عَلَيْهِمْ لَا يُجَاوِزُ حَنَاجِرَهُمْ يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ وَآيَةُ ذَلِكَ أَنَّ فِيهِمْ رَجُلًا لَهُ عَضُدٌ وَلَيْسَ لَهُ ذِرَاعٌ عَلَيْهِ مِثْلُ حَلَمَةِ الثَّدْيِ عَلَيْهَا شَعَرَاتٌ بِيضٌ لَوْ يَعْلَمِ الْجَيْشُ الَّذِينَ يُصِيبُونَهُمْ مَا لَهُمْ عَلَى لِسَانِ نَبِيِّهِمْ لَاتَّكَلُوا عَنِ الْعَمَلِ» فَسِيرُوا عَلَى اسْمِ اللَّهِ وَاللَّهِ إِنِّي

لَأَرْجُو أَنْ يَكُونُوا هَؤُلَاءِ الْقَوْمَ قَالَ: فَمَا زَالَ أَبُو سُلَيْمَانَ يُسَيِّرُنَا مَنَازِلَ عَلِيٍّ مَنْزِلًا مَنْزِلًا حَتَّى قَالَ: أَخَذْنَا عَلَى قَنْطَرَةَ الدِّيزجانِ قَالَ: فَلَمَّا الْتَقَيْنَا قَامَ فِيهِمْ أَمِيرُهُمْ عَبْدُ اللَّهِ بْنُ وَهْبٍ الرَّاسِبِيُّ قَالَ: إِنِّي أُذَكِّرُكُمْ بِاللَّهِ إِلَّا أَلْقَيْتُمْ رِمَاحَكُمْ وَأَشْرَعْتُمُ السُّيُوفَ وَحَمَلْتُمْ حَمَلَةَ رَجُلٍ وَاحِدٍ لَا تَنَاشَدُوا كَمَا تَنَاشَدْتُمْ يَوْمَ حَرُورَاءَ فَتَرْجِعُوا قَالَ: فَحَمَلُوا عَلَيْنَا حَمَلَةَ رَجُلٍ وَاحِدٍ فَشَجَرَهُمُ النَّاسُ بِرِمَاحِهِمْ فَقُتِلُوا بَعْضُهُمْ قَرِيبًا مِنْ بَعْضٍ وَلَمْ يُقْتَلْ مِنَ النَّاسِ يَوْمَئِذٍ إِلَّا رَجُلَانِ فَقَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: الْتَمِسُوا هَذَا الرَّجُلَ. فَالْتَمَسُوهُ فَلَمْ يَجِدُوهُ قَالَ: فَقَامَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ وَإِنَّا لَنَرَى عَلَى وَجْهِهِ كَآبَةً حَتَّى أَتَى كَبْكَبَةً مِنْهُمْ قَدْ رَكِبَ بَعْضُهُمْ بَعْضًا فَأَمَرَ بِهِمْ فَفُرِّجُوا يَمِينًا وَشِمَالًا فَوَجَدُوهُ مِمَّا يَلِي الْأَرْضَ فَقَالَ: اللَّهُ أَكْبَرُ، صَدَقَ اللَّهُ وَبَلَّغَ رَسُولُهُ فَقَامَ إِلَيْهِ عَبِيدَةُ السَّلْمَانِيُّ فَاسْتَحْلَفَهُ ثَلَاثَةَ أَيْمَانٍ لَأَنْتَ سَمِعْتَ هَذَا الْحَدِيثَ مِنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ؟ فَكُلُّ ذَلِكَ يَحْلِفُ لَهُ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ فَالْتَمَسُوهُ فَلَمْ يَجِدُوهُ قَالَ: فَقَامَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ وَإِنَّا لَنَرَى عَلَى وَجْهِهِ كَآبَةً حَتَّى أَتَى كَبْكَبَةً مِنْهُمْ قَدْ رَكِبَ بَعْضُهُمْ بَعْضًا فَأَمَرَ بِهِمْ فَفُرِّجُوا يَمِينًا وَشِمَالًا فَوَجَدُوهُ مِمَّا يَلِي الْأَرْضَ فَقَالَ: اللَّهُ أَكْبَرُ، صَدَقَ اللَّهُ وَبَلَّغَ رَسُولُهُ فَقَامَ إِلَيْهِ عَبِيدَةُ السَّلْمَانِيُّ فَاسْتَحْلَفَهُ ثَلَاثَةَ أَيْمَانٍ لَأَنْتَ سَمِعْتَ هَذَا الْحَدِيثَ مِنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ؟ فَكُلُّ ذَلِكَ يَحْلِفُ لَهُ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ

1493. Ahmad ibn Jamīl ibn Yūsuf narrated to me (and said): Yahyā ibn ‘Abdil-Malik ibn Humayd ibn Abī Ghaniyyah narrated to us, from ‘Abdul-Malik ibn Abī Sulaymān, from Salamah ibn Kuhayl, from Zayd ibn Wahb who said: When the Khawārij emerged in Nahrawān, ‘Alī got up among his companions and said: *“Verily these people have verily spilled unlawful blood and they have invaded the gardens of the people. They are the nearest of enemy to you. And if you go out to (meet) your enemy, then I verily fear that they will come after your heals (i.e. attack your families and wealth which you have left behind). I verily heard the Messenger of Allāh ﷺ say:* ***‘Some rebels from my nation will emerge. Your prayer compared to their prayers is nothing, nor is your fasting anything compared to their fasting, nor is your (reciting of) Qurān anything compared to their Qurān. They recite the Qurān which they assume to be (beneficial) for them while it is against them. It does not reach beyond their throats. They pass through Al-Islam just as an arrow passes trough a target. And the sign of this is that among them there is a man. He has an upper limb (on his shoulder) but he has no arm on it. It is like the breast that has a nipple on it, upon which there are white hairs. If the army that fights them knew what they will have (of reward) – (as informed) upon the tongue of your Prophet – they would depend on that and stop making deeds.’*** *So go forth in the Name of Allāh. By Allāh, I verily hope that you are those people.”* He said: So Abū Sulaymān continued to take us from house to house (looking after them) until he said: Until we stopped at the bridge of Dīzajān. He said: Then when we met (with the Khawārij) their leader ‘Abdullāh ibn Wahb Ar-Rāsibī got up and said: *“I am verily reminding you about Allāh. Throw your arrows and draw your swords, and attack (all of you) with the attack of one mand. Do no recite poetry (or nashīd) just as you recited poetry on the day of Harūrā, so you will end up retreating.”* He said: So they attacked us that day as one man (i.e. all at once), and the people pierced them with their arrows. So they were killed

close to each other, and no more than two from the people (i.e. Muslims) were killed that day. Then ʻAlī (*radiAllāhu ʻanhu*) said: *"Find that man."* So they looked after him but did not find him. So ʻAlī (*radiAllāhu ʻanhu*) got up, and we could verily see the sorrow on his face. Until when he saw some of them laying upside down – and some of them were on top of each other – he commanded for them (to be searched as well). So they were separated to the right and left and they found him laying on the ground. So he said: *"Allāhu Akbar. Allāh has spoken the truth and His Messenger has conveyed (the Message)."* Then ʻAbīdah As-Salmānī got up to him and asked him to make three oaths (saying): *"Did you hear this hadīth from the Messenger of Allāh ﷺ?"* And every time ʻAlī (*radiAllāhu ʻanhu*) would swear for him.

1494 – حَدَّثَنِي مُحَمَّدُ بْنُ عُبَيْدِ بْنِ مُحَمَّدٍ الْمُحَارِبِيُّ، بِالْكُوفَةِ، نا أَبُو مَالِكٍ الْجَنْبِيُّ عَمْرُو بْنُ هاشِمٍ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، حَدَّثَنِي عَمْرُو بْنُ قَيْسٍ، عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ زِرِّ بْنِ حُبَيْشٍ أَنَّهُ سَمِعَ عَلِيًّا، يَقُولُ: «أَنَا فَقَأْتُ عَيْنَ الْفِتْنَةِ وَلَوْلَا أَنَا مَا قُوتِلَ أَهْلُ النَّهْرَوَانِ وَلَا أَهْلُ الْجَمَلِ وَلَوْلَا أَنِّي أَخْشَى أَنْ تَتْرُكُوا الْعَمَلَ لَأَخْبَرْتُكُمْ بِالَّذِي قَضَى اللَّهُ عَزَّ وَجَلَّ عَلَى لِسَانِ نَبِيِّكُمْ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِمَنْ قَاتَلَهُمْ مُبْصِرًا لِضَلَالَتِهِمْ وَعَارِفًا لِلْهُدَى الَّذِي نَحْنُ فِيهِ»

1494. Muhammad ibn ʻUbayd ibn Muhammad Al-Muhāribī narrated to me in Kāfah (and said): Mālik Al-Janbī ʻAmr ibn Hāshim narrated to us, from Ismāʻīl ibn Abī Khālid (who said): ʻAmr ibn Qays narrated to me, from Al-Minhāl ibn ʻAmr, from Zirr ibn Khubaysh, that he heard ʻAlī say: *"I gouged out the eye of affliction, and if it had not been for me then the people of Nahrawān would not have been fought, nor the people of the camel. And if it was not that I fear that you would leave making good deeds, I would verily inform you about what Allāh – ʻazza wa jalla – has decreed – upon the tongue of your Prophet ﷺ – for the one who fights against them while seeing their misguidance and knowing the guidance which we are upon."*

1495 – حَدَّثَنِي أَبِي، نا أَسْوَدُ بْنُ عَامِرٍ، نا حَمَّادُ بْنُ سَلَمَةَ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، قَالَ: «هَلَكَتِ الْخَوَارِجُ وَالْأَهْوَاءُ»

1495. My father narrated to me (and said): Aswad ibn ʻĀmir narrated to us (and said): Hammād ibn Salamah narrated to us, from Muʻāwiyah ibn Qurrah who said: *"The Khawārij and the desires are destroyed."*

1496 – حَدَّثَنِي أَبِي، نا أَبُو مُعَاوِيَةَ، نا الْأَعْمَشُ، عَنْ زَيْدِ بْنِ وَهْبٍ، قَالَ: لَمَّا كَانَ يَوْمُ النَّهَرِ لَعَنَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ الْخَوَارِجَ فَلَمْ يَبْرَحُوا حَتَّى شُجِرُوا بِالرِّمَاحِ فَقُتِلُوا جَمِيعًا فَقَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ «مَا كَذَبْتُ وَلَا كُذِّبْتُ اطْلُبُوا ذَا الثُّدَيَّةِ» قَالَ: فَطَلَبُوهُ فَوَجَدُوهُ فِي وَهْدَةٍ مِنَ الْأَرْضِ عَلَيْهِ أُنَاسٌ مِنَ الْقَتْلَى فَإِذَا رَجُلٌ عَلَى ثَدْيِهِ مِثْلُ سَبَلَةِ السِّنَّوْرِ قَالَ: فَكَبَّرَ عَلِيٌّ وَأَعْجَبَهُ ذَلِكَ وَالنَّاسُ، وَقَالَ أَبُو مُعَاوِيَةَ مَرَّةً: فَكَبَّرَ عَلِيٌّ وَكَبَّرَ النَّاسُ

1496. My father narrated to me (and said): Abū Muʻāwiyah narrated to us (and said): Al-Aʻmash narrated to us, from Zayd ibn Wahb who said: When it was the day of Nahar ʻAlī (*radiAllāhu ʻanhu*) cursed the Khawārij, and they did not stop (fighting the Muslims) until they were covered with arrows. So they were all

killed. Then ʻAlī (*radiAllāhu ʻanhu*) said: *"I did not lie, nor was I lied to. Find the man with the nipple."* So they searched for him and found him in a hole in the ground with dead people on top of him. He was a man with whiskers like a cat on his nipple. He said: So ʻAlī made *takbīr*, and the people and him were pleased with that (i.e. finding the man mentioned in the *hadīth*). And Abū Mu'āwiyah said one time: Then ʻAlī made *takbīr* and the people made *takbīr*.

1497 – حَدَّثَنِي عَبَّادُ بْنُ زِيَادِ بْنِ مُوسَى الْأَسَدِيُّ، نا شَرِيكٌ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ، عَنْ أَبِي مُوسَى، شَيْخٌ لَهُمْ شَهِدَ مَعَ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ عَلِيٌّ يَوْمَ النَّهْرَوَانِ " اطْلُبُوا ذَا الثُّدَيَّةِ فَطَلَبُوهُ فَلَمْ يَجِدُوهُ فَجَعَلَ يَعْرَقُ جَبِينُهُ وَيَقُولُ: وَاللَّهِ مَا كَذَبْتُ وَلَا كُذِبْتُ قَالَ: فَوُجِدَ فَاسْتُخْرِجَ مِنْ سَاقِيَةٍ مِنْ تَحْتِ الْقَتْلَى فَسَجَدَ سَجْدَةَ الشُّكْرِ "

1497. ʻAbbād ibn Ziyād ibn Mūsā Al-Asadī narrated to me (and said): Sharīk narrated to us, from Muhammad ibn Qays, from Abū Mūsā – an old man who witnessed (the battle) with ʻAlī (*radiAllāhu ʻanhu*) – who said: ʻAlī said on the day of Nahrawān: *"Find the man with the nipple."* But they did not find him. So he began to sweat on his forehead, and he said: *"I did not lie, nor was I lied to."* He said: Then he was found and he was taken out of a ditch underneath the dead. So he made a prostration of gratitude.

1498 – حَدَّثَنِي أَبِي، نا الْوَلِيدُ بْنُ الْقَاسِمِ الْهَمْدَانِيُّ، نا إِسْرَائِيلُ، نا إِبْرَاهِيمُ يَعْنِي ابْنَ عَبْدِ الْأَعْلَى، عَنْ طَارِقِ بْنِ زِيَادٍ، قَالَ: خَرَجْنَا مَعَ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ إِلَى الْخَوَارِجِ فَقَتَلَهُمْ ثُمَّ قَالَ: انْظُرُوا فَإِنَّ نَبِيَّ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: " سَيَخْرُجُ قَوْمٌ يَتَكَلَّمُونَ بِالْحَقِّ وَلَا يَجُوزُ حَلْقَهُمْ يَخْرُجُونَ مِنَ الْحَقِّ كَمَا يَخْرُجُ السَّهْمُ مِنَ الرَّمِيَّةِ سِيمَاهُمْ أَنَّ مِنْهُمْ رَجُلًا أَسْوَدَ مُخْدَجُ الْيَدِ فِي يَدِهِ شَعَرَاتٌ سُودٌ إِنْ كَانَ هُوَ فَقَدْ قَتَلْتُمْ شَرَّ النَّاسِ وَإِنْ لَمْ يَكُنْ هُوَ فَقَدْ قَتَلْتُمْ خَيْرَ النَّاسِ. فَبَكَيْنَا ثُمَّ قَالَ: اطْلُبُوا فَوَجَدْنَا الْمُخْدَجَ فَحَرَرْنَا سُجُودًا وَخَرَّ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ مَعَنَا سَاجِدًا غَيْرَ أَنَّهُ قَالَ: يَتَكَلَّمُونَ بِكَلِمَةِ الْحَقِّ "

1498. My father narrated to me (and said): Al-Walīd ibn Al-Qāsim Al-Hamadānī narrated to us (and said): Isrāīl narrated to us (and said): Ibrāhīm (i.e. ibn ʻAbdil-A'lā) narrated to us, from Tāriq ibn Zayd who said: We went out with ʻAlī (*radiAllāhu ʻanhu*) to (fight) the Khawārij. So he killed them and then he said: *"Look (around), for verily the Prophet of Allāh ﷺ said:* ***'A people will emerge who will utter the truth, but it will not reach beyond their throats. They exit from the truth just as an arrow exits a target. Their sign is that among them is a black man who has a defective hand. On his hand are black hairs.'*** *So if it is him, then you have verily killed the worst of people. And if it is not him, then you have verily killed the best of people."* So we cried. Then he said: *"Search."* So we found the (man with the) defective (hand), and we fell down in prostration and ʻAlī also prostrated with us. Except that he said: ***"They will say words of truth."***

1499 – حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ عَبْدُ الرَّحْمَنِ بْنُ الْعُرْيَانِ الْحَارِثِيُّ، نا الْأَزْرَقُ بْنُ قَيْسٍ، عَنْ رَجُلٍ مِنْ عَبْدِ الْقَيْسِ قَالَ: شَهِدْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ يَوْمَ قَتَلَ أَهْلَ النَّهْرَوَانِ قَالَ: قَالَ عَلِيٌّ حِينَ قُتِلُوا عَلَيَّ بِذِي الثُّدَيَّةِ أَوِ الْمُخْدَجِ ذَكَرَ شَيْئًا

مِنْ ذَلِكَ لَا أَحْفَظُهُ، قَالَ: فَطَلَبُوهُ فَإِذَا هُمْ بِحَبَشِيٍّ مِثْلِ الْبَعِيرِ فِي مَنْكِبِهِ مِثْلُ ثَدْيِ الْمَرْأَةِ عَلَيْهِ " قَالَ عَبْدُ الرَّحْمَنِ: أُرَاهُ قَالَ: شَعْرًا، فَلَوْ خَرَجَ رُوحُ إِنْسَانٍ مِنَ الْفَرَحِ لَخَرَجَ رُوحُ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ يَوْمَئِذٍ، قَالَ: صَدَقَ اللَّهُ وَرَسُولُهُ مَنْ حَدَّثَنِي مِنَ النَّاسِ أَنَّهُ رَآهُ قَبْلَ مَصْرَعِهِ هَذَا فَإِنَّهُ كَذَّابٌ

1499. ‘Ubayd-Allāh ibn ‘Umar Al-Qawārīrī ’Abdur-Rahmān ibn Al-’Uryān Al-Hārithī narrated to me (and said): Al-Azraq ibn Qays narrated to us, from a man from ‘Abdul-Qays who said: I witnessed ‘Alī (*radiAllāhu ‘anhu*) on the day where he killed the people of Nahrawān. He said: ‘Alī said when they were killed: *“I must find the man with the nipple or the defect (hand).”* He mentioned some of that which I do not remember. He (the narrator) said: So they searched for him and they found an Ethiopian man just like a camel (in color), who had something like the nipple of a woman on his shoulder, upon which there was – ‘Abdur-Rahmān said: I am assuming he said: hair – So if the soul of the human would depart the body due to happiness then the soul of ‘Alī (*radiAllāhu ‘anhu*) would verily depart that day. He said: *“Allāh and His Messenger have spoken the truth. If anyone from the people tells me that he saw him (i.e. the Ethiopian man) before this death of his, then he is verily a liar.”*

1500 – حَدَّثَنِي عَلِيُّ بْنُ حَكِيمٍ الْأَوْدِيُّ، أَنَا شَرِيكٌ، عَنْ عُثْمَانَ بْنِ أَبِي زُرْعَةَ، عَنْ زَيْدِ بْنِ وَهْبٍ، قَالَ: قَدِمَ عَلَى عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَوْمٌ مِنْ أَهْلِ الْبَصْرَةِ مِنَ الْخَوَارِجِ فِيهِمْ رَجُلٌ يُقَالُ لَهُ الْجَعْدُ بْنُ بَعْجَةَ فَقَالَ لَهُ: اتَّقِ اللَّهَ يَا عَلِيُّ فَإِنَّكَ مَيِّتٌ. فَقَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: «بَلْ مَقْتُولٌ قَتْلًا ضَرْبَةً عَلَى هَذَا يَخْضِبُ هَذِهِ، يَعْنِي لِحْيَتَهُ مِنْ رَأْسِهِ، عَهْدٌ مَعْهُودٌ وَقَضَاءٌ مَقْضِيٌّ وَقَدْ خَابَ مَنِ افْتَرَى» وَعَاتَبَهُ فِي لِبَاسِهِ فَقَالَ: مَا لَكُمْ وَلِلِبَاسِ هُوَ أَبْعَدُ مِنَ الْكِبْرِ وَأَجْدَرُ أَنْ يَقْتَدِيَ بِي الْمُسْلِمُ "

1500. ‘Alī ibn Hakim Al-Awdī narrated to me (and said): Sharīk narrated to us, from ‘Uthmān ibn Abī Zur’ah, from Zayd ibn Wahb who said: A group of people from Basrah from the Khawārij came to ‘Alī (*radiAllāhu ‘anhu*), and among them was a man called Al-Ja’d ibn Ba’jah. He said to him: *“Fear Allāh, O ‘Alī. For you will verily die.”* So ‘Alī (*radiAllāhu ‘anhu*) said: *“No, rather (I will be) killed. A strike which will color this* – meaning: his beard from his head – *a decree that has been decreed and a judgment that has beem judged. And verily the one who invents lies will fail.”* And he criticized him for his clothing and said: *“What is it with you and (not following me in) my clothing. It is further away from arrogance, and it is worthier that a Muslim takes me as an example.”*

1501 – حَدَّثَنِي أَبِي، نا يَزِيدُ بْنُ هَارُونَ، أَنَا هِشَامٌ، عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ، قَالَ: قَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ لِأَهْلِ النَّهْرَوَانِ: " فِيهِمْ رَجُلٌ مَثْدُونُ الْيَدِ أَوْ مُخْدَجُ الْيَدِ وَلَوْلَا أَنْ تَبْطَرُوا لَأَنْبَأْتُكُمْ بِمَا قَضَى اللَّهُ عَزَّ وَجَلَّ عَلَى لِسَانِ نَبِيِّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِمَنْ قَتَلَهُمْ قَالَ عُبَيْدَةُ: فَقُلْتُ لِعَلِيٍّ رَضِيَ اللَّهُ عَنْهُ: أَنْتَ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: «نَعَمْ وَرَبِّ الْكَعْبَةِ يَحْلِفُ عَلَيْهَا ثَلَاثًا»

1501. My father narrated to me (and said): Yazīd ibn Hārūn narrated to us (and said): Hishām narrated to us, from Muhammad, from ʻAbīdah who said: ʻAlī (*radiAllāhu ʻanhu*) said regarding the people of Nahrawān*: "Among them is a man with a fleshy hand or a defective hand. And if it was not for you becoming haughty, I would verily inform you about what Allāh – ʻazza wa jalla – has decreed upon the tongue of his Prophet ﷺ for whoever kills them."* ʻAbīdah said: So I said to ʻAlī (*radiAllāhu ʻanhu*): *"Did you hear this from the Messenger of Allāh ﷺ?"* He said: *"Yes, by the Lord of the Ka'bah."* And he swore on it three times.

1502 – حَدَّثَنِي أَبِي، نا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ عَاصِمٍ الْأَحْوَلِ، عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ، قَالَ: بَعَثَنِي عُمَرُ بْنُ عَبْدِ الْعَزِيزِ رَحِمَهُ اللَّهُ إِلَى الْخَوَارِجِ أُكَلِّمُهُمْ فَقُلْتُ لَهُمْ: «هَلْ تَدْرُونَ مَا عَلَامَتُكُمْ فِي وَلِيِّكُمُ الَّتِي إِذَا لَقِيَكُمْ بِهَا آمَنَ بِهَا عِنْدَكُمْ وَكَانَ بِهَا وَلِيَّكُمْ وَمَا عَلَامَتُكُمْ فِي عَدُوِّكُمُ الَّتِي إِذَا لَقِيَكُمْ بِهَا خَافَ بِهَا عِنْدَكُمْ وَكَانَ بِهَا عَدُوَّكُمْ قَالُوا مَا نَدْرِي مَا تَقُولُ» . قُلْتُ: " فَإِنَّ عَلَامَتَكُمْ عِنْدَ وَلِيِّكُمُ الَّتِي إِذَا لَقِيَكُمْ بِهَا آمَنَ بِهَا عِنْدَكُمْ وَكَانَ بِهَا وَلِيَّكُمْ أَنْ يَقُولَ: أَنَا نَصْرَانِيٌّ أَوْ يَهُودِيٌّ أَوْ مَجُوسِيٌّ وَعَلَامَتُكُمْ عِنْدَ عَدُوِّكُمُ الَّتِي إِذَا لَقِيَكُمْ بِهَا خَافَ بِهَا عِنْدَكُمْ وَكَانَ بِهَا عَدُوَّكُمْ أَنْ يَقُولَ أَنَا مُسْلِمٌ "

1502. My father narrated to me (and said): Yahyā ibn Zakariyyā ibn Abī Zāidah narrated to us, from ʻĀsim Al-Ahwal, from ʻAwn ibn ʻAbdullāh who said: 'Umar ibn ʻAbdul-ʻAzīz – *rahimahullāh* – sent me to the Khawārij in order to speak with them so I said: *"Do you know what the sign of your ally is that if he meets you with it then he is safe with you and he becomes your ally by it, and what the sign of your enemy is that if he meets you with it he fears you (regarding his life) and by it he becomes your enemy?"* They said: *"We don't know."* I said: *"Verily the sign of your ally which if he meets you with it he is safe with you and by it he becomes your ally, is him saying: I am a Christian or Jew or Majūsī. And the sign for you of your enemy which if he meets you with it he fears you (regarding his life) and by it he becomes your enemy is that he says: I am Muslim."*

1503 – حَدَّثَنِي وَهْبُ بْنُ بَقِيَّةَ الْوَاسِطِيُّ، نا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ مَيْسَرَةَ، قَالَ: قَالَ أَبُو جُحَيْفَةَ: إِنَّ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ حِينَ فَرَغَ مِنَ الْحَرُورِيَّةِ قَالَ: " إِنَّ فِيهِمْ رَجُلًا مُخْدَجُ الْيَدِ لَيْسَ فِي عَضُدِهِ عَظْمٌ فِي عَضُدِهِ حَلَمَةٌ كَحَلَمَةِ الثَّدْيِ عَلَيْهَا شَعَرَاتٌ طُوَالٌ عُقُفٌ فَالْتُمِسَ فَلَمْ يُوجَدْ ثُمَّ الْتُمِسْ فَلَمْ يُوجَدْ قَالَ: وَأَنَا فِيمَنْ يَلْتَمِسُ فَمَا رَأَيْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ جَزِعَ قَطُّ أَشَدَّ مِنْ جَزَعِهِ يَوْمَئِذٍ قَالُوا مَا نَجِدُهُ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ: مَا اسْمُ هَذَا الْمَكَانِ قَالُوا النَّهْرَوَانُ قَالَ: كَذَبْتُمْ إِنَّهُ لَفِيهِمْ فَالْتَمِسُوهُ قَالَ: فَثَوَّرْنَا الْقَتْلَى فَلَمْ نَجِدْهُ فَعُدْنَا إِلَيْهِ فَقُلْنَا: يَا أَمِيرَ الْمُؤْمِنِينَ مَا نَجِدُهُ فَسَأَلَ عَنِ الْمَكَانِ فَأُخْبِرَ فَقَالَ صَدَقَ اللَّهُ وَرَسُولُهُ وَكَذَبْتُمْ إِنَّهُ لَفِيهِمْ فَالْتَمِسُوهُ فَالْتَمَسْنَاهُ فَوَجَدْنَاهُ فِي سَاقِيَةٍ فَجِئْنَا بِهِ فَنَظَرْتُ إِلَى عَضُدِهِ لَيْسَ فِيهَا عَظْمٌ عَلَيْهَا حَلَمَةٌ كَحَلَمَةِ ثَدْيِ الْمَرْأَةِ عَلَيْهَا شَعَرَاتٌ طُوَالٌ عُقُفٌ

1503. Wahb ibn Baqiyyah Al-Wāsitī narrated to me (and said): Khālid ibn ʻAbdillāh narrated to us, from ʻAtā ibn As-Sāib, from Maysarah who said: Abū Juhayfah said: Verily when ʻAlī he was finished with (fighting) the Harūriyyah he said: *"Verily among them there is a man with a defect hand. In his limb there is no bone.*

On his limb there something resembling a (female) nipple, upon which there are long curvy hairs." So he was searched for but not found. The he was searched for (again) but not found. He said: And I was among those searching and I never saw ʻAlī being as afraid as I saw him being afraid on that day. They said: *"We cannot find him, O Amīr Al-Muminīn."* He said: *"What is the name of this place?"* They said: *"Nahrawān."* He said: *"You have lied. He is verily among them (i.e. the killed), so search for him."* So we stirred around the killed ones but we did not find him, so we returned to him and said: *"O Amīr Al-Muminīn, we cannot find him."* So he asked about the place and was told (its name again). Then he said: *"Allāh and His Messenger have spoken the truth and you have lied. He is verily among them so find him."* So we searched for him and we found him in a ditch. So we brought him and I looked at his limb. There was no bone in it and upon it was something resembling the nipple of a woman upon which there were long curvy hairs.

1504 – حَدَّثَنِي أَبِي، نا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، نا أَبِي، عَنْ أَبِي إِسْحَاقَ، حَدَّثَنِي أَبُو عُبَيْدَةَ بْنُ مُحَمَّدِ بْنِ عَمَّارِ بْنِ يَاسِرٍ، عَنْ مِقْسَمٍ أَبِي الْقَاسِمِ، مَوْلَى عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ قَالَ: خَرَجْتُ أَنَا وَتَلِيدُ بْنُ كِلَابٍ اللَّيْثِيُّ، حَتَّى أَتَيْنَا عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ وَهُوَ يَطُوفُ بِالْبَيْتِ مُعَلِّقًا نَعْلَيْهِ بِيَدِهِ فَقُلْنَا لَهُ: هَلْ حَضَرْتَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حِينَ كَلَّمَهُ التَّمِيمِيُّ يَوْمَ حُنَيْنٍ؟ قَالَ: نَعَمْ، أَقْبَلَ رَجُلٌ مِنْ بَنِي تَمِيمٍ يُقَالُ لَهُ ذِي الْخُوَيْصِرَةِ فَوَقَفَ عَلَى رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَعِظُ النَّاسَ فَقَالَ: يَا مُحَمَّدُ، قَدْ رَأَيْتُ مَا صَنَعْتَ فِي هَذَا الْيَوْمِ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «وَكَيْفَ رَأَيْتَ؟» قَالَ: لَمْ أَرَكَ عَدَلْتَ قَالَ: فَغَضِبَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ: " وَيْحَكَ إِنْ لَمْ يَكُنِ الْعَدْلُ عِنْدِي فَعِنْدَ مَنْ يَكُونُ؟ فَقَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: يَا رَسُولَ اللَّهِ، أَلَا نَقْتُلُهُ؟ قَالَ: «لَا، دَعُوهُ فَإِنَّهُ سَيَكُونُ لَهُ شِيعَةٌ يَتَعَمَّقُونَ فِي الدِّينِ حَتَّى يَخْرُجُوا مِنْهُ كَمَا يَخْرُجُ السَّهْمُ مِنَ الرَّمِيَّةِ فَيَنْظُرُ فِي النَّصْلِ فَلَا يُوجَدُ شَيْءٌ ثُمَّ فِي الْقَدَحِ فَلَا يُوجَدُ شَيْءٌ ثُمَّ فِي الْفُوقِ فَلَا يُوجَدُ شَيْءٌ سَبَقَ الْفَرْثَ وَالدَّمَ»

1504. My father narrated to me (and said): Ya'qūb ibn Ibrāhīm narrated to us (and said): My father narrated to us, from Abū Ishāq (who said): Abū ʻUbaydah ibn Muhammad ibn ʻAmmār ibn Yāsir narrated to me, from Miqsam Abū Al-Qāsim – the *mawlā* of ʻAbdullāh ibn Al-Hārith ibn Nawfal – who said: Me and Talīd ibn Kilāb Al-Laythī went out until we reached ʻAbdullāh ibn ʻAmr ibn Al-ʻĀs (*radiAllāhu ʻanhu*) while he was performing *tawāf* around the House with his sandals hanging from his hand. So we said to him: *"Were you present with the Messenger of Allāh ﷺ when At-Tamīmī spoke with him on the day of Hunayn?"* He said: *"Yes. A man who was called Dhūl-Khuwaysirah from Banū Tamīm approached and stood by the Messenger of Allāh ﷺ while he was preaching for the people. Then he said: 'O Muhammad, I have verily seen what you have done on this day.' So the Messenger of Allāh ﷺ said:* ***'And what did you see?'*** *He said: 'I saw that you were not just.' He said: So the Messenger of Allāh ﷺ became angry and said:* ***'Woe to you. If there is no justice with me then with who is the justice?'*** *Then ʻUmar ibn Al-Khattāb (radiAllāhu ʻanhu) said: 'O Messenger of Allāh, should I not kill him?' He said:* ***'No, leave him. For verily he***

will have a group of people who will go deeply into the religion until they leave from it just like an arrow leaves the target. Then he (the shooter) will look at the arrowhead but there will be nothing on it, then (he will look at) the shaft but there will be nothing on it, then he will look where the cord is tied and there will be nothing on it, and it was to fast for the stools and blood (to get stuck on it).'[108]"

1505 – حَدَّثَنِي أَبِي، نا يَعْقُوبُ، نا أَبِي، عَنِ ابْنِ إِسْحَاقَ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَلِيِّ بْنِ حُسَيْنٍ أَبُو جَعْفَرٍ، مِثْلَ حَدِيثِ أَبِي عُبَيْدَةَ وَسَمَّاهُ ذَا الْخُوَيْصِرَةِ

1505. My father narrated to me (and said): Ya'qūb narrated to us (and said): My father narrated to us, from Ibn Ishāq who said: Muhammad ibn 'Alī ibn Husayn Abū Ja'far narrated the same *hadīth* as Abū 'Ubaydah, and he named him Dhūl-Khuwaysirah.

1506 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، نا إِسْرَائِيلُ، عَنِ ابْنِ أَبِي إِسْحَاقَ، عَنْ رَجُلٍ، أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا لَمَّا بَلَغَهَا قَتْلُ الْمُخْدَجِ قَالَتْ: «لَقَدْ قُتِلَ شَيْطَانُ الرَّدْهَةِ» قَالَ: وَقَالَ سَعْدُ بْنُ أَبِي وَقَّاصٍ: «لَقَدْ قُتِلَ جَانُّ الرَّدْهَةِ»

1506. My father narrated to me (and said): Wakī' narrated to us (and said): Isrāīl narrated to us, from Ibn Abī Ishāq, from a man, that when the killing of the man with the defective hand reached 'Āishah (*radiAllāhu 'anhā*) she said: *"Verily shaytān ar-radhah was killed."* He said: And Sa'd ibn Abī Waqqās said: *"Verily jān ar-radhah was killed."*[109]

1507 – حَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، نا سُلَيْمَانُ بْنُ دَاوُدَ الْعَطَّارُ الْمَكِّيُّ، حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، قَالَ: خَرَجَ ابْنُ عُمَرَ مِنَ الْمَدِينَةِ يُرِيدُ الْحَجَّ فَقِيلَ لَهُ: إِنَّ الْحَرُورِيَّةَ قَدْ خَرَجَتْ. فَقَالَ: " أُشْهِدُكُمْ أَنِّي قَدْ جَعَلْتُهَا عُمْرَةً. فَلَمَّا انْتَهَى إِلَى الْبَيْدَاءِ قَالَ: إِنِّي أُشْهِدُكُمْ أَنِّي قَدْ كُنْتُ جَعَلْتُهَا عُمْرَةً وَإِنِّي قَدْ أَضَفْتُ إِلَيْهَا حَجَّةً "

1507. Abū Ar-Rabī'ah Az-Zahrānī narrated to me and said: Sulaymān ibn Dāwūd Al-'Attār Al-Makkī narrated to us (and said): Mūsā ibn 'Uqbah narrated to us, from Nāfi' who said: Ibn 'Umar went out from Al-Madīnah wanting to perform *Hajj*. Then it was said to him: *"Verily the Harūriyyah have verily emerged (or rebelled)."* So he said: *"I verily make you witnesses to that I have changed it to an 'Umrah."* Then when he reached Al-Bayda who said: *"I verily make you witnesses to that I changed it to an 'Umrah (before), and I have verily added a Hajj to it."*

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[108] The analogy of the arrow passing throug the target without there being any traces of stools or blood on any part of it, means that the there will be no traces left of Islām upon the Khawārij.

[109] There are different opinions regarding the meaning of the names mentioned here. Some say they are names for the man with the nipple himself, while others say it's a name for one of the helpers of Iblīs.

1508 – حَدَّثَنِي أَبِي، نا هَاشِمُ بْنُ الْقَاسِمِ، نا حِزَامُ بْنُ إِسْمَاعِيلَ الْعَامِرِيُّ، عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ، عَنْ يَسِيرَ بْنِ عَمْرٍو، قَالَ: دَخَلْتُ عَلَى سَهْلِ بْنِ حُنَيْفٍ بِالْمَدِينَةِ فَقُلْتُ: حَدِّثْنِي بِمَا، سَمِعْتَ مِنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي الْحَرُورِيَّةِ فَقَالَ: أُحَدِّثُكَ مَا سَمِعْتُ مِنَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي الْحَرُورِيَّةِ لَا أَزِيدُكَ عَلَيْهِ، سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَذْكُرُ " قَوْمًا يَخْرُجُونَ مِنْ هَا هُنَا وَأَشَارَ بِيَدِهِ نَحْوَ الْعِرَاقِ يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ حَنَاجِرَهُمْ يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ قَالَ: قُلْتُ هَلْ ذَكَرَ لَهُمْ عَلَامَةً قَالَ: هَذَا مَا سَمِعْتُهُ لَا أَزِيدُكَ "

1508. My father narrated to me (and said): Hāshim ibn Al-Qāsim narrated to us (and said): Hizām ibn Ismā'īl Al-'Āmirī narrated to us, from Abū Ishāq Ash-Shaybānī, from Yasīr ibn 'Amr who said: I entered upon Sahl ibn Hunayf in Al-Madīnah and said: *"Narrate to me what you have heard from the Messenger of Allāh ﷺ regarding the Harūriyyah."* So he said: *"I will narrate to you what I heard from the Messenger of Allāh ﷺ regarding the Harūriyyah, without adding anything. I heard the Messenger of Allāh ﷺ mention a people who will emerge from over there* – and he pointed with his hand towards 'Iraq –: ***'They will recite the Qurān but it will not reach beyond their throats. They will pass through the religion just as an arrow passes through a target.'"*** He said: I said: *"Did he mention any sign for them?"* He said: *"This is what I have heard. I will not add anything for you."*

1509 – حَدَّثَنِي أَبِي، نا أَبُو كَامِلٍ، نا حَمَّادٌ يَعْنِي ابْنَ سَلَمَةَ، عَنْ سَعِيدِ بْنِ جُمْهَانَ، قَالَ: " كَانَتِ الْخَوَارِجُ تَدْعُونِي حَتَّى كِدْتُ أَنْ أَدْخُلَ مَعَهُمْ فَرَأَتْ أُخْتُ أَبِي بِلَالٍ فِي النَّوْمِ أَنَّ أَبَا بِلَالٍ كَلْبٌ أَهْلَبُ أَسْوَدُ عَيْنَاهُ تَذْرِفَانِ قَالَ: فَقَالَتْ بِأَبِي أَنْتَ يَا أَبَا بِلَالٍ مَا شَأْنُكَ أَرَاكَ هَكَذَا؟ قَالَ: جُعِلْنَا بَعْدَكُمْ كِلَابَ النَّارِ، وَكَانَ أَبُو بِلَالٍ مِنْ رُءُوسِ الْخَوَارِجِ "

1509. My father narrated to me (and said): Abū Kāmil narrated to us (and said): Hammād (i.e. ibn Salamah) narrated to us, from Sa'īd ibn Jumhān who said: The Khawārij would invite me (to their religion) until I almost entered with them into it. Then the sister of Abū Bilāl saw Abū Bilal in a dream as a black hairy dog and his eyes were weeping. He said: So she said: *"May my father be sacrificed for you O Abū Bilal, what is your affair since I am seeing you like this (in my dream)?"* He said: *"After you, we were made the dogs of Hellfire."* And Abū Bilal was from the leaders of the Khawārij.

1510 – حَدَّثَنِي أَبِي، نا يَحْيَى بْنُ أَبِي زَائِدَةَ، عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، حَدَّثَنِي عَاصِمُ بْنُ شُمَيْخٍ الْغَيْلَانِيُّ، قَالَ: رَأَيْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ يُصَلِّي عِنْدَ الزَّوَالِ وَهُوَ مُعْتَمِدٌ عَلَى جَرِيدَةٍ إِذَا قَامَ اعْتَمَدَ عَلَيْهَا وَإِذَا رَكَعَ أَسْنَدَهَا إِلَى الْحَائِطِ وَإِذَا سَجَدَ اعْتَمَدَ عَلَيْهَا "

1510. My father narrated to me (and said): Yahyā ibn Abī Zāidah narrated to us, from 'Ikrimah ibn 'Ammār (who said): 'Āsim ibn Shumaykh Al-Ghaylānī narrated to me and said: *"I saw Abū Sa'īd Al-Khudrī (radiAllāhu 'anhu) praying at midday while he was leaning against a palm frond. When he got up he supported himself with it, and*

when he made rukū' he leaned it against the wall. And when he prostrated, he supported himself with it."[110]

1511 – حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ الْأَزْدِيُّ، نا دَيْلَمٌ أَبُو غَالِبٍ، عَنْ مَيْمُونٍ الْكُرْدِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «تَمْرُقُ مَارِقَةٌ فِي فِرْقَةٍ مِنَ الْمُسْلِمِينَ يَقْتُلُهَا أَوْلَى الطَّائِفَتَيْنِ بِالْحَقِّ»

1511. Hudbah ibn Khālid Al-Asdī narrated to us (and said): Daylam Abū Ghālib narrated to us, from Maymūn Al-Kurdī, from Abū 'Uthmān An-Nahdī, from Abū Sa'īd Al-Khudrī that the Messenger of Allāh ﷺ said: ***"The Māriqah***[111] ***will defect among a group of the Muslims, and the group which is closest to the truth of the two, will kill them."***

1512 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، نا عِكْرِمَةُ بْنُ عَمَّارٍ، عَنْ عَاصِمِ بْنِ شُمَيْخٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا حَلَفَ فِي الْيَمِينِ قَالَ: «وَالَّذِي نَفْسُ أَبِي الْقَاسِمِ بِيَدِهِ لَيَخْرُجَنَّ قَوْمٌ تَحْقِرُونَ أَعْمَالَكُمْ عِنْدَ أَعْمَالِهِمْ يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ» قَالُوا: فَهَلْ مِنْ عَلَامَةٍ يُعْرَفُونَ بِهَا؟ قَالَ: «فِيهِمْ رَجُلٌ ذُو ثُدَيَّةٍ مُحَلِّقِي رُءُوسِهِمْ» قَالَ: أَبُو سَعِيدٍ فَحَدَّثَنِي عِشْرُونَ أَوْ بِضْعٌ وَعِشْرُونَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّ عَلِيًّا وَلِيَ قَتْلَهُمْ قَالَ: فَرَأَيْتُ أَبَا سَعِيدٍ بَعْدَمَا كَبِرَ وَيَدَاهُ تَرْتَعِشَانِ يَقُولُ إِنَّ قِتَالَهُمْ عِنْدِي أَجَلُّ مِنْ قِتَالِ عِدَّتِهِمْ مِنَ التُّرْكِ "

1512. My father narrated to me (and said): Wakī' narrated to us (and said): 'Ikrimah ibn 'Ammār narrated to us, from 'Āsim ibn Shumaykh, from Abū Sa'īd Al-Khudrī (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ used to say when he would swear: ***"By the One in Whose Hand the soul of Abū Al-Qāsim is in, there will verily emerge some people where you will look down upon your deeds compared to their deeds. They will read the Qurān but it will not reach beyond their throats. They will pass through Al-Islām just like an arrow passes throw a target."*** They said: *"Is there then a sign by which they are known?"* He said: ***"Among them is a man with a nipple, and they shave their heads."*** Abū Sa'īd said: *"Twenty or twenty-odd of the Companions of the Messenger of Allāh ﷺ narrated to me that 'Alī was the one who killed them."* He said: And I saw Abū Sa'īd – after he became old and his hands were shaking – saying: *"Verily fighting them for me is nobler than fighting the same amount of the Turks."*

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[110] The intention behind putting this narration here is that the author wanted to clarify that Abū Sa'īd Al-Khudrī (*radiAllāhu 'anhu*) is one of the narrators of the *ahādīth* regarding the Khawārij. And he verily lived a long life until he met them and he witnessed the battle with them along with 'Alī (*radiAllāhu 'anhu*) as this has gone forth.

[111] *Māriqah* can be translated as defectors, rebels or those passing through.

1513 – حَدَّثَنِي أَبِي، نا إِسْحَاقُ بْنُ يُوسُفَ يَعْنِي الْأَزْرَقَ، عَنِ الْأَعْمَشِ، عَنِ ابْنِ أَبِي أَوْفَى، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «الْخَوَارِجُ هُمْ كِلَابُ النَّارِ»

1513. My father narrated to me (and sais): Ishāq ibn Yūsuf (i.e. Al-Azraq) narrated to us, from Al-A'mash, from Ibn Abī Awfā who said: I heard the Messenger of Allāh ﷺ say: ***"The Khawārij are the dogs of Hellfire."***

1514 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّزَّاقِ، نا مَعْمَرٌ، عَنْ عَلِيِّ بْنِ زَيْدِ بْنِ جُدْعَانَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، أَوْ قَالَ: سَمِعْتُ، أَنَا أَبُو سَعِيدٍ الْخُدْرِيُّ، يُحَدِّثُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «لَا تَقُومُ السَّاعَةُ حَتَّى تَقْتَتِلَ فِئَتَانِ عَظِيمَتَانِ دَعْوَاهُمَا فِي الدِّينِ وَاحِدَةٌ تَمْرُقُ بَيْنَهُمَا مَارِقَةٌ يَقْتُلُهَا أَوْلَاهُمَا بِالْحَقِّ»

1514. My father narrated to me (and said): 'Abdur-Razzāq narrated to us, from 'Alī ibn Zayd ibn Jud'ān, from Abū Nadrah, from Abū Sa'īd, or he said: I heard Abū Sa'īd Al-Khudrī narrate that he heard the Messenger of Allāh ﷺ say: ***"The hour will not be established until two major groups among the Muslims will fight each other. Their call in the religion is the same. Among them defectors will emerge and the one of the two who is closest to the truth will kill them."***

1515 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، حَدَّثَنِي سُوَيْدُ بْنُ عُبَيْدٍ الْعِجْلِيُّ، عَنْ أَبِي مُؤْمِنٍ الْوَائِلِيِّ ، قَالَ: شَهِدْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ حِينَ فَرَغَ مِنْ قِتَالِهِمْ قَالَ: «انْظُرُوا فَإِنَّ فِيهِمْ رَجُلًا مُخْدَجَ الْيَدِ» فَطَلَبُوهُ فَلَمْ يَجِدُوهُ فَقَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: " مَا كَذَبْتُ وَلَا كُذِبْتُ قَالَ: فَقَامَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ فَأَخْرَجَهُ مِنْ تَحْتِ سَاقِيَةٍ فَخَرَّ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ سَاجِدًا "

1515. My father narrated to me (and said): Wakī' narrated to us (and said): Suwayd ibn 'Ubayd Al-'Ijlī narrated to me, from Abū Mumin Al-Wāilī who said: I witnessed 'Alī (*radiAllāhu 'anhu*) when he was finished with fighting them. He said: *"Look (around), for verily among them is a man with a defective hand."* So they searched for him but did not find him. So 'Alī (*radiAllāhu 'anhu*) said: *"I did not lie, nor was I lied to."* He said: So 'Alī (*radiAllāhu 'anhu*) got up and brought him out from beneath a ditch. Then 'Alī (*radiAllāhu 'anhu*) fell down in prostration.

1516 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، نا بَسَّامٌ، عَنْ أَبِي الطُّفَيْلِ، قَالَ: سَأَلَ ابْنُ الْكَوَّاءِ عَلِيًّا عَنِ الْأَخْسَرِينَ أَعْمَالًا قَالَ: «مِنْهُمْ أَهْلُ حَرُورَاءَ»

1516. My father narrated to me (and said): Wakī' narrated to us (and said): Bassām narrated to us, from Abū At-Tufayl who said: Ibn Al-Kawwā asked 'Alī about the greatest losers with regard to their deeds. He said: *"Among them are the people of Harūrā (i.e. the Khawārij)."*

1517 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، نا حَسَنٌ يَعْنِي ابْنَ صَالِحٍ، عَنْ أَبِي نَعَامَةَ الْأَسَدِيِّ، عَنْ خَالٍ لَهُ قَالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: «إِنَّ نَجْدَةَ وَأَصْحَابَهُ عَرَضُوا لِعِيرٍ لَنَا وَلَوْ كُنْتُ فِيهِمْ لَجَاهَدْتُهُمْ»

1517. My father narrated to me (and said): Wakī' narrated to us (and said): Hasan (i.e. ibn Sālih) narrated to us, from Abū Na'āmah Al-Asadī, from an uncle of his who said: I heard Ibn 'Umar (radiAllāhu 'anhu) say: *"Verily Najdah*[112] *and his companions presented themselves to one of our caravans. And if I had been with them I would have fought them."*

1518 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّزَّاقِ، أَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، قَالَ: أُخْبِرَ ابْنُ عُمَرَ، أَنَّ نَجْدَةَ لَاقِيَهُ فَحَلَّ شَرْجَ سَيْفِهِ فَأَشْرَجْتُهُ ثُمَّ مَرَّ بِهِ فَحَلَّهُ أَيْضًا فَأَشْرَجْتُهُ ثُمَّ مَرَّ بِهِ الثَّالِثَةَ فَقَالَ: «مَنْ أَشْرَجَ هَذَا، كَأَنَّهُ لَيْسَ فِي أَنْفُسِكُمْ مَا فِي أَنْفُسِنَا؟»

1518. My father narrated to me (and said): 'Abdur-Razzāq narrated to us (and said): Ma'mar narrated to us, from Ayyūb, from Nāfi' who said: Ibn 'Umar was informed that Najdah was coming to meet him. So he dismantled his sword. So I assembled it. Then he passed by it again and dismantled it once more. So I assembled it (again). Then he passed it by for the third time and said: *"Who has assembled this? It is as if you do not have in yourselves what we have in ourselves."*[113]

1519 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، نا عُثْمَانُ بْنُ الشَّحَّامِ أَبُو سَلَمَةَ، حَدَّثَنِي مُسْلِمُ بْنُ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «سَيَخْرُجُ قَوْمٌ أَحِدَّاءُ أَشِدَّاءُ ذَلِقَةٌ أَلْسِنَتُهُمْ بِالْقُرْآنِ يَقْرَءُونَهُ لَا يُجَاوِزُ تَرَاقِيَهُمْ إِذَا لَقِيتُمُوهُمْ فَاقْتُلُوهُمْ فَإِنَّهُ يُؤْجَرُ قَاتِلُهُمْ»

1519. My father narrated to me (and said): Wakī' narrated to us (and said): 'Uthmān ibn Ash-Shahhām Abū Salamah narrated to us (and said): Muslim ibn Abī Bakrah narrated to us, from his father who said: The Messenger of Allāh ﷺ said: ***"A people will emerge who are armed and severe. Their tongues will be eloquent in the Qurān. They will recite it but it will not reach beyond their throats. If you meet them then kill them, for verily the one who kills them is rewarded (for doing so)."***

1520 – حَدَّثَنِي أَبِي، نا بَهْزٌ، وَعَفَّانُ، قَالَا: نا حَمَّادٌ يَعْنِي ابْنَ سَلَمَةَ، نا سَعِيدُ بْنُ جُمْهَانَ، قَالَ: كُنَّا مَعَ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى نُقَاتِلُ الْخَوَارِجَ وَقَدْ لَحِقَ غُلَامٌ لِابْنِ أَبِي أَوْفَى بِالْخَوَارِجِ فَنَادَيْنَاهُ يَا فَيْرُوزُ هَذَا ابْنُ أَبِي أَوْفَى فَقَالَ: نِعْمَ الرَّجُلُ لَوْ هَاجَرَ قَالَ: «مَا يَقُولُ عَدُوُّ اللَّهِ» يَقُولُ: نِعْمَ الرَّجُلُ لَوْ هَاجَرَ فَقَالَ «أَهِجْرَةٌ بَعْدَ هِجْرَتِي مَعَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ» قَالَ: بَهْزٌ فِي حَدِيثِهِ: يُرَدِّدُهَا ثَلَاثًا، سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «طُوبَى لِمَنْ قَتَلَهُمْ» فَقَالَ عَفَّانُ وَيُونُسُ: «لِمَنْ قَتَلَهُمْ وَقَتَلُوهُ» ثَلَاثًا "

1520. My father narrated to me (and said): Bahz and 'Affān (both) narrated to us and said: Hammād (i.e. ibn Salamah) narrated to us (and said): Sa'īd ibn Jumhān narrated to us and said: We were with 'Abdullāh ibn Abī Awfā fighting the

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[112] Najdah ibn 'Āmir Al-Hanafī, one of the leaders of the Khawārij.

[113] Ibn 'Umar (*radiAllāhu 'anhu*) means: It is as if you see it as something insignificant to fight during times of *fitnah* and spilling the blood, while we do not take this lightly.

Khawārij, and verily had one boy belonging to Ibn Abī Awfā joined the Khawārij. So we called him (saying): *"O Fayrūz, here is Ibn Abī Awfā."* So he said: *"What a good man, if only he emigrated (to us)."* He said: *"What is the enemy of Allāh saying."* They said: He is saying: *"What a good man, if only he emigrated (to us)."* So he said: *"An emigration after my emigration with the Messenger of Allāh ﷺ?* – Bahz said in his *hadīth*: And he repeated it three times – *I heard the Messenger of Allāh ﷺ say:* ***'Glad tidings to those who kill them.'"*** So 'Affān and Yūnus said: ***"To those who kill them and are killed by them."*** Three times.

1521 – حَدَّثَنِي أَبِي، نا رَوْحُ بْنُ عُبَادَةَ، نا عُثْمَانُ الشَّحَّامُ، نا مُسْلِمُ بْنُ أَبِي بَكْرَةَ وَسَأَلْتُهُ: هَلْ سَمِعْتَ فِيَ الْخَوَارِجِ، شَيْئًا؟ فَقَالَ سَمِعْتُ وَالِدِيَ أَبَا بَكْرَةَ، يَقُولُ: عَنْ نَبِيِّ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «أَلَا إِنَّهُ سَيَخْرُجُ مِنْ أُمَّتِي أَقْوَامٌ أَشِدَّاءُ أَحِدَّاءُ ذَلِيقَةٌ أَلْسِنَتُهُمْ بِالْقُرْآنِ لَا يُجَاوِزُ تَرَاقِيَهُمْ ، أَلَا فَإِذَا رَأَيْتُمُوهُمْ فَأَنِيمُوهُمْ ثُمَّ إِذَا رَأَيْتُمُوهُمْ فَأَنِيمُوهُمْ فَالْمَأْجُورُ قَاتِلُهُمْ»

1521. My father narrated to me (and said): Rawh ibn 'Ubādah narrated to us (and said): 'Uthmān ibn Ash-Shahhām narrated to us (and said): Muslim ibn Abī Bakrah narrated to us, and I asked him: *"Did you hear anything about the Khawārij."* So he said: I heard my father say: From the Prophet ﷺ: ***"A people will emerge who are severe and armed. Their tongues will be eloquent in the Qurān. They will recite it but it will not reach beyond their throats. Verily, if you see them then kill them. Then again, if you see them then kill them. Because the one who fights against them is rewarded."***

1522 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، نا إِسْرَائِيلُ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْأَعْلَى، عَنْ زِيَادِ بْنِ طَارِقٍ، قَالَ: «رَأَيْتُ عَلِيًّا حِينَ أَخْرَجَ الْمُخْدَجَ عَلَى يَدِهِ ثَلَاثَ شَعَرَاتٍ خَرَّ سَاجِدًا» قَالَ عَبْدُ اللَّهِ: إِنَّمَا هُوَ طَارِقُ بْنُ زِيَادٍ وَلَكِنْ كَذَا قَالَ وَكِيعٌ

1522. My father narrated to me (and said): Wakī' narrated to us (and said): Isrāīl narrated to us, from Ibrāhīm ibn 'Abdil-A'lā, from Ziyād ibn Tāriq who said*: "I saw 'Alī fall down in prostation when he brought out the man with the defective hand. Upon his hand there were three hairs."* 'Abdullāh said: It is verily Tāriq ibn Ziyād, but Wakī' said as such (i.e. Ziyād ibn Tāriq).

1523 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، حَدَّثَنِي سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ الْهَمَذَانِيِّ، عَنْ شَيْخٍ لَهُمْ يُكْنَى أَبَا مُوسَى قَالَ: «رَأَيْتُ عَلِيًّا سَجَدَ حِينَ أُتِيَ بِالْمُخْدَجِ»

1523. My father narrated to me (and said): Wakī' narrated to us (and said): Sufyān narrated to me, from Muhammad ibn Qays Al-Hamadhānī, from a *shaykh* of theirs called Abū Mūsā, who said: *"I saw 'Alī prostrating when the man with the defective hand was brought to him."*

1524 – حَدَّثَنِي أَبِي، نا يَزِيدُ بْنُ هَارُونَ، نا حَمَّادُ بْنُ سَلَمَةَ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ، عَنْ كَعْبٍ، قَالَ: «الَّذِي يَقْتُلُهُ الْخَوَارِجُ لَهُ عَشْرَةُ أَنْوَارٍ فُضِلَ ثَمَانِيَةَ أَنْوَارٍ عَلَى غَيْرِهِ مِنَ الشُّهَدَاءِ»

1524. My father narrated to me (and said): Yazīd ibn Hārūn narrated to us (and said): Hammād ibn Salamah narrated to us, from Abū 'Imrān Al-Jawnī, from 'Abdullāh ibn Rabāh, from Ka'b who said: *"The one who is killed by the Khawārij will have ten lights. He will have eight lights more than other than him among the martyrs."*

1525 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، نا ابْنُ أَبِي خَالِدٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، قَالَ: ذُكِرَ عِنْدَهُ الْخَوَارِجُ فَقَالَ: «هُمْ قَوْمٌ زَاغُوا فَأَزَاغَ اللَّهُ قُلُوبَهُمْ»

1525. My father narrated to me (and said): Wakī' narrated to us (and said): Ibn Abī Khālid narrated to us, from Mus'ab ibn Sa'd, from his father who said that the Khawārij was mentioned in front of him so he said: *"They are a people who deviated, so Allāh made their hearts deviate."*

1526 – حَدَّثَنِي أَبِي، نا حَمَّادُ بْنُ مَسْعَدَةَ، عَنْ يَزِيدَ يَعْنِي ابْنَ أَبِي عُبَيْدٍ، قَالَ: لَمَّا ظَهَرَ نَجْدَةُ الْحَرُورِيُّ أَخَذَ الصَّدَقَاتِ قِيلَ لِسَلَمَةَ أَلَا تُبَاعِدُ مِنْهُمْ؟ قَالَ: فَقَالَ: «وَاللَّهِ لَا أُبَايِعُهُ وَلَا اتَّبِعُهُ أَبَدًا» قَالَ: «وَدَفَعَ صَدَقَتَهُ إِلَيْهِمْ»

1526. My father narrated to me (and said): Hammād ibn Mas'adah narrated to us, from Yazīd (i.e. ibn Abī 'Ubayd) who said: When Najdah Al-Harūrī emerged he took the *sadaqāt* (i.e. gathered the *zakāt* from the people). It was said to Salamah: *"Do you not keep away from them?"* He said: So he said: *"By Allāh I will never pledge allegiance to him nor follow him (in his religion)."* He said: And then he (i.e. Salamah) gave his *sadaqah* to them.

1527 – حَدَّثَنِي أَبِي، نا عَفَّانُ، نا جُوَيْرِيَةُ بْنُ أَسْمَاءَ، قَالَ: زَعَمَ نَافِعٌ أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ كَانَ «يَرَى قِتَالَ الْحَرُورِيَّةِ حَقًّا وَاجِبًا عَلَى الْمُسْلِمِينَ»

1527. My father narrated to me (and said): 'Affān narrated to us (and said): Juwayriyyah ibn Asmā narrated to us and said: *"Nāfi' claimed that Ibn 'Umar (radiAllāhu 'anhu) used to consider fighting the Haruriyyah as an obligatory right upon the Muslims."*

1528 – حَدَّثَنِي أَبِي، نا مُحَمَّدُ بْنُ بِشْرٍ، نا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ «أَرَادَ أَنْ يُقَاتِلَ نَجْدَةَ حِينَ أَتَى الْمَدِينَةَ يُغِيرُ عَلَى ذَرَارِيِّهِمْ» فَقِيلَ لَهُ: إِنَّ النَّاسَ لَا يُبَايِعُونَكَ عَلَى هَذَا قَالَ: «فَتَرَكَهُ»

1528. My father narrated to me (and said): Muhammad ibn Bishr narrated to us (and said): 'Ubayd-Allāh narrated to us, from Nāfi', that Ibn 'Umar wanted to fight Najdah when he came to Al-Madīnah attacking their offspring. So it was said to him: *"Verily the people will not pledge alliegiance to you in that."* He said: So he left it.

1529 – حَدَّثَنِي أَبِي، نا مَحْبُوبُ بْنُ الْحَسَنِ، نا خَالِدٌ يَعْنِي الْحَذَّاءَ، عَنْ أَبِي إِيَاسٍ مُعَاوِيَةَ بْنِ قُرَّةَ قَالَ: «حَرُورِيٌّ مُحْكَمٌ فَخَرَجَ إِلَيْهِ نَاسٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنْ مُزَيْنَةَ بِأَسْيَافِهِمْ مِنْهُمْ عَائِذُ بْنُ عَمْرٍو»

1529. My father narrated to me (and said): Mahbūb ibn Al-Hasan narrated to us (and said): Khālid (i.e. Al-Hadhdhā) narrated to us, from Abū Iyyās Mu'āwiyah ibn Qurrah who said: *"A harūrī muhakkim*[114] *emerged, so some people from the companions of the Messenger of Allāh ﷺ from Muzaynah went out with their swords. Among them was 'Āidh ibn 'Amr."*

1530 – حَدَّثَنِي أَبِي، نا عَفَّانُ، نا يَزِيدُ بْنُ زُرَيْعٍ، نا خَالِدٌ الْحَذَّاءُ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ «خَرَجَ مُحَكِّمٌ فِي زَمَانِ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَخَرَجَ عَلَيْهِ بِالسَّيْفِ رَهْطٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنْهُمْ عَائِذُ بْنُ عَمْرٍو»

1530. My father narrated to me (and said): 'Affan narrated to us (and said): Yazīd ibn Zuray' narrated to us (and said): Khālid Al-Hadhdha narrated to us, from Mu'awiyah ibn Qurrah (who said): *"A muhakkim emerged in the time of the companions of the Messenger of Allāh ﷺ. So a group from the companions of the Messenger of Allāh ﷺ went out with their swords. Among them was 'Āidh ibn 'Amr."*

1531 – حَدَّثَنِي أَبِي، نا عَفَّانُ، نا سَلَّامٌ أَبُو الْمُنْذِرِ، عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، قَالَ: " خَرَجَ خَارِجِيٌّ بِالْكُوفَةِ فَقِيلَ: يَا أَبَا وَائِلٍ، هَذَا خَارِجِيٌّ خَرَجَ فَقُتِلَ قَالَ: «وَاللَّهِ مَا أَعَزَّ هَذَا اللَّهُ مِنْ دِينٍ وَلَا دَفَعَ عَنْ مَظْلُومٍ هَذَا وَأَبِيكَ الْخَيْرُ»

1531. My father narrated to me (and said): 'Affān narrated to us (and said): Sallām Abū Al-Mundhir narrated to us, from 'Āsim ibn Bahdalah who said: A *khārijī* emerged in Kūfah, so it was said: *"O Abū Wāil, this khārijī rebelled so he was killed."* He said: *"By Allāh, Allāh did not strengthen him in religion (due to that), nor has he protected someone oppressed. And the goodness of your father."*

1532 – حَدَّثَنِي أَبِي، نا أَبُو كَامِلٍ مُظَفَّرُ بْنُ مُدْرِكٍ، نا حَمَّادُ بْنُ سَلَمَةَ، عَنِ الْأَزْرَقِ بْنِ قَيْسٍ، قَالَ: «كُنَّا بِالْأَهْوَازِ نُقَاتِلُ الْخَوَارِجَ وَفِينَا أَبُو بَرْزَةَ الْأَسْلَمِيُّ فَجَاءَ إِلَى نَهْرٍ فَتَوَضَّأَ ثُمَّ قَامَ يُصَلِّي»

1532. My father narrated to me (and said): Abū Kāmil Mudhaffar ibn Mudrak narrated to us (and said): Hammād ibn Salamah narrated to us, from Al-Azraq ibn Qays who said: *"We were in Al-Ahwāz fighting the Khawārij and among us were Abū Barzah Al-Aslamī*[115]*. Then he came to a river so he performed ablution and prayed."*

1533 – حَدَّثَنِي أَبِي، نا يَزِيدُ بْنُ هَارُونَ، نا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ أَبِي الْعَبَّاسِ مَوْلَى بَنِي الدِّيلِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: ذُكِرَ عَنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَوْمٌ يَجْتَهِدُونَ فِي الْعِبَادَةِ اجْتِهَادًا شَدِيدًا فَقَالَ: «تِلْكَ ضَرَاوَةُ الْإِسْلَامِ وَشِرَّتُهُ وَلِكُلِّ شِرَّةٍ فَتْرَةٌ فَمَنْ كَانَتْ فَتْرَتُهُ إِلَى الِاقْتِصَادِ فَلَأْمٌ مَا هُوَ وَمَنْ كَانَتْ فَتْرَتُهُ إِلَى غَيْرِ ذَلِكَ فَأُولَئِكَ هُمُ الْهَالِكُونَ»

1533. My father narrated to me (and said): Yazīd ibn Hārūn narrated to us (and said): Muhammad ibn Ishāq narrated to us, from Abū Az-Zubayr, from Abū Al-

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[114] *Muhakkim* in this context refers to those among the Khawārij who said: Legislation belongs only to Allāh, but understood and used the verse wrongly to argue for their deviated beliefs.

[115] Abū Barzah Al-Aslamī (*radiAllāhu 'anhu*) was one of the companions of the Messenger of Allāh ﷺ.

‘Abbās – the *mawlā* of Banu Ad-Dīl – from ‘Abdullāh ibn ‘Amr who said: A people who would strive extremely in performing acts of worship was mentioned to the Messenger of Allāh ﷺ, so he said: ***“Those are the impatient ones of Al-Islām and its eager ones. And everything eager has its calming. So whoever calms down to what is moderate, then he has corrected himself. And whoever calms down to something other than that, then those are the destroyed ones.”***

1534 – حَدَّثَنِي أَبِي، نا هُشَيْمٌ، نا حُصَيْنٌ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ سَعْدٍ، فِي قَوْلِهِ عَزَّ وَجَلَّ {يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا} [الكهف: 104] قَالَ: قُلْتُ لَهُ أَهُمُ الْخَوَارِجُ؟ قَالَ: «لَا، وَلَكِنَّهُمْ أَصْحَابُ الصَّوَامِعِ وَالْخَوَارِجُ الَّذِينَ زَاغُوا فَأَزَاغَ اللَّهُ قُلُوبَهُمْ»

1534. My father narrated to me (and said): Hushaym narrated to us (and said): Husayn narrated to us, from Mus’ab ibn Sa’d, from Sa’d regarding His – *‘azza wa jalla* – Words:

﴿ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴾

“They think that they are doing good.” (Al-Kahf 18:104)

He said: I said to him: *“Are those the Khawārij?”* He said: *“No. Rather, they are the companions of the monestaries and the Khawārij; those who deviated so Allāh made their hearts deviate.”*

1535 – حَدَّثَنِي أَبِي، نا هُشَيْمٌ، أَنَا الْعَوَّامُ، حَدَّثَنَا أَبُو غَالِبٍ، عَنْ أَبِي أُمَامَةَ، {" زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ} [الصف: 5] ، قَالَ: هُمُ الْخَوَارِجُ "

1535. My father narrated to me (and said): Hushaym narrated to us (and said): Al-‘Awwām narrated to us (and said): Abū Ghālib narrated to us, from Abū Umāmah (regarding the verse):

﴿ زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ ﴾

“They deviated (so) **Allāh made their hearts deviate.”** (As-Saff 61:5)

He said: “*They are the Khawārij.”*

1536 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، نا الْأَعْمَشُ، عَنْ أَبِي إِسْحَاقَ، عَنْ حُصَيْنٍ، وَكَانَ صَاحِبَ شُرْطَةِ عَلِيٍّ قَالَ: قَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: «قَاتَلَهُمُ اللَّهُ أَيَّ حَدِيثٍ شَانُوا» ، يَعْنِي الْخَوَارِجَ

1536. My father narrated to me (and said): Wakī’ narrated to us (and said): Al-A’mash narrated to us, from Abū Ishāq, from Husayn – and he was from the police of ‘Alī – who said: ‘Alī (*radiAllāhu ‘anhu*) said: *“May Allāh kill them. Which hadīth (or message) did they discredit.”*

1537 – حَدَّثَنِي أَبِي، نا ابْنُ نُمَيْرٍ، أَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، قَالَ ": لَمَّا سَمِعَ ابْنُ عُمَرَ بِنَجْدَةَ قَدْ أَقْبَلَ وَأَنَّهُ يُرِيدُ الْمَدِينَةَ وَأَنَّهُ يَسْبِي النِّسَاءَ وَيَقْتُلُ الْوِلْدَانَ قَالَ: إِذًا لَا نَدَعُهُ وَذَاكَ وَهَمَّ بِقِتَالِهِ وَحَرَّضَ النَّاسَ فَقِيلَ لَهُ: إِنَّ النَّاسَ لَا يُقَاتِلُونَ مَعَكَ وَنَخَافُ أَنْ تُتْرَكَ وَحْدَكَ فَتُقْتَلَ، فَتَرَكَهُ "

1537. My father narrated to me (and said): Ibn Numayr narrated to us (and said): ‘Ubayd-Allāh narrated to us, from Nāfi’ who said: When Ibn ‘Umar heard about Najdah approaching and that he was intending to reach Al-Madīnah and that he was taking women as captives and killing the children, he said: *“No we will not let him do that.”* And he intended to fight him and he encouraged the people (to follow him in that). Then it was said to him: *“Verily the people will not fight alongside with you, and we fear that you will be left alone and be killed.”* So he left it.

1538 – حَدَّثَنِي أَبِي، نا أَبُو بَكْرِ بْنُ عَيَّاشٍ، قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، قَالَ: «خَرَجَ خَوَارِجُ فَخَرَجَ إِلَيْهِمْ فَقَتَلُوهُ»

1538. My father narrated to me (and said): Abū Bakr ibn ‘Ayyāsh narrated to us and said: I heard Abū Ishāq say regarding Abū Al-Ahwas: *“The Khawārij rebelled, so he went out to them (and fought them), so they killed him.”*

1539 – حَدَّثَنِي أَبِي، نا يَحْيَى بْنُ زَكَرِيَّا يَعْنِي ابْنَ أَبِي زَائِدَةَ، أَخْبَرَنِي عَبْدُ الْمَلِكِ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، «أَنَّ عَلِيًّا أَخْرَجَهُ إِلَى الْخَوَارِجِ فَكَلَّمَهُمْ فَفَرَّقَ بَيْنَهُمْ فَقَالَتِ الْخَوَارِجُ بَلْ هُمْ قَوْمٌ خَصِمُونَ»

1539. My father narrated to me (and said): Yahyā ibn Zakariyyā (i.e. ibn Abī Zāidah) narrated to us (and said): ‘Abdil-Malik informed me, from ‘Atā, from Ibn ‘Abbās that ‘Alī brought him out to the Khawārij. So he spoke with them and separated between them. Then the Khawārij said:

﴿ بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴾

“Rather, they are a disputing people.” (Az-Zukhruf 43:58)

1540 – حَدَّثَنِي أَبِي، نا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، أَخْبَرَنِي عَاصِمٌ الْأَحْوَلُ، عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ، «أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ أَخْرَجَهُ إِلَى الْخَوَارِجِ فَكَلَّمَهُمْ»

1540. My father narrated to me (and said): Yahyā ibn Zakariyyā ibn Abī Zāidah narrated to us (and said): ‘Āsim Al-Ahwal informed me, from ‘Awn ibn ‘Abdillāh that ‘Umar ibn ‘Abdil-‘Azīz brought him out to the Khawārij and he spoke with them.

1541 – حَدَّثَنِي أَبِي، نا يَزِيدُ بْنُ هَارُونَ، نا هِشَامُ بْنُ حَسَّانَ، حَدَّثَنِي أَبُو الْوَضِيءِ الْقَيْسِيُّ، قَالَ: كُنْتُ فِي أَصْحَابِ عَلِيٍّ لَمَّا فَرَغَ مِنْ أَهْلِ النَّهَرِ قَالَ: " اطْلُبُوا فِيهِمْ ذَا الثُّدَيَّةِ قَالَ: فَطَلَبُوهُ فَلَمْ يَجِدُوهُ فَأَتَوْهُ فَقَالُوا: لَمْ نَجِدْهُ. قَالَ: اطْلُبُوهُ فَإِنَّهُ فِيهِمْ قَالَ: فَطَلَبُوهُ فَوَجَدُوهُ فَأُتِيَ بِهِ، فَإِنِّي لَأَنْظُرُ إِلَيْهِ وَلَهُ فِي أَحَدِ مَنْكِبَيْهِ مِثْلُ ثَدْيِ الْمَرْأَةِ لَيْسَ لَهُ يَدٌ غَيْرُهَا عَلَيْهَا شَعَرَاتٌ "

1541. My father narrated to me (and said): Yazīd ibn Hārūn narrated to us (and said): Hishām ibn Hassān narrated to us (and said): Abū Al-Wadī Al-Qaysī narrated to me and said: I was among the companions of ʻAlī when he finished (fighting) with the people of Nahar. He said: *"Look among them for the man with the nipple."* But they did not find him, so they came to him and said: *"We cannot find him."* He said: *"Search for him, for he is verily among them."* He said: So they searched after him and found. Then he was brought to him. And I verily looked at him, and on one of his shoulders he had something resembling the nipple of a woman. There was no hand other than it (i.e. the nipple) and there were hairs on it.

1542 – حَدَّثَنِي أَبِي، نا وَكِيعٌ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ أَبِي غَالِبٍ، عَنْ أَبِي أُمَامَةَ، إِنَّهُ رَأَى رُءُوسًا مَنْصُوبَةً عَلَى دَرَجِ مَسْجِدِ دِمَشْقَ فَقَالَ أَبُو أُمَامَةَ: «كِلَابُ النَّارِ» ثَلَاثًا «شَرُّ قَتْلَى تَحْتَ أَدِيمِ السَّمَاءِ خَيْرُ قَتْلَى مَنْ قَتَلُوهُ» ثُمَّ قَرَأَ {يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ} [آل عمران: 106] " قُلْتُ لِأَبِي أُمَامَةَ أَنْتَ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَوْ لَمْ أَسْمَعْهُ إِلَّا مَرَّتَيْنِ أَوْ ثَلَاثًا أَوْ أَرْبَعًا أَوْ خَمْسًا أَوْ سِتًّا أَوْ سَبْعًا مَا حَدَّثْتُكُمْ بِهِ

1542. My father narrated to me (and said): Wakīʻ narrated to us, from Hammād ibn Salamah, from Abū Ghālib regarding Abū Umāmah: That he saw some heads that were placed on the stairs of the *masjid* of Damascus, so Abū Umāmah said: *"The dogs of Hellfire."* Three times. *"(They are) the worst of those killed under the heaven (and) the best of those killed are those whom they kill."* Then he recited:

﴿ يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ ﴾

"That Day some faces will be white and some faces will be black."
(Ālu ʻImrān 3:106)

I said to Abū Umāmah: *"Did you hear this from the Messenger of Allāh ﷺ?"* He said: *"If I had not heard it more than two times or three times or four times or five times or six times or seven times, then I would not have narrated it to you."*

1543 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّزَّاقِ، نا مَعْمَرٌ، قَالَ: سَمِعْتُ أَبَا غَالِبٍ، يَقُولُ: لَمَّا أُتِيَ بِرُءُوسِ الْأَزَارِقَةِ فَنُصِبَتْ عَلَى دَرَجِ دِمَشْقَ جَاءَ أَبُو أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ فَلَمَّا رَآهُمْ دَمَعَتْ عَيْنَاهُ قَالَ: «كِلَابُ النَّارِ. كِلَابُ النَّارِ. كِلَابُ النَّارِ، ثَلَاثَ مَرَّاتٍ، هَؤُلَاءِ شَرُّ قَتْلَى قُتِلُوا تَحْتَ أَدِيمِ السَّمَاءِ وَخَيْرُ قَتْلَى تَحْتَ أَدِيمِ السَّمَاءِ الَّذِينَ قَتَلَهُمْ هَؤُلَاءِ» قُلْتُ: فَمَا شَأْنُكَ دَمَعَتْ عَيْنَاكَ؟ قَالَ: رَحْمَةً لَهُمْ، لِأَنَّهُمْ كَانُوا مِنْ أَهْلِ الْإِسْلَامِ. قُلْتُ: أَبِرَأْيِكَ قُلْتَ هُمْ كِلَابُ النَّارِ أَوْ شَيْئًا سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: إِنِّي إِذًا لَجَرِيءٌ. بَلْ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ غَيْرَ مَرَّةٍ وَلَا مَرَّتَيْنِ وَلَا ثَلَاثًا. قَالَ: فَعَدَّ مِرَارًا ثُمَّ تَلَا

هَذِهِ الْآيَةَ {يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ} [آل عمران: 106] حَتَّى بَلَغَ {هُمْ فِيهَا خَالِدُونَ} [المجادلة: 17] ثُمَّ ذَكَرَ الْحَدِيثَ إِلَى آخِرِهِ

1543. My father narrated to me (and said): 'Abdur-Razzāq narrated to us (and said): Ma'mar narrated to us and said: I heard Abū Ghālib say: When the heads of the Azāriqah[116] was brought and placed on the steps of Damascus, Abū Umāmah (*radiAllāhu 'anhu*) came. Then when he saw them, his eyes were filled with tears and he said: *"The dogs of Hellfire. The dogs of Hellfire. The dogs of Hellfire."* Three times. *"These are the worst of those killed under the surface of the heaven, and the best of those killed under the surface of the heaven are those whom they kill."* I said: *"Then how come your eyes are filled with tears?"* He said: *"Due to (feeling) mercy for them. Because they were from the people of Islām."* I said: *"Is it based upon your own opinion that you say they are the dogs of Hellfire, or is it something you heard from the Messenger of Allāh ﷺ?"* He said: *"(In that case) I would verily be brave (by making it up myself). Rather I heard it from the Messenger of Allāh ﷺ more than one time, two times and three times."* He said: And he counted repeatedly. Then he recited this verse:

﴿ يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ ﴾

"That Day some faces will be white and some faces will be black."
(Ālu 'Imrān 3:106)

Until he reached:

﴿ هُمْ فِيهَا خَالِدُونَ ﴾

"They will remain therein (forever)**."** (Ālu 'Imrān 3:107)

Then he mentioned the *hadīth* until its end.

1544 – حَدَّثَنِي أَبُو خَيْثَمَةَ، نا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي غَالِبٍ، سَمِعَ أَبَا أُمَامَةَ، قَالَ: خَرَجْتُ مَعَهُ فَرَأَى رُءُوسًا مِنْ رُءُوسِ الْخَوَارِجِ عَلَى دَرَجِ دِمَشْقَ فَقَالَ: «كِلَابُ النَّارِ كِلَابُ النَّارِ شَر قَتْلَى وَخَيْرُ قَتْلَى مَنْ قَتَلُوهُ» قُلْتُ: يَا أَبَا أُمَامَةَ، سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: نَعَمْ، غَيْرَ مَرَّةٍ

1544. Abū Khaythamah narrated to me (and said): Sufyān ibn 'Uyaynah narrated to us, from Abū Ghālib who heard Abū Umamah. He (i.e. Abū Ghālib) said: I went out with him and he saw the heads of the Khawārij on the steps of Damascus, so he said: *"The dogs of Hellfire. The dogs of Hellfire. The worst of the killed ones, and the best of those killed are those who are killed by them."* I said: *"O Abū Umāmah, did you hear this from the Messenger of Allāh ﷺ?"* He said: *"Yes, several times."*

[116] A sect from the sects of the Khawārij named after Nāfi' ibn Al-Azraq Al-Hanafī Al-Handhalī.

1545 – حَدَّثَنِي أَبُو خَيْثَمَةَ زُهَيْرُ بْنُ حَرْبٍ، نا عُمَرُ بْنُ يُونُسَ الْحَنَفِيُّ، نا عِكْرِمَةُ بْنُ عَمَّارٍ، نا شَدَّادُ بْنُ عَبْدِ اللَّهِ، قَالَ: وَقَفَ أَبُو أُمَامَةَ وَأَنَا مَعَهُ عَلَى رُءُوسِ الْحَرُورِيَّةِ بِالشَّامِ عِنْدَ بَابِ مَسْجِدِ حِمْصَ أَوْ دِمَشْقَ فَقَالَ لَهُمْ: «كِلَابُ النَّارِ» مَرَّتَيْنِ أَوْ ثَلَاثًا «شَرُّ قَتْلَى تُظِلُّ السَّمَاءُ وَخَيْرُ قَتْلَى مَنْ قَتَلُوهُمْ» وَدَمَعَتْ عَيْنَا أَبِي أُمَامَةَ قَالَ رَجُلٌ: أَرَأَيْتَ قَوْلَكَ لِهَؤُلَاءِ الْقَوْمِ شَرُّ قَتْلَى تُظِلُّ السَّمَاءُ وَخَيْرُ قَتْلَى مَنْ قَتَلُوهُمْ أَشَيْءٌ مِنْ قِبَلِ رَأْيِكَ أَمْ شَيْءٌ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: مِنْ قِبَلِ رَأْيِي؟ إِنِّي إِذًا لَجَرِيءٌ، لَوْ لَمْ أَسْمَعْهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَّا مَرَّةً أَوْ مَرَّتَيْنِ حَتَّى عَدَّ سَبْعَ مَرَّاتٍ مَا حَدَّثْتُكُمْ. فَقَالَ لَهُ رَجُلٌ: رَأَيْتُكَ دَمَعَتْ عَيْنَاكَ فَقَالَ: رَحْمَةً رَحِمْتُهُمْ كَانُوا مُؤْمِنِينَ فَكَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ قَرَأَ هَذِهِ الْآيَةَ {وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُمْ بَعْدَ إِيمَانِكُمْ} [آل عمران: 106]

1545. Abū Khaythamah Zuhayr ibn Harb narrated to me (and said): ‘Umar ibn Yūnus Al-Hanafī narrated to us (and said): ‘Ikrimah ibn ‘Ammār narrated to us (and said): Shaddād ibn ‘Abdillāh narrated to us and said: Abū Umāmah stood – while I was with him – in front of the heads of the Khawārij in Damascus at the door of the *masjid* in Homs or Damascus and said to them: *“Dogs of Hellfire.”* Two or three times. *“The worst killed under the shade of the heaven and the best killed are those killed by them.”* Then the eyes of Abū Umāmah became filled with tears. So a man said to him: *“This statement of yours – that they are the worst killed under the shade of the heaven and the best killed are those killed by them – is this from your own opinion or did you hear this from the Messenger of Allāh ﷺ?”* He said: *“From my own opinion? Then I would verily be brave. If I did not hear it from the Messenger of Allāh ﷺ more than two or three times* – until he counted seven times – *then I would not have narrated it to you.”* Then a man said to him: *“I see your eyes became filled with tears.”* So he said: *“(That is due to a) mercy I felt for them. They used to be believers but then they committed kufr after their īmān.”* Then he read this verse:

﴿ وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ١٠٥ يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴾

“And do not like those who became disunited and disagreed after the clear proofs had come to them. And for those there is a tremendous punishment. That Day some faces will be white and some faces will be black. As for those whose faces become black, did you commit *kufr* after your *īmān*?”
(Ālu ‘Imran 3:105-106)”

1546 – حَدَّثَنِي أَبِي، نا أَنَسُ بْنُ عِيَاضٍ وَهُوَ أَبُو ضَمْرَةَ الْمَدِينِيُّ قَالَ: سَمِعْتُ صَفْوَانَ بْنَ سُلَيْمٍ، يَقُولُ دَخَلَ أَبُو أُمَامَةَ الْبَاهِلِيُّ رَضِيَ اللَّهُ عَنْهُ دِمَشْقَ فَرَأَى رُءُوسَ أَهْلِ حَرُورَاءَ قَدْ نُصِبَتْ فَقَالَ: «كِلَابُ النَّارِ، ثَلَاثًا، شَرُّ قَتْلَى تَحْتَ ظِلِّ السَّمَاءِ مِنْ خَيْرِ قَتْلَى مَنْ قَتَلُوهُ» ثُمَّ بَكَى فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ: يَا أَبَا أُمَامَةَ، هَذَا الَّذِي تَقُولُ مِنْ رَأْيِكَ أَوْ سَمِعْتَهُ؟ فَقَالَ: إِنِّي إِذًا

لَجَرِيءٌ كَيْفَ أَقُولُ هَذَا عَنْ رَأْيِي وَلَكِنْ قَدْ سَمِعْتُهُ غَيْرَ مَرَّةٍ وَلَا مَرَّتَيْنِ. قَالَ: فَمَا يُبْكِيكَ؟ قَالَ: أَبْكِي لِخُرُوجِهِمْ مِنَ الْإِسْلَامِ هَؤُلَاءِ الَّذِينَ تَفَرَّقُوا وَاتَّخَذُوا دِينَهُمْ شِيَعًا "

1546. My father narrated to me (and said): Anas ibn ʻIyād – and he is Abū Damrah Al-Madīnī – narrated to us and said: I heard Safwān ibn Salīm say: Abū Umāmah Al-Bāhilī (*radiAllāhu ʻanhu*) entered Damascus and he saw the heads of the people of Harūrā had been erected, so he said: *"The dogs of Hellfire."* Three times. *"The worst of those killed under the shade of the heaven, and the best of the killed are those whom they kill."* Then he cried. So a man got up to him and said: *"O Abū Umāmah, this what you are saying, is it from your own opinion or did you hear it?"* So he said: *"I would verily then be brave. How can I say this from my own opinion? Rather I heard it more than one or two times."* He said: *"Then what makes you cry?"* He said: *"I cry due to them leaving Al-Islām; these are those who become disunited and made their religion into sects."*

1547 – حَدَّثَنِي أَبِي، نا إِسْمَاعِيلُ يَعْنِي ابْنَ عُلَيَّةَ، أَنَا سُلَيْمَانُ التَّيْمِيُّ، نا أَنَسُ بْنُ مَالِكٍ، قَالَ: ذُكِرَ لِي أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ فِيكُمْ قَوْمًا يَعْبُدُونَ وَيَدْأَبُونَ حَتَّى يُعْجِبُوا النَّاسَ وَتُعْجِبُهُمْ أَنْفُسُهُمْ يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ»

1547. My father narrated to me (and said): Ismāʻīl (i.e. ibn ʻUlayyah) narrated to us (and said): Sulaymān At-Taymī narrated to us (and said): Anas ibn Mālik narrated to us and said: It was mentioned to me that the Prophet ﷺ said: ***"Verily among you is a people who worship and are persistent (or eager) until the people are amazed by them and they are amazed by themselves. They will pass through the religion just as an arrow passes through a target."***

1548 – حَدَّثَنِي أَبِي، نا إِبْرَاهِيمُ بْنُ خَالِدٍ، أَنَا رَبَاحٌ، عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «يَكُونُ فِي أُمَّتِي اخْتِلَافٌ وَفُرْقَةٌ يَخْرُجُ فِيهِمْ قَوْمٌ يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ سِيمَاهُمُ الْحَلْقُ وَالتَّسْبِيدُ فَإِذَا رَأَيْتُمُوهُمْ فَأَنِيمُوهُمْ» قَوْلُهُ التَّسْبِيدُ يَعْنِي اسْتِئْصَالَ الشَّعْرِ

1548. My father narrated to me (and said): Ibrāhīm ibn Khālid narrated to us (and said): Rabāh narrated to us, from Maʻmar, from Qatādah, from Anas ibn Mālik who said: The Messenger of Allāh ﷺ said: ***"In my nation there will be disagreement and disunity. A people will emerge from them who recites the Qurān but it will not reach beyond their throats. Their sign is shaving (the heads) and tasbīt. So if you see them, then kill them."*** His words: *tasbīt* means that they pluck out the hairs from the root.

1549 – حَدَّثَنِي أَبُو بِشْرٍ بَكْرُ بْنُ خَلَفٍ خَتَنُ أَبِي عَبْدِ الرَّحْمَنِ الْمُقْرِئُ وَسَأَلَهُ مَحْمُودُ بْنُ غَيْلَانَ عَنْ هَذَا الْحَدِيثِ بِمَكَّةَ قَالَ: أَنَا عَبْدُ الرَّزَّاقِ، أَنَا مَعْمَرٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «يَكُونُ فِي آخِرِ أُمَّتِي قَوْمٌ يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ يَمْرُقُونَ مِنَ الدِّينِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ فَإِذَا لَقِيتُمُوهُمْ فَاقْتُلُوهُمْ»

1549. Abū Bishr Bakr ibn Khalaf, the brother-in-law of Abū ʻAbdir-Rahmān Al-Muqrī narrated to me – and Mahmud ibn Ghaylān asked him about this *hadīth* in Makkah – and said: ʻAbdur-Razzāq narrated to us (and said): Maʼmar narrated to us, from Qatādah, from Anas who said: The Messenger of Allāh ﷺ said: ***"In the last part of my nation there will be a people who recite the Qurān but it will not reach beyond their throats. They will pass through the religion as the passing of an arrow through a target. So if you find them, then kill them."***

1550 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّزَّاقِ، أَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَا رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقْسِمُ قَسْمًا إِذْ جَاءَهُ ابْنُ ذِي الْخُوَيْصِرَةِ التَّمِيمِيُّ فَقَالَ: اعْدِلْ يَا رَسُولَ اللَّهِ. قَالَ: «وَيْلَكَ وَمَنْ يَعْدِلُ إِذَا لَمْ أَعْدِلْ؟» فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: يَا رَسُولَ اللَّهِ، أَتَأْذَنُ لِي أَنْ أَضْرِبَ عُنُقَهُ. فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: " دَعْهُ فَإِنَّ لَهُ أَصْحَابًا يَحْتَقِرُ أَحَدُكُمْ صَلَاتَهُ مَعَ صَلَاتِهِمْ وَصِيَامَهُ مَعَ صِيَامِهِمْ يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ فَيَنْظُرُ فِي قُذَذِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ ثُمَّ يُنْظَرُ فِي نَصِيِّهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ ثُمَّ يُنْظَرُ فِي نَصْلِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ وَقَدْ سَبَقَ الْفَرْثَ وَالدَّمَ آيَتُهُمْ رَجُلٌ أَسْوَدُ فِي إِحْدَى يَدَيْهِ، أَوْ قَالَ: إِحْدَى ثَدْيَيْهِ، كَثَدْيِ الْمَرْأَةِ، أَوْ مِثْلُ الْبَضْعَةِ، تَدَرْدَرُ وَيَخْرُجُونَ عَلَى حِينِ فُرْقَةٍ مِنَ النَّاسِ " فَنَزَلَتْ فِيهِمْ {وَمِنْهُمْ مَنْ يَلْمِزُكَ فِي الصَّدَقَاتِ} [التوبة: 58] قَالَ أَبُو سَعِيدٍ: فَإِنِّي أَشْهَدُ أَنِّي سَمِعْتُ هَذَا مِنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَأَشْهَدُ أَنَّ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ حِينَ قَتَلَهُمْ وَأَنَا مَعَهُ جِيءَ بِالرَّجُلِ عَلَى النَّعْتِ الَّذِي نَعَتَهُ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

1550. My father narrated to me (and said): ʻAbdur-Razzāq narrated to us (and said): Maʼmar narrated to us, from Az-Zuhrī, from Abū Samalah ibn ʻAbdir-Rahmān, from Abū Saʻīd Al-Khudrī (*radiAllāhu ʻanhu*) who said: While the Messenger of Allāh ﷺ was dividing some wealth, Dhul-Khuwaysirah At-Tamīmī came to him and said: *"Be just, O Messenger of Allāh."* He said: ***"And who would be just if I am not just?"*** So ʻUmar ibn Al-Khattāb said: *"O Messenger of Allāh, do you allow for me to behead him."* So the Prophet ﷺ said: ***"Leave him. For he verily has companions where one of you would look down upon his prayer compared to their prayer, and his fast compared to their fast. They will pass through the religion just like an arrow passes through a target. Then he (the shooter) will look at its feathers but there will be nothing on it, then he will look at the shaft but there will be nothing on it, then he will look at the arrowhead but there will be nothing on it, while it verily was to fast for the stools and blood (to get stuck on it). Their sign is a black man where one of his hands*** – or he said: ***one of his nipples – is like the nipple of a woman, or like a piece of flesh that shakes. And they will emerge in a time of (disagreement) between the people."*** Then it was revealed regarding them:

﴿ وَمِنْهُمْ مَنْ يَلْمِزُكَ فِي الصَّدَقَاتِ ﴾

"And some of them accuse you regarding the *sadaqāt*." (At-Tawbah 9:58)

Abū Sa'īd said: I verily bear witness that I heard this from the Messenger of Allāh ﷺ, and I bear witness that 'Alī (*radiAllāhu 'anhu*) – when he killed them and I was with him – had the man brought to him, (and he was) according to the description given by the Messenger of Allāh ﷺ.

1551 – حَدَّثَنِي فِطْرُ بْنُ حَمَّادِ بْنِ وَاقِدٍ، حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ مَعْبَدِ بْنِ سِيرِينَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَيَخْرُجُ قَوْمٌ بِالْمَشْرِقِ يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ ثُمَّ لَا يَعُودُونَ فِيهِ حَتَّى يَعُودَ السَّهْمُ عَلَى فُوقَهُ» قَالَ: قِيلَ: مَا سِيمَاهُمْ؟ قَالَ: «سِيمَاهُمُ الْحَلْقُ» أَوْ قَالَ: «التَّسْبِيتُ»

1551. Fitr ibn Hammād ibn Wāqid narrated to me (and said): Mahdī ibn Maymūn narrated to us, from Muhammad ibn Sīrīn, from Ma'ab ibn Sīrīn, from Abū Sa'īd Al-Khudrī (*radiAllāhu 'anhu*), that the Messenger of Allāh ﷺ said: ***"Some people will verily emerge from the east. They will recite the Qurān but it will not reach beyond their throats. They pass through the religion just as an arrow passes through a target. Then they will not return to it before the arrow returns to the bow (by itself)."*** He said: It was said: **"What is their sign?"** He said: ***"Their sign is shaving."*** Or he said: ***"Plucking the hairs from the root."***

1552 – حَدَّثَنِي نَصْرُ بْنُ عَلِيٍّ، نا غَسَّانُ بْنُ مُضَرَ، نا أَبُو مَسْلَمَةَ سَعِيدُ بْنُ يَزِيدَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: " تَمْرُقُ مَارِقَةٌ مِنْ هَذِهِ الْأُمَّةِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ إِنَّ الرَّجُلَ لَيَرْمِي رَمِيَّتَهُ فَيَنْفُذُهَا سَهْمُهُ فَتَنْطَلِقُ الرَّمِيَّةُ حَائِلَةً قَالَ: فَيَتَحَرَّكُ هُنَيْهَةً ثُمَّ يَقَعُ فَيَتْبَعُ سَهْمَهُ فَيَنْظُرُ فِي النَّصْلِ فَلَا يَجِدُ بَيْنَةً قَالَ: فَيُحَدِّثُ نَفْسَهُ لَئِنْ كُنْتُ أَصَبْتُ لَأَجِدَنَّ بَيْنَةً فِي الْقُذَذِ وَالْفُوقَتَيْنِ قَالَ: فَيَنْظُرُ فِي الْقُذَذِ وَالْفُوقَتَيْنِ فَلَا يَجِدُ بَيْنَةً قَالَ: فَلَا يَتَعَلَّقُونَ مِنَ الْإِسْلَامِ إِلَّا كَمَا يَعْلَقُ ذَلِكَ السَّهْمُ مِنْ رَمِيَّتِهِ وَلَا يَعُودُونَ فِيهِ ثُمَّ قَالَ: «يَقْرَءُونَ كِتَابَ اللَّهِ لَا يَعْدُو تَرَاقِيَهُمْ» قَالَ: «يَخْتَقِرُ، أَوْ وَيَزْدَرِيَ، عَمَلَهُ عِنْدَ عَمَلِهِمْ سِيمَاهُمُ التَّحْلِيقُ هُمْ شَرُّ الْخَلْقِ وَالْخَلِيقَةِ، مَرَّتَيْنِ، يَتَوَلَّى قَتْلَهُمْ أَقْرَبُ الطَّائِفَتَيْنِ إِلَى الْحَقِّ» يَعْنِي أَصْحَابَ النَّهْرَوَانِ. فَقَالَ أَبُو سَعِيدٍ: الْحَمْدُ لِلَّهِ الَّذِي وَلَّى قَتْلَهُمْ أَهْلَ الْعِرَاقِ "

1552. Nasr ibn 'Alī narrated to me (and said): Ghassān ibn Mudar narrated to us (and said): Abū Maslamah Sa'īd ibn Yazīd narrated to us, from Abū Nadrah, from Abū Sa'īd who said: The Messenger of Allāh ﷺ said: ***"The Māriqah of this nation will pass (through the religion) like the passing of an arrow through a target. A man will verily shoot after the target and his arrow will penetrate it, and the target will run off hindered."*** He said: ***"Then it will move for a short time and then fall. So he will follow his arrow and look at its arrowhead, but find no evidence."*** He said: ***"So he will say to himself: If I had hit something, I would verily have found an evidence on the feathers and the cords. So he will look at the feathers and the cords, but will not find any evidence. So they (i.e. the Khawārij) do not adhere (to anything) from Al-Islām, except as (much as) what this arrow catches from its target. And they do not return to it."*** Then he said: ***They recite the Book***

of Allāh but it does not go beyond their throats." He said: ***"A person will look down upon or feel contempt towards his own deeds compared to their deeds. Their sign is shaving (the heads). They are the worst of the creation and the living persons*** – two times – ***the one closest to the truth from the two groups will kill them."*** Meaning: The companions of Nahrawān. Then Abū Sa'īd said: *"All praise is due to Allāh who let the people of 'Irāq be those who killed them."*

1553 – حَدَّثَنِي أَبِي قَالَ،: نا هَاشِمُ بْنُ الْقَاسِمِ، نا حَشْرَجُ بْنُ نُبَاتَةَ الْعَبْسِيُّ، حَدَّثَنِي سَعِيدُ بْنُ جُمْهَانَ، قَالَ: لَقِيتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى وَهُوَ مَحْجُوبُ الْبَصَرِ فَسَلَّمْتُ عَلَيْهِ فَقَالَ «لِي مَنْ أَنْتَ؟» قَالَ: قُلْتُ أَنَا سَعِيدُ بْنُ جُمْهَانَ قَالَ: «فَمَا فَعَلَ وَالِدُكَ؟» قَالَ: قُلْتُ: قَتَلَتْهُ الْأَزَارِقَةُ. قَالَ: لَعَنَ اللَّهُ الْأَزَارِقَةَ لَعَنَ اللَّهُ الْأَزَارِقَةَ لَعَنَ اللَّهُ الْأَزَارِقَةَ، حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «أَنَّهُمْ كِلَابُ النَّارِ» قَالَ: قُلْتُ: الْأَزَارِقَةَ وَحْدَهُمْ أَمِ الْخَوَارِجُ كُلُّهَا قَالَ: لَا، بَلِ الْخَوَارِجُ كُلُّهَا "

1553. My father narrated to me and said: Hāshim ibn Al-Qāsim narrated to us (and said): Khashraj ibn Nubātah Al-'Absī narrated to us (and said): Sa'īd ibn Jumhān narrated to me and said: I met 'Abdullāh ibn Abī Awfā when he had become blind. I greeted him, so he said: *"Who are you?"* He said: I said: *"I am Sa'īd ibn Jumhān."* He said: *"What happened to your father?"* He said: I said: *"The Azāriqah killed him."* He said: *"May Allāh curse the Azāriqah. May Allāh curse the Azāriqah. May Allāh curse the Azāriqah. The Messenger of Allāh ﷺ narrated to us that:* ***'They are the dogs of Hellfire.'"*** He said: I said: *"Just the Azāriqah or all of the Khawārij?"* He said: *"Rather, all of the Khawārij."*